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ATTRIBUTES OF HOLINESS.

BY REV. B. T. ROBERTS.

LOVE OF MAN.—We have seen that there can be no true holiness without the love of God. Neither can there be without love for our fellow men. The two are joined together. The second great commandment is, *Thou shalt love thy neighbor as thyself.*—Matt. xxii. 39. Our Saviour, in the account which he gives of the good Samaritan, Luke x. 30, teaches us that our neighbor is any one, even though belonging to an unfriendly nation, who stands in need of our sympathy and assistance. A holy person feels a lively interest in this well-being of his fellow men. His heart is large—it takes in mankind. His arms are long—they carry assistance to the perishing in the ends of the earth. He enters into the spirit of the great commission, *Go ye into all the world and preach the Gospel to every creature.* His law knows no boundary lines. His efforts to do good are not confined to any territorial limits. *His righteousness goeth forth as a lamp that burneth.*

In addition to active good-will towards all mankind, holiness implies a special love for our brethren, the children of God. The New Testament is very explicit on this point. *If a man*

say, I love God, and hate his brother he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—1st John iv. 20. Comment can make these words no plainer. *We know that we have passed from death unto life because we love the brethren.*—1st John iii. 14. This love is not bare sentiment. It is an ardent affection. It makes us care for each other's interest and welfare. We take pleasure in each other's company and *forget not the assembling of ourselves together; but exhort one another daily.* If one member suffer, all the members suffer with it. If one soul is in destitution, those who have, are ready to supply his necessities. *Whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*—1st John iii. 17. If one is in peril, others share his danger. This is the spirit of true holiness. It was exemplified fully in the primitive Christians. Paul says: *After ye were illuminated ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring sub-*

stance.—Heb. x. 34, 35. Lucian, a Roman writer, says of the early Christians: "It is incredible what expedition they use when any of their friends are known to be in trouble. In a word, they spare nothing on such an occasion,—for those miserable men have no doubt they shall be immortal and live forever; therefore they contemn death and many surrender themselves to sufferings. Moreover, their first law-giver has taught them they are all brethren, when once they have turned, and renounced the gods of the Greeks, and worship this Master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all the things of this world, and look upon them as common." This is the testimony borne by an enemy.

A holy person does not love indiscriminately and blindly those who profess to be Christians, simply because they belong to the same church that he does. This displays a partisan spirit. He tries those who say they are apostles. His love is not the result of any reasonings; nor is it based on natural qualities nor acquired gifts. It springs from the love of Christ. We love Him so greatly that we instinctively love His true friends. Those who walk in the light have fellowship for each other. They find each other out, and their hearts naturally run together.—Rays of light, coming from the same source, easily mingle. Living streams, however widely separated, unite at last in the ocean. Holy persons feel that union of spirit, which is properly called, the communion of saints.

Holiness implies love for our enemies. It is impossible to have true holiness without having enemies. Christ had

them. He told His disciples they should have them. *If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*—John xv. 19.

If you belong to Christ, His enemies will be your enemies. They will hate you. Their hostility will sometimes assume an active form. They will go just as far as the law will allow them to go in manifesting this hostility. They will traduce you, misrepresent your actions, and impugn your motives. But what must you do? Stand still and see the salvation of God. You must feel the compassion for them that you would for an insane person. Neglect no opportunity to do them good. Never tried with them, nor attempt to repay them evil for evil. Our Saviour's command is very plain: *Love your enemies. Bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you.*—Mat. v. 44. This is Bible holiness. No other religion but that of Jesus will enable a person to do this. There may be the semblance. Anger may be suppressed by force of resolution. But God alone is able to make us really love our enemies, and honestly strive to promote their welfare. The Holy Spirit will enable us to hate sin, and love the sinner. It will make us kind to them, but not indulgent to their faults. Holiness is not blind. It has eyes as well as heart. It never darkness for light. To one who has true holiness it is not hard to obey the command, **IF THINE ENEMY HUNGER, FEED HIM; IF HE THIRST, GIVE HIM DRINK; FOR IN SO DOING THOU SHALT HEAP COALS OF FIRE ON HIS HEAD.**

ENDURE.

BY. REV. T. S. LA DUE.

We have, as saints, pledged ourselves to endure. We have given our word. Do we value our word, and feel aggrieved when it is doubted? Did we feel the importance of our pledge to our country—those of us who joined the army, when we signed the army papers? But we have pledged to God,—have made oath to the King of kings. We have pledged before men good and bad. We have pledged before angels, and there was joy in heaven then. We have pledged before devils; therefore when Satan comes as an angel of light, we say, "Get thee behind me," I am pledged; when he comes as the raging lion, we shout in his teeth, "I am pledged."

We have pledged in the face of the narrowness of the way. The cry is sometimes made, "You are too plain, too severe." We have shown you the way, then. We have dragged out the cross from under the heap of rubbish which covers it in these days, and held it up in its divine offensiveness. You entered this way with your eyes open.

We are to endure under all circumstances—whether of trial from self, our own infirmities, or from the world, the devil and even our brethren, who may sometimes misunderstand and misjudge. "Oh, but my trials are so hard, my temperament so bad, my constitution so disordered, my surroundings so adverse that I could not endure." Is God untrue, then, when he says, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Can you in the face of this say in the Judgment, "Lord, this must be a mistake, for one man has been tempted more than he is able?"

Saints in all ages have endured. Noah endured for hundreds of years, the evil manners of a generation, the imagina-

tions of whose hearts were only evil continually. Abraham endured the most terrible trial of faith. Joseph endured amidst the most enticing seductions and grievous imprisonment. Moses endured as seeing Him who is invisible. The Hebrews endured the fury of the flames, and Daniel the fury of the beasts. Paul and the ancient Christians joyfully suffered the loss of all things. Saints have not only barely endured, but also gloried in tribulation. The miracle and wonder of the ages is that the travelers in the King's highway while often marching with bleeding feet and many a wound from the archers, have at the same time returned and come to Zion with songs and everlasting joy upon their heads. Let us endure, for we have no more trial in many things than the ungodly have. Do we lose property? so do they? Are we poverty stricken? so are they. Does death invade our circles? so he does theirs. Are we slandered and reproached? so are many of them.

The ungodly have no especial help from God to strengthen them to endure. Being rebels they cannot confidently appeal to Him for help. They cannot complacently look upon the Lamb and the face of him who sitteth upon the throne. But we can, and sing "Give me thy strength, Oh!" what? government of power? Oh, millionaire, oh, army, oh, mighty King? No, but give me thy strength, O God of power, then let winds blow or thunders roar." "Oh, but it is a mighty wind." Yes, and our God is the Almighty.

The ungodly have no good hopes and prospects to inspire them to endure. They cannot claim the promise that "All things work together for good." They cannot write on a mountain heap of trials, "light afflictions," and "eternal weight of glory," but we can. Glory be to God!

The truth is of that nature, that the more it is opposed, the more glory it appears in; and the more the adversary objects against it, the more it will clear itself.—*Bunyan.*

GREAT FAITH.

BY REV. C. H. LOVEJOY.

"Faith," saith the apostle, "is the substance or subsistence of things hoped for, the evidence of things not seen."

Mr. Wesley says it is a Divine conviction of things not seen. Faith has its degrees; hence we read of "little faith" and of "great faith,"—of "faith as a grain of mustard seed," and of faith that "groweth;" of weak and strong faith—all such expressions imply degrees. At this time I propose to speak of "*great faith*,"—Matt. xv. 28. The strength of our faith depends, very much, on the state of the will. I do not mean by this that we can simply *will* to believe, and then can believe, although it is needful that we should will to believe; or that we should welcome the light. But simply *willing* to believe, and we will believe, as is sometimes taught, is a sad mistake. What is meant by the state of will, in order to the exercise of faith, is, that our will must fully harmonize with the Divine will, that it may receive the *vitalizing* power of the Holy Spirit, through whose help we are spiritually enlightened and strengthened, so that we are able to believe. It is the Spirit that "helpeth our infirmities;" producing the divine conviction on the mind, and at the same time, so quickening the powers of mind that it seizes the promise with a death-like grasp, saying, "I will not let thee go except thou bless me." The great mistake committed by those who *try* to believe, is not the want of evidence, but their need of the Spirit's help; and this help they cannot have; and why? not because there is any unwillingness with God, or the Spirit, but his influences, or teachings are resisted. His voice is not obeyed, and he is grieved away. Any habit indulged, forbidden in the word of God, or duty neglected, will hinder the free course of the Spirit and it will not afford needed help, whereby we may believe. The will *must* yield to obey the Spirit; not in form, simply, but in fact, from the heart, "for

with the heart, man believeth unto righteousness." God notices the state of the heart. The divine law appeals to the thoughts and intents of the heart. The word and Spirit agree, and it is when the will fully surrenders, or without any mental reservation, yields to obey, that needed help is given, whereby we are able to trust for present and eternal salvation. Here I will speak of some of the characteristics of *great faith*, by which it is distinguished from little, or weak faith.

First, great faith is definite in the object sought. In this regard, the spiritual vision is clear. It no longer sees men as trees walking,—all the mists and befogging influences are removed by the light of the Spirit revealing clearly to the mind's eye, the blessing sought. On that it fixes, and for the time being, it loses sight of every other object, and its cry, is, "bless me, even me, oh! my Father; bless me!" One of the greatest hindrances to the exercise of faith is, a divided, confused state of mind, by the multiplicity of objects coming before it. It is only when the mind becomes so fully under the controlling influence of the Holy Spirit that it sees clearly its need of right to the blessing sought; that it fixes its intensified and often "unutterable groanings" on the *one* thing; giving up, or forgetting every other, it pleads for, and with an overpowering feeling, seeks the good desired with a single eye.

Second, *great faith is decided in its action*. It says always, as in the case of Caleb and Joshua, "Let us go up at *once* and possess it." It acts always on the Divine utterance, that *now* is the accepted time, now is the day of salvation. It seeks its "daily bread." There is no halting—no procrastination, but it acts promptly,—never stops to cavil, but in the confiding simplicity of the child, it waits with the outstretched hand, for the fulfillment of the promise,—“If ye shall ask anything in my name, I will do it.” “What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.” “All things are possible to him that believeth.”

Third, great faith is persevering in its efforts. This faith is a working element, and therefore looks through the use of means to secure the end. Not, however, relying upon means, but on God *alone*, through the use of means. James tells us that faith without works is dead, being alone. This is a living faith. It does not depend upon circumstances, but on the power of God. As does the husbandman, who knows that unless God blesses his labor with a fitting season, he ploughs and plants in vain; so faith looks to God to give the increase, let who will plant and water. This faith of which we speak, does its work persistingly; relying on God who giveth liberally, and upbraided not;—in the fullest assurance that it will be given. It says, "I will not let thee go except thou bless me;" or, in the language of the woman, of whom Christ said, "Great is thy faith," it still cries, "Lord help me." It matters not as to apparent difficulties, for with these, great faith has nothing to do, for it relies wholly on Almighty power,—that power which is sufficient for any emergency. He can chain the lions, quench the violence of fire, draw the bolts, open the doors of the prison, and even make the wrath of man to praise him; and the remainder, he will restrain. No matter if a Lazarus has laid in his grave for four days, he speaks the word and the dead comes forth,—death can no longer hold its prey.

Fourth, great faith is regulated in its action by the word of God, and not by the opinions of men. It takes no liberties to go outside of the provisions and promises of the written word. It never flies the track, or runs into the vain imaginings, of a wild fancy, setting up for itself. How many sad mistakes have been committed by persons attempting to be wise above what is written. Many honest and good-meaning men have gone astray—having left the anchoring ground of revealed truth, and following their own imaginings, their little bark has been capsized, and they have gone down to rise no more. Their talents wasted—their usefulness gone;

yea, more—they counteract the influence of the good;—they are only thought of to be mourned! My dear brethren, the Bible is the only safe anchoring ground of the soul. Oh, what a day of reckoning awaits them: when the awful storm of God's wrath shall break upon a sin-cursed world. Faith holds to the Bible, regulates its action by it,—ever keeping within the limits of the Divine charter.

Fifth, great faith is victorious in results. "O! woman, great is thy faith, be it unto thee even as thou wilt." And her daughter was made whole from that very hour." So it was, and so it ever will be. "All things are possible to him that believeth." Heaven and earth may pass away, but the word of the Lord abideth forever. It is not by doing, but by *faith in* doing, that we triumph. It was by faith that the walls of Jericho fell, after being encompassed seven days. Had not Joshua obeyed the Lord there would have been no victory, and yet it was by faith. Let us obey the Divine order; sound the trumpet, and when God bids, cry the sword of the Lord, and the victory *will* be ours. Amen.

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THE HOUSE OF GOD.

BY MRS. LIBBIE DAVENPORT.

Sweet day of rest, so cool, so calm,
With robes of light and breath of balm,
Wafting our thoughts to that bright home
Where saints shall meet no more to roam

A lowly band of pilgrims meet
To worship at our Saviour's feet,
Our risen Lord we find is there
To hear and answer humble prayer.

Rich gifts of grace, our tongues employ,
Our souls are filled with peace and joy,
Our faith and love now reach the throne,
And bring the promised blessing down.

How swift the waves of glory fall!
The answer comes before the call;
A bounteous feast our Lord prepares,
And with his saints the dainties shares.

O, house of God! we dwell in thee!
Our home to all eternity;—
The Rock was cleft to take us in,
In it we dwell when saved from sin.

HOW TO OVERCOME SIN.

In every period of my ministerial life I have found many professed Christians in a miserable state of bondage either to the world, the flesh, or the Devil. But surely this is no Christian state, for the apostle has distinctly said: "Sin shall not have dominion over you, because ye are not under law, but under grace." In all my Christian life I have been pained to find so many Christians living in the legal bondage described in the 7th chapter of Romans—a life of sinning, and resolving to reform; and falling again. And what is particularly saddening, and even agonizing, is that many ministers and leading Christians give perfectly false instruction upon the subject of how to overcome sin. The directions that are generally given upon this subject, I am sorry to say, amount to about this: "Take your sins in detail, resolve to abstain from them, and fight against them, if need be, with prayer and fasting, until you have overcome them. Set your will *firmly* against a relapse into sin, pray and struggle, and resolve that you will not fall, and persist in this, until you form the habit of obedience and break up all your sinful habits." To be sure, it is generally added: "In this conflict you must not depend upon your own strength, but pray for the help of God." In a word, much of the teaching, both of the pulpit and the press, really amounts to this: Sanctification is by works, and not by faith. I notice that Dr. Chalmers, in his lectures on Romans, expressly maintains that justification is by faith, but sanctification is by works. Some twenty five years ago, I think, a prominent professor of theology in New England, maintained in substance the same doctrine. In my early Christian life I was very nearly misled by one of President Edward's resolutions; which was, in substance, that when he had fallen into any sin he would trace it back to its source, and then fight and pray against it with all his might until he subdued it. This, it will be perceived, is direct-

ing the attention to the overt act of sin, its source, or occasions. Resolving and fighting against it fastens the attention on the sin and its source and diverts it entirely from Christ.

Now it is important to say right here that all such efforts are worse than useless, and not unfrequently result in delusion. First, it is losing sight of what really constitutes sin, and, secondly, of the only practicable way to avoid it. In this way, the outward act or habit may be overcome and avoided, while that which really constitutes the sin is left untouched. Sin is not external, but internal. It is not a muscular act, it is not the volition that causes muscular action, it is not an involuntary feeling or desire; it must be a voluntary act or state of mind. Sin is nothing else than that voluntary, ultimate preference or state of committal to self-pleasing out of which the volitions, the outward actions, purposes, intentions, and all the things that are commonly called sin proceed. Now, what is resolved against in this religion of resolutions and efforts to suppress sinful and form holy habits? "Love is the fulfilling of the law." But do we produce love by resolution? Do we eradicate selfishness by resolution? No, indeed. We may suppress this or that expression or manifestation of selfishness by resolving not to do this or that, and praying and struggling against it. We may resolve upon an outward obedience, and work ourselves up to the letter of an obedience to God's commandments. But to eradicate selfishness from the breast by resolution is an absurdity. So the effort to obey the commandments of God in spirit—in other words, to attempt to love as the law of God requires by force of resolution—is an absurdity. There are many who maintain that sin consists in the desires. Be it so. Do we control our desires by force of resolution? We may abstain from the gratification of a particular desire by the force of resolution. We may go further, and abstain from the gratification of desire generally in the outward

life. But this is not to secure the love of God, which constitutes obedience. Should we become anchorites, immure ourselves in a cell, and crucify all our desires and appetites, so far as their indulgence is concerned, we have only avoided certain forms of sin; but the root that really constitutes sin is not touched. Our resolution has not secured love, which is the only real obedience to God. All our battling with sin in the outward life, by the force of resolution, only ends in making us whitened sepulchres. All our battling with desire by the force of resolution is of no avail; for in all this, however successful the effort to suppress sin may be, in the outward life or in the inward desire, it will only end in delusion, for by force of resolution we cannot love.

All such efforts to overcome sin are utterly futile, and as unscriptural as they are futile. The Bible expressly teaches us that sin is overcome by faith in Christ. "He is made unto us wisdom, righteousness, sanctification, and redemption." "He is the way, the truth, and the life." Christians are said to "purify their hearts by faith."—(Acts xv. 9.) And in Acts xxvi. 18, it is affirmed that the saints are sanctified by faith in Christ. In Roman's ix. 31, 32 it is affirmed that the Jews attained not to righteousness, "because they sought it not by faith, but as it were by the works of the law." The doctrine of the Bible is, that Christ saves his people from sin through faith; that Christ's Spirit is received by faith to dwell in the heart. It is faith that works by love. Love is wrought and sustained by faith. By faith Christians "overcome the world, the flesh, and the Devil." It is by faith that they "quench the fiery darts of the wicked." It is by faith that "they put on the Lord Jesus Christ, and put off the old man, with his deeds." It is by faith that we fight "the good fight," and not by resolution. It is by faith that we "stand;" by resolution we fall. This is the victory that overcometh the world, even our faith. It is by faith that the flesh is kept under, and carnal desires subdued.

The fact is that it is simply by faith that we receive the Spirit of Christ to work in us, to will and to do, according to his good pleasure. He sheds abroad his own love in our hearts, and thereby enkindles ours. Every victory over sin is by faith in Christ; and whenever the mind is diverted from Christ, by resolving and fighting against sin, whether we are aware of it or not, we are acting in our own strength, rejecting the help of Christ, and are under a specious delusion. Nothing but the life and energy of the Spirit of Christ within us can save us from sin, and trust is the uniform and universal condition of the working of this saving energy within us. How long shall this fact be at least practically overlooked by the teachers of religion? How deeply rooted in the heart of man is self-righteousness and self-dependence! So deeply that one of the hardest lessons for the human heart to learn is to renounce self-dependence and trust wholly to Christ. When we open the door by implicit trust he enters in and takes up his abode with us and in us. By shedding abroad his love he quickens our whole souls into sympathy with himself, and in this way, and in this way alone, he purifies our hearts through faith. He sustains our will in the attitude of devotion. He quickens and regulates our affections, desires, appetites, and passions, and becomes our sanctification. Very much of the teaching we hear in prayer and conference meetings, from the pulpit and the press, is so misleading as to render the hearing or reading of such instruction almost too painful to be endured. Such instruction is calculated to beget delusion, discouragement, and a practical rejection of Christ as he is presented in the Gospel.

Alas! for the blindness that "leads to bewilder" the soul that is longing after deliverance from the power of sin! I have sometimes listened to legal teaching upon this subject until I felt as if I should scream. It is astonishing sometimes to hear Christian men object to the teaching which I have here in-

culcated that it leaves us in a passive state, to be saved without our own activity. What darkness is involved in this objection! The Bible teaches that by trusting in Christ we receive an inward influence that stimulates and directs our activity; that by faith we receive his purifying influence into the very center of our being; that through and by his truth revealed directly to the soul he quickens our whole inward being into the attitude of a loving obedience; and this is the way, and the only practicable way to overcome sin. But some one may say: "Does not the apostle exhort as follows: 'Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do, of his good pleasure?'" "And is not this an exhortation to do what in this article you condemn?" By no means. In the 12th verse of the second chapter of Philippians, Paul says: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do, of his good pleasure." There is no exhortation to work by force of resolution, but through and by the inworking of God. Paul had taught them while he was present with them; but now, in his absence, he exhorts them to work out their own salvation, not by resolution, but by the inward operation of God. This is precisely the doctrine of this article. Paul had too often taught the Church that Christ in the heart is our sanctification, and that this influence is to be received by faith, to be guilty, in this passage of teaching that our sanctification is to be wrought out by resolution and efforts to suppress sinful, and form holy habits. This passage of Scripture happily recognizes both the Divine and human agency in the work of sanctification. God works in us to will and to do; and we, accepting by faith his inworking, will and do according to his good pleasure. Faith itself is an *active* and not a passive state. A passive holi-

ness is impossible and absurd. Let no one say that when we exhort people to trust wholly in Christ, we teach that any one should be or can be passive in receiving and co-operating with the Divine influence within. This influence is moral, and not physical. It is persuasion, and not force. It influences the free will, and consequently does this by *truth*, and not by force. Oh! that it could be understood that the whole of spiritual life that is in *any* man is received direct from the Spirit of Christ by faith, as the branch receives its life from the vine. Away with this religion of resolutions! It is a snare of death! Away with this effort to make the life holy while the heart has not in it the love of God. Oh! that men would learn to look directly at Christ through the Gospel, and so close in with him by an act of loving trust as to involve a universal sympathy with his state of mind! This and this alone is sanctification.—*Pres't C. J. Finney.*

AFFLICTIONS.

BY REV. L. B. DENNIS.

"Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward."—Job v. 6, 7. Affliction is not by accident—Providence in mercy permits it. Yea, even more, God kindly watches over the afflicted. Hear his own words: "I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows."—Gen. iii. 7. However dark, mysterious and incomprehensible these permissions of Divine Providence, yet after they are passed, we often behold the hand of the Lord in them all. How full of meaning are the words of the apostle, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen."—2d Cor. iv. 17, 18.

It appears to require Omnipotent power, and a mixing up of the bitter with the sweet, to keep us poor mortals from loving earth better than heaven; even after we have passed from death unto life. How many seem to forget to "look unto the rock whence they are hewn, and to the hole of the pit whence they are digged."—Isa. li. 1. And in their prosperity they even forget God.

David declares, "Before I was afflicted, I went astray." And again, "It is good for me that I have been afflicted; that I might learn thy statutes."—Psa. cxix. 11, also 71. Paul had some experience when he said, "No chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby."—Hebrews xii. 11. Some seem to think, that they have more than their portion even here. It is true, if through our earthly eyes only we look, we might readily come to such conclusions. But when we remember that "He doth not afflict willingly, nor grieve the children of men."—Lam. iii. 33. Ought we not to say, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Lam. iii. 22. How strong, true and forcible the utterance:

"Afflictions, though they seem severe,
In mercy oft are sent."

And to the submissive, patient, sufferer, how sweet, cheering, comforting, and inspiring the fact that "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."—Psa. xli. 3. Occasionally the itinerant minister of God finds a patient sufferer, who waits patiently, yea, even triumphantly the coming of the Lord. The writer can never forget one cloudy, dark, threatening morning, on one of his large circuits, a visit to see a daughter of affliction. Passing through a peculiar hazel rough, he found a secluded and dilapidated, common log cabin.

Within there were but few visible comforts—one ordinary bed, a few bits

of furniture—all neat and clean. The family consisted of an aged mother, and the long and much-afflicted daughter. The first object of my attention was the afflicted one. The smile that greeted me welcome can never be forgotten. She extended her hand, all emaciated, and remarked nearly as follows: "Bro. D., I am glad to see you. For many years it was one of the pleasant privileges of my life to attend the means of grace, and hear the Gospel preached. But for more than six years I have been confined to my bed, and am out or up only as I am helped by kind hands. But oh, the Lord has been so good!" Picking up a much worn Testament and Hymn-book, she said, "These have been my companions. Oh, the comfort they have afforded me! And that dear mother has been spared and blessed with good health and strength to take care of me, nearly all the time."

Her feelings gaining the ascendancy for a time, she praised God aloud. Then addressing the writer again, she proceeded,—*"Mother told me you could sing many of our good old tunes, and they always seem the best to me. I want you to stay as long as you can, and sing all you can, and you must preach to me and for me."* During the stay of the writer, many times she was so ecstatic in praises, that it was easy to feel the force of the expression, "Privileged beyond the common walks of life." Yea, it was good to be there. At no point does the writer ever remember of leaving an appointment with better feelings than on that occasion. No wonder at all that Henry Martin, in his last sickness could say: "Why should I murmur? Weakness, peril and pain are but the ministering angels, whose office it is to conduct me to glory." And Coley said, "The happiest weep, but their tears, as raindrops in the Springtime, are shot through with sunbeams."

Religion to most men is but a by-business, with which they use to fill up spare hours; or as a stalking horse, which is used to catch the game.

PEW RENTING.

This practice is a novelty of recent date, and of only partial prevalence in the Christian world. As such it ought to have some good apology for its existence. The main arguments in its defense are based on finance and feeling. It is that money can be raised more easily and plentifully in this way than on the voluntary plan. The same argument is used in behalf of lotteries and other devices borrowed from Satan to trick worldlings out of their money, and thus supplement the stinginess of the saints in the support of the church. The financial argument weighs nothing if there is evil and wrong in the pew-renting. If the expenses of God's house cannot be met in some way approved of God, let it be closed, and let the Gospel be preached out of doors. We believe that pew-renting violates the spirit and plan of the Gospel in many respects.

A church-building is supposed to be dedicated—given to God. Is it to be God's house, and individual worship in it is relinquished. Buying or renting a pew seems to be reclaiming this ownership, and appropriating a certain part to exclusive, individual use. It resolves the church into a kind of Joint Stock Company, having the right to hold and possess exclusively. All Scripture precept and example teach that the expenses of the sanctuary should be met, not on the commercial or taxation system of pew rentals, but by the frequent free-will offerings of the people. The pew-holder pays a certain assessment on his stock for a given quantity and quality of sermons, prayers and hymns, but under the voluntary plan, men give free-will offerings to the Lord and to his cause, striving to bring as many as possible to share equally with themselves the privileges of the sanctuary. Is it possible that Christians now anticipating a millenium at hand, will not give as much to provide a preached Gospel for themselves and their neighbors in common, as to provide "chief seats in the synagogue" for themselves alone? No, we believe that very few will give

less, and many will give more. Hundreds of experiments have been made within a few years, and so far as we have heard, with the same result—that more money has been raised by the voluntary system than had been by pew-rentals.

The financial reason is not the main one for renting pews. Home feeling and convenience are urged, and it is asked if these must be sacrificed; asked even by those for whom Christ died and the symbol of whose religion is a cross. We answer, yes, a thousand times, if Christ or the interests of his cause require it, cheerfully sacrificed. Families under the free-pew system may usually occupy the same pew, but if one poor sinner may be brought to church and to Christ thereby, the followers of Him who forsook heaven and spent his earthly life among the lowly, should gladly give up "their own hired pew" and sit with the poor, or even on the threshold of the sanctuary. And what of auctioneering off the component parts of God's house? What of by-bidding to extort a premium for the Lord? What of calling out persons seated before us in "our own hired pew?" If Jesus were on earth, what would he say of such practices? Who would venture then in the presence of Him who purged the temple with "a whip of small cords?"

Again, the range of pew rentals is never wide enough for the range of ability. The rich pay too little, the poor too much. Besides, the rich have an unjust and unscriptural advantage. If giving most to the Lord, should confer any special favor in the sittings of God's house, some "poor widow" would usually occupy the first seat, and the poor would own all the "prominent pews." But the commercial principle involved in "reserved seats and private boxes" should be left to the world, in which gold is God. If we could eradicate pride and caste feeling, probably we should hear very few arguments of any kind for pew renting. Caste is coming to be almost as great an impediment to the progress of the Gospel here in America

as it is in India. We are pandering to it by pew-renting. It is well known that men who rob on the grandest scale, often rent the best pews, and that their wives and daughters whose lives are almost wholly consecrated to the Goddess Fashion, flaunt their unseemly finery into these chief seats of the sanctuary. The front audience presents as gay and *recherche* an appearance as the opera itself. Then the congregation shades off and fades out as you recede from the pulpit, until you come to the seats left free for the poor, which are usually empty. Poor people and strangers do not feel at home in these churches, and they are too proud to be posted as town paupers. They know that the sermon is not prepared for them, but for the rich pew-holders. Multitudes are kept from church, and are drifting farther and farther away from all sympathy with the church and Christianity, by the vanity and extravagance therein displayed.

In how many of our churches are persons treated every Lord's day in exactly the manner so clearly portrayed and so severely condemned by St. James? Where would room be found for Jesus, himself a poor plain man, in a church where pews are rented? Is it any wonder after all, that the poor, who constitute the masses of our population, are to so great an extent alienated from our city churches? The exclusive system of pew-renting has been tried sufficiently to prove that it fails to reach the masses. The free system, which respects no man's person, is being tried with increasing success. Some of our best and oldest pastors confess with grief that their life-work has been circumscribed and impaired by this "unscriptural system," and that if they were to begin their work again, they would never preach in a house with rented pews. Even when all our pews are rented, we have our churches but half full. We may cry aloud and ring our bells until the judgment day, but we can never call the masses into rented pews to hear the Gospel.

Those who need it most, want it least,

and they are kept from hearing it by the most trivial causes. All hindrances, so far as possible, should be removed, and of these pew-renting is among the chief. For such reasons, and others not difficult to find, should there not be an immediate and general reform on the subject, and thereby give the Gospel a wider range over those for whom Christ died?—*Rev. E. P. Marvin, Lockport, N. Y.*

MY PILGRIM SONG.

BY MRS MARY B. PETTYS.

"I am going through with Jesus,"
I am leaning on his arm,
Trusting in his power for safety,
And he shields me from all harm,
While I'm in His love abiding,
I am safe from anxious fear;
In the Rock for shelter, hiding,
I've a perfect refuge here.

Hidden in the Rock, Christ Jesus;
Safe in trial's darkest hour,
Proving in the fiercest conflict
I've a fortune and a tower.
While the storm is passing over
I'll abide in this retreat,
For my head his wing doth cover,
And there's *Rock* beneath my feet.

Is it mine, like holy Enoch,
Thus to tread the path he trod?
Mine, to have the testimony
That my ways are pleasing God?
Yes, I'll conquer in the warfare,
Not in any strength of mine,
But I have a mighty helper,
In the arm that is Divine.

"So, I'm going through with Jesus,"
This is now my daily song,
Though the storm-clouds hover o'er me,
As I tread the path along;
Though I pass through tribulation,
And its waves around me roll,
"I am going through with Jesus,"
With the glory in my soul!

The heart that trusts forever sings.

SALVATION.

BY MRS. EMILY S. MOORE.

Salvation is a theme which should inspire our hearts with love and praise, and does if we enjoy it. The Father has manifested great interest in our salvation, in bestowing his Son to die for us. The Son has exhibited great love towards us, in procuring our salvation through his sufferings here on earth, and his death on the cross, as the only means whereby he could purchase our redemption. The Holy Spirit has appeared in our behalf, giving us peace and liberty, joy and triumph in and through this great salvation revealed from heaven to man. What a change it produces in the soul when our nature yields to the convicting power and divine influences of the Spirit; when we see our selves as God sees us, laden with iniquity, transgressing his righteous laws, and corrupted by sin.

When the sinner gets broken on the Rock; has a real desire for salvation, and is in earnest for it; breaks down before the Lord; sees himself lost and ruined forever, without Christ; humbles himself; confesses to God and his fellow mortals what a wretch he is; repents with all his heart, forsakes his evil ways, renounces the world and declares, with a decided determination, "I will have Jesus," how soon his soul is set free, and is brought to rejoice in God who can save and make all glorious within. No wonder he gives expression to joy in shouts and songs of praise, when the chains fall off, as he enters the "strait gate" and goes free. No wonder that those who have once entered that gate will know when others find it. What a union of spirit. What a fellowship. What a oneness is realized in the society of those who walk together in the narrow way; whose faces are set Zionward; whose allegiance is to the King of Glory; whose home is the heavenly city—the New Jerusalem, where God and the angels dwell.

To this interesting experience, the writer has recently been a witness. We praise God that we have ever seen the death throes of the old Adam give way to the life-giving power of Jesus, through repentance and faith in his name. It was during the attendance upon a stated prayer meeting held at my father's house, where a few souls continued to wrestle and pray for the manifestations of his saving power in their midst, that the Lord did come, and his Spirit rested upon one who was present in such a manner that he was prostrated before the Lord in great distress, and calling upon his brother-in-law to help him, said he should die. The latter responded, "Praise the Lord for genuine conviction!" and exhorted him to plead for mercy, and give his heart to God. When the decision was made, how soon the death-pallor of his countenance was changed to a look of joy and light and peace, and his pleadings to shouts and praises to God. Also, a young sister, who had formerly made a profession of religion, but found she was following the world, became deeply convicted, and through the earnest entreaties of an older sister who enjoyed salvation, she was prevailed upon to get down before God and plead for mercy. The conflict was severe, but when her spirit yielded, how changed was the scene! The voice of supplication was turned to that of praise, and the saddened countenance was at once lit up with an expression of joy and peace which was perceptible to all present. Walking the room for a time, she repeatedly sang the soul-stirring hymn, "I have given all for Christ; He's my all, he's my all," and such a glorious sense of Almighty power prevailed in the house as those present will never forget. O the realities of true salvation! What peace and consolation it affords! How it thrills the soul, revives the spirit, lifts up the trusting heart to mighty faith in an omnipotent God! No wonder the saints shout, "Glory to God in the highest," when they are made free, and feel the reviving influences of this salvation power upon their hearts. And Oh, how

that youthful heart rejoiced that God had given to her that sister to walk with her in the narrow way. May they ever prove faithful, follow God while here below, labor earnestly in his vineyard, until at the close of life's journey, they are called to join each other with all the redeemed in mansions in the skies.

We may notice some important facts connected with the relation of the foregoing circumstances: First, that when God's children are united by faith and earnestness in prayer, something will be accomplished for his glory; and that when a soul is in earnest to get to the Lord, and meets the conditions required, real salvation is found. And again, unless a genuine work is effected, there is no union between such a one and a real saint of God; but when a soul falls on the Rock and is enabled in reality to say,

"On Christ, the solid Rock I stand,
All other ground is sinking sand,"

there exists a sweet union, and heart responds to heart in united bonds of real fellowship.

Oh, what a happy day that will be, when all the saints of every land are gathered on Mount Zion, the heavenly Jerusalem, where they will meet one another, to part no more. Will not the heavenly mansions ring with "the shouts of redeeming grace," when they all arrive at home, and the songs of everlasting praise arise from millions of happy souls, redeemed through this great salvation? There are others who have been greatly helped and blessed in the meetings referred to, and still others whom God calls to repentance and who ought to get to the Lord. Let us treasure up the few mercy-drops that have already fallen, and still look for a more copious effusion of the Holy Spirit among us.

There belongs to every true notion of truth, a power; the notion is the shell, the power the kernel and life.—*Bunyan.*

THE MOUNTAIN OF GOD.

BY MRS. H. A. CROUCH.

The exaltation and glory of Christ's kingdom, as it is, and as it shall be set up on the earth, could not be more fittingly represented than by the highest object we know of,—the highest, the largest, the most immovable and unchangable of all things that have their basis in the earth, and that is, a mountain.

What a habitation for the Christian! What a dwelling place for the children of God, who, fleeing from that place "which spiritually is called Sodom and Egypt," stay not in all the plain; not even in that ostensibly innocent "little" city Zoar.

The mountain of God! As we read of it, we are apt to look forward to some coming time when our feet shall be planted upon that glorious eminence instead of seeing in prophecy and revelation, that those who have come to certain experiences, already "are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God, the judge of all, and to the spirits of just men, made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel."

How infinitely great is the loss of those who stop in Zoar, that is, at the nearest possible point to Sodom, which, by the word of God, could be considered safe.

This mountain experience is unearthly. The smile of God lights up the eminences, and lies warm in the valleys. The winged soul has caught snatches of melodious sonnets sung by flaming tongues above, and it sings them as it soars. What new discoveries from those heights! What looks "from the top of Amana from the top of Shenir and Hermon!" What breezes from the moun-

tain of myrrh and the hill of frankincense! What a reaching forth and taking of clusters from the vines of God; and a building of houses and inhabiting them: for this is the permanent abode of the saints, unless, like Tyrus, they become lifted up because of their beauty, and are therefore, cast as profane out of the mountain of God.

We are in the world, but we are not of the world, "For all people will walk every one in the name of his God, but *we will walk in the name of the Lord our God forever and ever.*" There is no fighting here of nation with nation, nor learning of war. The chariot is cut off from Ephraim, and the horse from Jerusalem, and the battle bow; while the King who came lowly and riding upon an ass, and upon a colt the foal of an ass, speaks peace unto the heathen. There is no sword here to plunge a brother's heart, nor a spear to wound or kill: for the swords are all beat up into plow-shares, and put into the soil to mellow it for the reception of good seed, and the spears are converted into pruning hooks to trim the useless growth of the trees of God, that they may become great fruit bearers. The lion nature here is lamb-like; the cow and the bear feed together; the wolf and the lamb, the leopard and the kid, dwell together in sweetest harmony, and a little child leads them. They do not hurt nor destroy in all this holy mountain, for their's is a Christ-life, and their work, like his, is one of love. It does not say that none shall molest them, but it does say that none shall make them afraid.

"Dust shall be the serpent's meat." He thinks to exalt himself, and fill his mouth with the souls of the children of God, but the curse of God is on him still, and on his belly he must go, and dust shall be his meat, while the ransomed souls who were almost in his fangs, escape, and shout their glad deliverances forever.

"For behold," says God, "I create new heavens and a new earth: and the former shall not be remembered, nor *come upon the heart.* (Marginal read-

ing.) And then he goes on to say what it is that he creates. "But be ye glad and rejoice forever in that which I create; for behold, *I create Jerusalem a rejoicing and her people a joy.*" "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

Neither do they weep and cry in any sense as the world weeps and cries, for, as it is said in another place, of the ransomed, "They shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

"There shall be no more thence an infant of days,"—a short-lived convert, "nor an old man that hath not filled his days, for the child shall die an hundred years old, of ripe and full experience;" but the sinner, like Tyrus, "being an hundred years old, shall be accursed.

"Behold for thee I ever wait,
Now let me in thine image shine,
Now the new heavens and earth create,
And plant with righteousness divine."

Notwithstanding the spiritual view given of these prophecies in the above, we do, with St. Peter, according to Christ's promise, look for a new heaven and a new earth wherein dwelleth righteousness; but from the description given by the Revelator, we know it is not the same as is spoken of by Isaiah, for in John's vision there was no more sea, (Rev. xxi. 1,) there shall be no more death (verse 4) there shall be no more sin, (verse 27) there shall be no more curse; (chap. xxii. 3,) all things are made new, (chap. xxi. 5). In the new heavens and the new earth, or God's holy mountain, as it is otherwise expressed,—spoken of by Isaiah, there is death; there is sin; there is curse; (Isa. lxx. 20;) there are sabbaths and new moons, (Isa. lxxvi. 22, 23.) In Christ's reign, as it is spoken of in Zec. ix. 10, there are seas. As in Micah iv. there are idolators. But Christ divides his people. Their citizenship is in heaven. "Therefore the world knoweth us not, because it knew him not."

WATCH.

BY MRS. M. H. FREELAND.

"What I say unto you, I say unto all,—Watch."

The duty of watchfulness goes hand in hand with that of prayer. "Watch and pray that ye enter not into temptation," saith the Master. Prayer, though of the utmost importance to a life of piety, is not, of itself, sufficient to shield the believer in the hour of temptation; watchfulness must be connected with it. It is needful to watch to detect the first approaches; we may easily escape; but if we live carelessly, we become an easy prey.

Our channels of communication with the outward world through our physical sense, are the avenues through which temptation comes in upon the soul. Therefore we should watch them with untiring vigilance.

Our ears should be watched, lest they hear forbidden things. "Take heed what ye hear," said Jesus, and also "Take heed how ye hear." "He that hath ears to hear, let him hear." Surely, then, it is important, to watch the ears, lest we hear what we should not, or, lest we hear not aright, or do not hear at all what God would tell us.

We strive in vain to forget what we heard that was wrong. How the words of the tale-bearer follow us and mar our confidence in our fellow. Evil surmising, back biting, uncharitable accusations,—how hard to be forgotten. Therefore we should turn at once from everything of the kind, and reprove, rebuke and exhort with all long suffering and doctrine those who would pour such words of evil into our ears.

We should beware what kind of doctrine we hear taught. Many a soul has fallen into the snare of the enemy by going on forbidden ground to hear for themselves. Almost as surely as error can get the ear of the people, it makes them its prey. It is so of Spiritualism, Annihilationism, Universalism, etc. "Ye shall know them by their fruits," said Jesus. We are not

to come to a conclusion, then, respecting the character of the various isms of this day by hearing for ourselves, but by seeing the *fruits* borne and marking their character. It is our duty, then, to discriminate, and not listen to everything. There is that to which we should listen. Let us then watch to find it, and then listen attentively, thoughtfully, prayerfully, and obediently.

But we must not only watch our ears; but also our eyes, that they behold the thing that is good. Had Eve refused to *look* on the forbidden fruit, she had, doubtless escaped the tempter's snare. But she *looked* and *fell*; *entailing misery upon her race*. "Look not upon the wine when it is red," saith Inspiration. But heedlessly the youth disregards the warning, and allows his eyes to gaze upon the sparkling cup, foolishly imagining himself master of his appetite, until he meets a drunkard's doom. How impure scenes once looked upon will haunt the memory, and mar even the hours of devotion! Watch thine eyes, then, and keep them back from beholding vanity. Watch, lest thine eyes tempt thee to sin, for "who-soever looketh on a woman to lust after her, committeth sin against God." Ah, there is sin not only in what we look at, but in the manner of looking. If we look covetously upon our neighbor's possessions, do we not sin? Watch thine eyes; for it is while we look not at the things which are seen and temporal; but at the things which are not seen and eternal, that our light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory.

Watch the door of thy lips lest they utter folly. "He that offendeth not in word, the same is a perfect man, and able, also, to bridle the whole body." "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Hence, the necessity of watching our lips. Watch that you speak no evil of individuals. "Speak not evil one of another, brethren, for he that speaketh evil of his brother, speaketh evil of the law, and judgeth the

law, He is not then a doer of the law, but a judge. Watch lest thou speak triflingly. "Know ye not that for every idle word ye shall give an account?" "Let no evil communication proceed out of thy mouth, but that which is good to the use of edifying." "If any among you seem to be religious, and bridleth not his tongue, that man's religion is vain." Watch thy appetites lest they lead thee astray. "Put a knife to thy throat if thou be given to appetite. "Whether ye eat or whether ye drink, or whatsoever ye do, do all to the glory of God. "I keep my body under," said St. Paul, "lest by any means, after having preached to others, I, myself, should be a cast away." Watch all thy members, therefore, with unceasing care. Thy head, lest evil thoughts or evil imaginations find a lodgment there; thy hands, lest they engage in wrong acts; thy feet, lest they run to evil. "Keep thy heart with all diligence, for out of it are the issues of life." Watch thy heart, lest the tendrils of affection twine around forbidden objects. Love not the world neither the things that are in the world." "If any man love the world, the love of the Father is not in him." "If any man love father or mother more than me, he is not worthy of me." Watch the motives of thy affections. Toward what objects do they move? We are to love only what God loves, and hate what he hates. "With the lowly is wisdom."

But we are not only to watch against evil, but, also for opportunities to do good. "So to do good and to communicate, forget not, for with such sacrifices God is well pleased." "A word spoken in season, how good is it." Watch! "Be instant in season and out of season to do the Master's will." "Blessed is that servant whom his Lord when he cometh, shall find so doing." Amen.

Truths are often delivered to us, like wheat in full ears, to the end we should rub them out before we eat them, and take pains about them, before we have the comfort of them.—*Bunyan*.

THE LIFE BOAT.

Out on the billows of life's troubled ocean,
Tossed by the tempest, and powerless
to save,

Each fearful moment of wildest commotion,

Threatening to plunge thee beneath the
dark wave:

"Save me, O, save me, great Father,"
thou'lt cry,

Feeblest of atoms, tossed on the cold sea,
Hopeless as helpless, unless there comes
nigh

Some great deliverer commissioned by
thee.

Could but a Life Boat my dim vision see,
Joy the glad tidings would bring unto me.

Fear-troubled bosom, the Life-boat is nigh,
Jesus, the Captain, is Saviour and Friend;
Hark! he invites thee, make haste to reply,
Lest His dear Spirit thy doubt should
offend.

Why in thy peril distrust thou His power?
Safely he'll moor thee beyond the rough
sea.

Myriads are sinking, delay not an hour,
Dark, dashing billows may overwhelm
thee;

Trust to the Life Boat though threatful
thy way,

Jesus, its Captain, the tempests obey.

Cling to the Life Boat, since Jesus is there,
In thy sore trials he'll bring thee relief,
Sorrows, temptations and griefs he can
share,

For he's a Saviour acquainted with grief.
Scorn not his mercy, no other can save,

Noblest endeavors though angels record,
Cannot without his atonement e'er save;
He, the Redeemer, and Saviour, and Lord.
He is the Captain that biddeth thee come,
While in the Life Boat for thee there is
room.

Servants are goers as well as comers:
take heed that ye give them no occasion
to scandal the gospel when they are
gone, for what they observed thee un-
righteously to do when they were with
thee.—*Bunyan*.

THE SUM OF THE LAW.

BY REV. A. V. LEONARDSON.

"To love God is the first duty of man. This springs from just views of the attributes of God, which afford the highest delight to the sanctified heart. Esteem and reverence constitute ingredients in this affection, and a fear of offending him is its inseparable effect."—*Webster*.

"Then one of them which was a lawyer, asked him a question, tempting him, saying:

"Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment, and the second is like unto it,—Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—*Matt. xxii. 35—40.*

The Sadducees having been put to silence by the *Lord Jesus*, the Pharisees again encounter him by sending to him a lawyer, (that is, one of their expounders of the Law of Moses,) who asks our Lord this question:

Which is the great commandment in the law?

"Thou shalt love the Lord thy God with all thy heart; and thy neighbor as thyself." The man that loves God with all his heart, loves him with all the faculties, powers and abilities which he possesses. All the affections of his soul cleave to the one great object. "The fervency of all our affections, and particularly the supremacy of our love is required by God as his right and due. Love must pass through and possess every faculty of his soul. The measure of loving God is to love him without measure. God reckons that we love him not well, except we love him above all. As a man cannot be saved without the love of God, so neither can he be without the love of his neighbor."

The love of God and of our neighbor

must not be separated. *He that loveth not his brother abideth in death*, consequently he does not love God. For he that loveth, does not hate anything but sin. This love is the element of the soul. He that loveth God and his neighbor has been made a partaker of the "Divine nature." This is the nature of God, for, "*God is Love!*" Yet *he doth not look upon sin with the least degree of allowance*. Love is the opposite of hatred, as light is of darkness. Heat or cold, the two do not exist in the same sanctified heart. Love is of God; Hatred is of the Devil. Love followed out will bring a man finally to heaven. Hatred followed out will send a man to the society of devils, doomed forever.

The man that truly loves his neighbor, certainly would do nothing to injure him, either in property or character, for love controls all his actions. It would be impossible for a man to love his neighbor, and knowingly do him wrong. Love is the very law of our being when we become partakers of the Divine nature. We look at animals of different kinds, and we see that each kind has habits peculiar to itself. We say they are of different natures. So it is contrary to the nature of love to do wrong. When men do wrong, they act out of their nature. It is contrary to the nature of love to speak evil of his neighbor, or tell others of his faults. He should go to him and tell him what is in his heart. Yet how many speak evil, and not only do it, but delight in it.

We say we have love for a brother, and yet we withdraw ourselves from his society; have nothing to do with him; we treat him as a stranger, only we tell others his faults. There is one that we really love. We seek his society. His interest seems to be our interest. He does a great many things that are not exactly right. He has a great many faults. We do not see them, or we overlook them. We do not mention them to a second person. If any body finds fault with him we are ever ready to stand in his defence. We tell others of these good qualities, and

our tone is always one of general commendation. But there is the other brother. We say we love him, but how do we manifest that love? I am fearful that much of our love is lavished upon those who love us, who are interested in us, who do not contradict us, who do not *cross* our path, and, in short, those who are running in the same way with us.

Well, what kind of love is this, if we only have love for those who love us? Do we not come short of our duty? Are we not found wanting in that *love that loves God and our neighbor*? Do not sinners the same? Does not their love come up to this? They love those that love them. They lend to those that lend to them. They help those that help them. They return one favor for another. They say, "He does me a kindness and I must return it. This is the nature of the sinner's love.

But what is that love that fills the hearts of *God's believing ones*. A love that loves all men without distinction, race, or color, (except it be that it loves those most who love God most, who are the most like him in this respect.) A love that loves our enemies and the enemies of God and themselves. A love that has its seat in the heart, and manifests itself in the outward actions towards all men, friends and enemies. Would you believe that a man had love for you, who, if you were in trouble, exposed to imminent danger, and it lay in his power to render you the needed assistance, said he was sorry for you, but would leave you to get out of your trouble as best you could? His profession of piety would render him the more contemptible in your eyes.

I see that wounded soldier. The physician probes the wound, removes the ball. It is a painful operation. Does he leave him now? No, he mollifies the wound with ointment and carefully nurses him until he is restored to health. We go to our erring brother. He has done wrong; he knows it; he feels it. We pierce him, we cut him to his very heart. We now console ourselves with having done our duty,

and we let him alone. Never retire before God and ask God to help and save him.

What kind of love is this that is so cold, so heartless, whether it be to saint or sinner? Is this the way God loved us when we were sinners? "*Christ died for the ungodly; gave himself a ransom for sinners.*" "*The just for the unjust, that he might bring us to God.*" If God should hold us to the same rule that we wish to hold others, how many of us would reach the *glory world*? How anxious we are that God should forgive us when we have stumbled, and the enemy has got the advantage of us, and how God follows, warns, entreats that he may bring us back to him again. We can never fully understand another's troubles until we are brought into trouble. What do we want now? we want sympathy? yes, we want friends? Yes, we want such help as will make us feel that we are helped. I see that erring brother. He has an immortal soul. Jesus died to save it. He is rushing on to ruin. He has done wrong, he knows it, he feels it. So have you. God was long suffering with you. You should be long suffering with your brother. Jesus wept over poor sinners. Do you weep before God in behalf of this poor soul? You pray for him, but how do you pray? Do you remember the time that God laid a soul on your heart? How you could not rest. Your cry was, "Lord, save the purchase of thy blood. Do not let him be lost." You prayed for him. You wept over him as you kindly told him to flee the "wrath which is to come." You did not parade his faults before your neighbors, but you were in agony for his salvation.

Is it so now? Do you feel as you did then? I fear not. Do not say that you love him then.

Oh, this *love of Christ*! This brotherly love! None know it only those who have felt it, or feel it now. With this love we can win our brother back to Christ. With it we can take the world.

"As ye have therefore received Christ

Jesus, the Lord, so walk ye in him." When you were converted you labored for the salvation of souls. When you were sanctified, you labored more. As the Christian graces are perfected in us, this flame of love rises higher and higher, flashes brighter and brighter, and throws its warming rays still farther out in the moral darkness that surrounds us.

This is a love that does not grow cold. A love without a grudge! A love that will do good to the souls and bodies of men every where, as much as in us lies. A love that is no respecter of persons. That loves God supremely, our neighbor as our selves. That beareth all things, believeth all things, hopeth all things, endureth all things.—1st Cor xiii. 7.

"Bless them that curse you, and pray for them that despitefully use you. And as ye would that men should do to you, do ye even so to them.

"For if you love them which love you, what thanks have ye, for sinners also love those that love them.

"And if ye do good to them which do good to you, what thanks have? for sinners do also even the same.

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest. For he is kind to the unthankful and the evil.—Luke vi. 28, 31, 32, 33, 34, 35.

"And by this shall all men know that ye are my disciples, if ye have love one for another."

BOWELS OF MERCY.

BY MRS. M. A. MARSHALL.

I have been asking God to give me bowels of mercy. At first I thought it was to be so merciful and so careful as not to harm. Looking on everything, saying, "unto the pure, all things are pure." But it has pleased God, in answer to prayer, to reveal a little glimpse of what it is to have bowels of mercy. Oh the depth both of the mer-

cy and love of God! Mercy and Justice stand closely connected to each other. Hence, we must obey the command to "do justly, love mercy, and walk humbly with thy God." The Lord saith, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" While we have bowels of mercy for every one, Justice steps in and cries, "Cursed is he that doeth the work of the Lord deceitfully," and "Cursed be he that keepeth back his sword from blood."—Jeremiah xlvi. 10. When I do a piece of work for my neighbor, I must do as he requires, but when I work for myself I can do it as I please. So in working for God, we must do it according to his word. Mercy is one of the fruits of the Spirit. It is without partiality. It does not give all justice to one and to another all mercy, but they are so closely linked together, that each soul will get its portion in due season. Justice trims down and mercy lifts up. Justice wields the sword, but Mercy pours in the oil. Justice cut off the ear of the servant of the high priest, but Mercy healed it again.

Oh, how much we need bowels of mercy; especially ministers and class-leaders! Think of the precious souls over which the Holy Ghost hath made you overseers; and it has if you are in God's order. Mercy does not lay burdens on others, that we are not willing to bear ourselves. O to have bowels of mercy! May God write it on all our hearts, for Jesus' sake! It will not exhort souls that they must make confession and restitution, fast and pay tithes and never be found doing it ourselves. Sister, brother, having put off the old man with his deeds, and having put on the new man which is renewed in knowledge after the image of God, where there is neither Greek, nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all in all; put on, therefore, as the elect of God, holy and beloved, bowels of mercy.

Speak gently to the erring,

READ AND REFLECT.

BY REV. G. W. MARCELLUS.

Are you born again by the Spirit? This is a very solemn and important question. It is one of serious import to all. The words of Jesus are impressive, "ye must be born again." We do not ask have you been converted, but have you *now*, the clear, un mistaken evidence that you are "an heir of God, and a joint-heir with Christ?" Have you the burning witness that *all* your ways are pleasing to God? All of this, and much more is implied in regeneration.

We would call attention to two infallible marks of the new birth:

The first, and the foundation of all is faith. Paul says, "Ye are the children of God by faith in Christ Jesus." St. John expresses the same fact, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Those who "receive him" and believe on his name," are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." St. John, in his general epistle declares that "whosoever believeth that Jesus is the Christ is born of God." The faith here referred to, is not that general kind, which gives assent to the doctrines of the Scriptures, as true, though this is implied in real faith; but to go no farther than this, is to go no farther than the devil does; and who can believe that he is converted?

He believes that Jesus is the Christ, and that the Scriptures are given by inspiration and are true as God is true. This may be termed *nothing less than a dead, inoperative faith*; no *real* life or energy in it. The faith which characterizes the child of God is, "a sure trust and confidence in God that through the merits of Christ, his sins are *now* forgiven, and he reconciled to the favor of God." This teaches the fact that man *must* renounce himself, or he cannot be "found in Christ;" he must have no "confidence in the flesh," nor

in his works of righteousness, realizing that his former wisdom was folly, and his righteousness was as filthy rags in the sight of God. The faith whereby we are "born of God," is "not only a belief of all the articles of our faith, but also a true confidence of the mercy of God, through our Lord Jesus Christ.

The second mark of the new birth, is this: that those who are born of God do not commit sin. For the great apostle says: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he *cannot* sin, because he is born of God." Reader, what would the apostle think of you, if he were to be in your company a short time? Would he think or conclude that you were a child of God?

Judge ye. Answer this question as in the presence of God. We are commanded not to sin in thought, word, or deed; this implies power over *all* sin—power over outward sin of all kinds—for if the blood of Christ has been applied, it "purgeth the conscience from dead works," and from inward sin. Paul asks the question, "How shall we, who," by faith, "are dead to sin, live any longer therein?" For, "Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin."

This plainly teaches that he who is born of God, does not commit sin; for, "being made free from sin, he is the servant of righteousness." "In this the children of God are manifest, and the children of the devil." He that sinneth is of the devil. He that sinneth not is of God.

Reader, do you sin in word or deed? Are you governed by prejudice, hatred, envy, malice or revenge? Remember such a spirit is not consistent with the new birth. Do you love "the world or the things of the world?" If so, you are not a Christian. For he that loves the world, the love of the Father is not in him."

Have you the fruits of the spirit?—"love, joy, peace," etc. Then you may rejoice evermore, because your name is written in heaven. But if you have

not, do not seek for the blessing of perfect love, but seek pardon or regeneration.

READER, READ AND REFLECT.

LET US ALL BEWARE.

BY MRS. JANETTE OSMUN.

We should carefully consider the influence that we are exerting over the minds of those with whom we mingle. "For none of us liveth to himself, and no man dieth to himself." Whether we are conscious of the fact or not, our spirit and our lives are constantly shaping the destinies of others. And how far our influence reaches, we shall never be able to know in this life. Probably our influence is greater when we are unconscious of it, than when we are conscious of it.

What we are, influences others more than what we say. How important, then, that we are pure and holy, that we constantly have the efficacy of the cleansing blood on our hearts, that our inmost thoughts and motives are all pure. Then, and only then, by the help of the blessed Spirit, shall we be able to realize and meet our responsibilities in the fear of God.

How much I desire that the people called Free Methodists, chosen of God to spread Scriptural holiness over the land in this, our day, should be a pure and holy people. And especially should this be true of the ministry. How can you, dear brother, lead on the flock of God into the higher walks of a holy life unless you are there yourself? And yet this is what you are called of God to do. And if you attempt to do it without the experience, how embarrassing; for immediately the inquiry arises why are you not there? Dear brother, suffer a word of exhortation. God has said, "Be ye clean that bear the vessels of the Lord." There are responsibilities resting upon you, as one of the Lord's anointed, high as heaven, deep as hell, and lasting as eternity. And you must certainly fail in a great degree, in your work, without the

power that you can receive through the cleansing blood. Eloquence and learning have their power, but only as they are used by the Holy Spirit, can they move hearts to the cross.

The minister's wife, too, should also beware. Very great responsibilities are resting upon her. If she is fully consecrated and saved she can do much to help on the work of the Lord. No one else knows so fully the trials and temptations of the minister of the cross, as she does. And if she is prepared by grace to strengthen his hands and encourage his heart, and bear her part of the crosses and trials of life cheerfully, as unto the Lord, there will be a combination of strength, no other way attained. But if she fail to do this, then is the work of the Lord hindered.

How frequently is the cause of a minister's failures in his work traceable to the wife whom God has given him to be a help meet? Oh, dear sister, see to it that the consecration is complete, and that the blood of Jesus so cleanses your heart that you are able to help drive the battle on.

And so we might enlarge from the class leader down to the weakest member in the church of God. "Let us each beware." For either our faith and fidelity in the work is giving it strength and power, or our unbelief and unfaithfulness is making it weak and powerless.

Let us not excuse ourselves, but each one bear our own responsibilities, and resolve to be right, to be saved to the uttermost, as individuals, and be endued with power from on high, and then shall our little Zion move onward "fair as the moon, clear as the sun, and terrible as an army with banners."

And when the work of life is done, we shall have ministered to us individually an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Some men's hearts are narrow upwards and wide downwards—narrow as to God, but wide for the world.

TO A UNIVERSALIST PREACHER.

1. The great body of the Church in all ages has desired nothing more than the salvation of all men. Why then has she not in her diligent study of the Bible found it revealed there?

2. What page of the Bible, printed as a tract, would convince any one that all men will be saved?

3. Would you write a book like the New Testament to teach the salvation of all men?

4. Do plain, honest, moral and pious men find this doctrine in the Bible?

5. Would not the ingenious and laborious method used to explain away the "hard sayings" of the New Testament about sin and repentance, transform the whole Bible into a myth?

6. Why do you believe that orthodox creeds teach eternal punishment? Do they state it clearer or stronger than you find it in the New Testament? Is not the very language of Christ commonly used in the creeds? Matt. xxv. 46.

7. If Christ and the Apostles had intended to teach it, how could they have done it more clearly and positively?

8. If you rightly interpret God's character, why does he permit sin and suffering here for a moment? Is it not just as impossible for him to do a *little* wrong as a *great* one?

9. How much do you believe in common with the orthodox church in the inspiration of the Bible; the destruction of the Old World and of Sodom; the Trinity, the Divinity and Atonement of Christ?

10. Do you believe in any punishment under God's government, except the natural results of sin?

11. We see men under favorable circumstances and strong religious influences here, grow wicked to the end of a long life; why will they not hereafter?

12. What more efficient means can God use to convert men hereafter, than he uses now?

13. Do the analogies of a second probation through which wicked men pass here, always result in salvation?

14. Who has ever repented and become a godly, praying man, while holding your doctrine? How and where were the pious members of your church converted?

15. If all men are to be saved what do you think of the Church and the devil; the one in laboring so hard for the salvation of men, and the other for their destruction?

16. If the love of God in universal salvation is the great power of God committed to you to convert man, why do you not go out as an Evangelist to the wicked masses?

17. When Christ and the Apostles preached the Gospel, men were pricked in their hearts and cried out for mercy, trembled with alarm, repented of sin. Do such results follow your preaching?

18. Did you ever have a revival in your Church? does your preaching convert any one? when you succeed in convincing the wicked that "they shall not surely die," do they turn from their wickedness?"

19. Christ in his first sermon, warned sinners of "quenchless fire;" have you ever done this?

20. Do you pray in your family?

21. Are you quite sure that there is no eternal hell?

22. If so, are you quite sure that there is an eternal heaven?

23. If there is any doubt about the former, which is the safe side?

24. After all, is there not one very serious objection against this pleasing doctrine of universal salvation, that it is not true?—Rev. E. P. Marvin.

Apparel is the fruit of sin; wherefore, let such as pride themselves therein remember, that they cover one shame with another. But let them that are truly godly have their apparel modest and sober, and with such shamefacedness put them on; remembering always, that the first cause of our covering our nakedness was the sin and shame of our first parents.—Bunyan.

THE FULLNESS OF THE ATONEMENT.

BY MRS. RUTH L. WALLER.

When we realize for one moment, even, the great sacrifice offered for us, once for all, truly we are lost in wonder, love and praise. It is amazing that an infinite God should so love and pity poor, fallen man, as to give his *own* Son as a ransom to redeem him from death and hell. Jesus was offered as a full and free atonement for the sins of a fallen world.

Surely none but a God could have devised the scheme.

And can it be that so many thousands of the precious souls he has created, refuse to accept his offered mercy, refuse to accept the atonement made so willingly for them? Oh, what amazing love! He left the shining courts of glory, and took upon himself the form of a servant, and became obedient unto death, even the death of the cross, and all to redeem poor, sinful man!

Love, so amazing, so divine,
Demands my soul, my life, all.

And shall not we, who have tasted of the good Word of Life, and have proved the power of Christ to save, be more earnest to live for him? Let us seek daily for more of that unspeakable fullness, and to know the love of Christ which passes all understanding.

Jesus said, "If ye have faith ye shall ask what ye will, and it shall be done unto you." Oh, then let us come boldly to a throne of grace, that we may obtain mercy and find grace to help in every time of need. Thanks be unto God for his unspeakable gift. Praise God! We may know that we have been redeemed by the precious blood of Christ; that it now cleanses from all sin.

O, the wondrous power of Christ to save, and keep those that trust in him. What shall we fear then? None but God! Perfect love casteth out fear, and he that is made perfect in love will not fear, but to offend God.

O, what rich blessings the atonement has purchased for us,—a full and free redemption from all sin, and a clear title to an inheritance among the saints on high.

"Now unto Him who is able to do exceeding abundantly, or above all that we can ask, or even think, to Him be glory and dominion forever. Amen."

GETTING ALONG COMFORTABLY.

BY REV. T. F. STUART.

I recently met a Presiding Elder of a large District, in the ——— Conference, when in the course of conversation I inquired how the pastor of a certain charge was getting along; the reply was, "O, they are getting along comfortably!" On learning the facts, I found it was very comfortably for the pastor, a good parsonage, a large salary, little work, and but one class in the church that were living Christians; and this class the good pastor had suppressed, and broken up the class-meeting, for they made so much noise in their worship that they disturbed the quiet of the good man. I could but feel that it must be very comfortable for that church: no hard work for souls; no crosses to bear: quiet and comfort all around.

I thought it must be very comfortable for sinners there, no heart-searching preaching to arouse them; no burning exhortations from the church to trouble their consciences, and no prayers with power to make them quake and tremble before God. Sleeping comfortably on the brink of hell; slumbering comfortably in the arms of the wicked one: going on comfortably to the regions of endless despair.

I think there are many churches that are getting along thus comfortably, but their comfort must be of short duration, for the days of tribulation will soon come, their refuge of lies will be swept away, and their only consolation will be, that they have gone through the church to people the regions of ceaseless despair.

ASK FOR WHAT YOU NEED.

BY MARY E. HOLTZMAN.

Ask God for what you need, both spiritually and temporally, and not for just what you want and would like to have, for I think we are short-sighted in this respect. God knows all our needs, and yet in his word, (Isa xliii. 20,) he says, "Put me in remembrance; let us plead together; declare thou that thou mayest be justified." If we find in order to make progress in Christian life, that we need anything in particular, it is our duty to ask for that specially, for God says, "Put me in remembrance." If it is salvation from pride, or formality, or from sensitiveness or impatience, ask for it, for Paul assures us it is good to ask for these things, when he says in his letter to the Philippians, (iv. 19,) "But my God shall supply all your need according to his riches in glory by Christ Jesus." And then he says in Hebrews iv. 16, "Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need." I get much blessed and helped in that part of the Lord's Prayer which says, "Give us this day our daily bread," when I tell God I need daily bread, both spiritual and temporal. Praise God I have had some experience where I know that God has answered my prayer in temporal need. One instance was last winter. Bro. C. was holding a protracted meeting. The Lord was with us and was doing a great work. My husband was out of employment, and we were needy. My shoes were worn out, I said to my husband, "I cannot go to the meetings unless the Lord opens the way for me to get a pair of shoes, but if it is for the glory of God for me to stay at home, I am willing." But something seemed to say to me through that day, "Ask for what you need." Then in the course of conversation, my husband said: "Have you told the Lord what you need? Can you not ask him for what you need?" For a while I could not believe the Lord

would take notice of such things, but when I believed, I went to my closet and asked in simple faith. Praise God for encouragement! It was only about twenty-four hours, when a brother in Christ from a distance came to visit us. I am sure the Lord sent him to our house. The next day, on parting, he slipped something into my husband's vest pocket, which, when he took it out he found to be a five-dollar bill. He handed it to me, and said, "There are your shoes." Not only this. The brother in renewing his subscription for the *EARNEST CHRISTIAN*, paid for one copy for a year for us—something we felt we needed, but had no prospect then of getting. It has always seemed so clear to me, not only in this one case but in several cases, that while at the time, things looked the darkest, yet we were holding on to God by faith, and living in obedience to his commands, God interposed in our behalf. He answered our prayers and sent us relief.

"Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

REBUKING SHARPLY.

BY REV. G. R. HARVEY.

It is the Christian's duty to rebuke sin. To do this profitably requires a proper frame of mind. Paul commanded Titus "to rebuke" sharply, the Cretians, who, he says, "are always liars and evil beasts." How many have taken the liberty from this text to rebuke without any restriction, upon any occasion, when some one has happened to cross their track! If one says anything which does not coincide with their view of anything, they rebuke him *sharply*, they tell him all they think unfavorable about him. They are very certain to get the *sharply* in. There are occasions when, with proper care, and in a proper spirit, certain characters should be rebuked "sharply."

There is not, that I am aware of, a real parallel text with the one found in

Titus i. 13, in all the word of God. The men of Ephraim chided with Gideon sharply, but when he explained, their anger was abated. Paul, in writing to the Corinthians, says: "Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me to edification, and not to destruction." There it is to be used to their edification and not to their destruction. Men of power should be careful how they use it. "The Lord has not given us the spirit of fear, but of power, and of love, and of a sound mind." The love will regulate the power. Hence we should be powerful in love. Timothy is exhorted "To reprove rebuke with all long suffering and doctrine."

We do not wish to be understood to advocate the shutting of our own eyes to sin, or holding our tongues against evil of any kind. No, we feel the force of the command as given by God: "Thou shalt not hate thine brother in thine heart; thou shalt in any wise rebuke thy neighbor and not suffer sin upon him.—Leviticus xix. 17. Hence we see it is our duty to rebuke, but we should let God put the Holy Ghost upon us before we use it "sharply" to the erring brother or sister. We must be very sure that our "eye is single," that the beam is taken out, so that we may "see clearly," and that we are "filled with the Spirit," and then, when God sends us upon this mission, in nine cases out of ten our enemies will be confounded. But if you go up in your own strength, you will find there will be sharpness in those whom you rebuke. If you get off without serious loss in your soul it will be a wonder. I have had to watch myself in this particular, very much. I have seen so many who have, to all human appearance, given way to sourness or censoriousness, and how destructive it has proved! We have a brother preaching among our people, who, I think, is one of the straightest preachers I ever heard. I have heard him rebuke sin the sharpest I ever heard it rebuked

from the pulpit, and yet, his manner and spirit are such that you have to find fault with yourself, for you cannot with him.

We need the wisdom of the serpent and the harmlessness of doves. We need the spirit of Christ. We should not rebuke simply to correct, but because we love the erring brother or sister. Jesus says: "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, thou shalt forgive him.—Luke xvii. 3. Again, "As many as I love, I rebuke and chasten; be zealous, therefore, and repeat."—Rev. iii. 10. May we all have the spirit of Christ. Amen.

HEALED BY THE GREAT PHYSICIAN.

BY MRS. SUSAN OSMUN.

I had been unwell over one year with a diseased throat called inflammation of the throat and lungs. It seemed as if my throat and lungs were all raw. I was also troubled with heart disease. I was so afflicted that I thought I was near the end of life's journey, unless I could find a remedy. While I was meditating on my sad condition, I could think of no one that could help me but my Saviour, who is the Great Physician in whom I have been trusting for about thirty years, who has always proved true to his promises in every respect whenever I have asked in faith, nothing wavering.

One evening, as I was lying on my couch, meditating on my suffering condition, for my suffering was great, I saw plainly the necessity of giving myself fully to the Lord, as it did seem to me that my time on earth was short. By the help of the Lord I was enabled to make a complete consecration of myself soul and body to the Lord; and blessed be His holy name, he did accept the sacrifice, although it was a poor one, and undertook my case. I felt at this moment I was all the Lord's. I cried, "Oh, God, thy will be done!" I was perfectly resigned to the will of

God. I felt that I was willing to live or die, and said in my heart, "Any way, Lord, only thy will be done." I then began to think the Lord was going to heal my poor body, and just then I began to look to the Lord, and ask him to do the work. While I was looking up to him, believing he would come, and come now and heal me, Glory to his blessed name! all at once he came and touched my pillow with his hand, and then a heavenly breeze came all over me, and all around me it seemed to be all glory, and my poor heart was so full of the glory of God, that all I could think of was to cry out, "Glory! glory! glory to God in the highest! My soul was so filled with his presence, that I kept shouting for some time, "Glory to God! Give to God the glory; for he has healed me! It seemed as if something spoke to me and said, "Put your hand on those diseased places on your body, and feel of those places that were affected and were so sore and tender." I could scarcely lay the weight of my hand on them. I did so, and all was as well as ever. All pain was gone, and all soreness was taken away. To the glory of God, I can say that I have been free from pain on those affected parts ever since; and at this moment I feel as sound in body as I ever did in my life. The Lord brought me to the test before he would heal me, and said to me on condition that I would give myself wholly to him and be forever his, and spend the rest of my life in his service, he would heal me. And as quick as I consented to do this, and give myself wholly to him, the work was done. Something told me I must write this experience and have it published for the glory of God, and for the good of the people. My prayer is that all who may read this, may be greatly blessed of the Lord, and have their faith greatly strengthened in the Lord. Oh, how I do realize the truthfulness of the test that says, "All things are possible to him that believeth." I can truthfully say, "He hath done great things for me,—blessed be his holy name forever. I feel to

say, let everything that hath breath praise the Lord for the marvelous works that he hath done unto the children of men, for he hath saved my soul and healed my body. Glory be to his excellent name forever!

Pontiac, Mich.

JOSTLING THE SCALES.

The following remark occurs in a letter published in the life of Chalmers:—"Christianity is either false or true; it has high pretensions, and deserves a hearing; for if true, it is tremendously true. Let us then investigate it; exert all our intellect, and all our ingenuity; but once convinced of its truth, let us implicitly submit to its decrees; let the evidences be the fulcrum of our faith; but let us not jostle scales which the Almighty has suspended."

This observation applies to many theories of religion, so called. Men make up their systems, and then bring them to be weighed in the scales of the Scriptures; but if somewhat too light or too heavy, as the case may be, what a temptation to lay the hand on the balance! One cites an array of texts to prove human ability, but leaves out of the scale those which declare God's sovereignty; another expatiates on the Divine mercy, but is silent respecting his awful justice and glorious purity; while some would bring Christ's own words wherewith to rob him of his crown. Is not all this *jostling the scales*? This is done every day by nominal Christians. The pleasure-loving professor can find no formal prohibition against dancing, etc. If the charge, "Be ye not conformed to this world," be placed in the scale, he throws into the other the example of *older Christians*—we are not required to be ascetics—we cannot go out of the world—and other such pleas. These are all too light to weigh a feather against the apostle's charge, but they *jostle the scales*. A day is coming when all this will cease. In the light of eternity; whether it shall dawn on us at the death hour, or beyond, we shall see clearly.

EDITORIAL.

GO THROUGH.

The habit of going through with what you undertake will be a fortune to you in temporal matters. The successful men of the world are distinguished for this trait above all others. "Can you suppress that riot?" said the President of the French Assembly to a young lieutenant, in those stormy times when every few weeks witnessed a bloody revolution. "I always accomplish what I undertake," was the firm reply of the pale-faced youth. This was the beginning of that wonderful career which made Napoleon Bonaparte Emperor of the French.

They strive for a corruptible, we for an incorruptible crown. Whatever incidental advantages a Christian life may secure—and they are many—whatever personal enjoyment it may afford us here—and it is too great for words to express—the great object to be secured is the unending bliss of Heaven. *Receiving the end of your faith, even the salvation of your souls.*—1st Peter, i. 19. Unless this result is achieved, all our efforts are a failure. If Heaven is lost, all is lost.

But if you would win the prize you must run to the end! *Be thou faithful unto death, and I will give thee a crown of life.* It will not do to be faithful merely a few years, or even to old age, unless we hold out to the end. *It came to pass when Solomon was old that his heart was turned away from the Lord God of his fathers.* It will not answer to run well for a season. We must *so run that we may obtain*;—that is, run till the goal is reached. It is the last great battle that settles the fate of a campaign. He is the victor, who, though defeated in skirmishes, routs the enemy in the final struggle.

Make up your mind, then, to go through. Think of it often. Set your heart upon it. Never look back. Commit yourself fully. As far as possible, cut off all possibility of retreat. *Come out and be separate.*

If you would go through, be careful to

avoid the slightest deviation from the narrow way. Two trains leave the depot at Buffalo side by side. They both run in the same direction. They begin to separate by almost imperceptible degrees. In an hour's time, one is making for the Pacific, the other for the Atlantic coast. So if you begin to swerve ever so little, you will insensibly swing around in the wrong direction—and worst of all, perhaps think, and stoutly maintain, that you are still in the right way. Look out, then, for small deviations, both in practice and in principle. A little variation in the needle of the mariner's compass may dash the vessel on the rock. If your principles are wrong, you will be very likely to go wrong. Stick to the plain, evident meaning of the Bible. Take that course, and pursue it with unflinching determination which you saw to be right when you were most blessed in your soul.

REV. LEWIS BAILEY.

For the facts in this article, we are indebted to an editorial in the *Free Methodist* of Jan. 8th.

He was born in 1832, in St. Lawrence county, N. Y. When he was five years old his father moved with his family to Ohio. He was married in 1855 to Miss Mary E. Brown, who, with two children, survive his loss.

In 1857 he settled in Galva, Henry county, Ill., where he owned a grist-mill and a farm, and carried on business with success.

He was converted at the age of fourteen. Feeling that the call of God was upon him to devote his life to the work of the ministry, he went in 1862 to the Biblical Institute at Evanston, Ill., where he remained six months. While here, he experienced the blessing of holiness. Dr. Dempster was still living, and gave his influence in favor of Christianity in earnest. Bro. Bailey had meetings for the promotion of holiness at his house, which were attended by much of the power of God. Efforts were made in consequence to suppress them, but to no purpose. The meetings were continued while he remained there.

Returning to Galva, he travelled as junior preacher on the Wyoming circuit. His labors were crowned with success; but he met with great opposition in his efforts to have the members live up to their discipline. Becoming acquainted with the Free Methodists he felt that they were his people, and resolved to cast in his lot among them.

In 1867, he united with the Illinois Conference of the Free Methodist Church. In all his charges he labored with fidelity and success. He was an able preacher, a faithful pastor, and a strict disciplinarian. In December, 1871, he took upon himself to edit and publish the *Free Methodist*. This, with his labors as District Chairman, overtasked his energies, and his health gradually gave way. At Conference, he looked as if far gone with consumption. His last testimony in the Love-Feast was clear and expressive.

He continued to fail until Dec. 23d, when he was called home to share in the joys of the redeemed.

For the last two weeks of his illness, he manifested, in a marked degree, a subdued and chastened spirit. The gracious influence of Divine love made him peculiarly mild and tender. Referring to the change, he said to one of his brethren: "It seems impossible, it is like changing the leopard's spots, but I feel I shall have more charity for the weak and ignorant." He then quoted, "*Who can have compassion on the ignorant, and on them who are out of the way; for that he himself also is compassed with infirmity.*"—Heb. v. 2. About ten days before his death, he said, "O, this experience is so precious, it pays for all this suffering." A short time before he died, he said, "I am on a good road yet." "If my work is done, I am ready to go." Speaking of holiness, he said, "I like that idea that our fathers had of groaning for redemption. It is so necessary to keep the clear witness of purity." Towards the last, in broken sentences, he exclaimed,—*"Praise the Lord—Praise the Lord—washed—washed in the blood of the Lamb."*

Thus passed away, in the prime of life, in the midst of usefulness, a beloved brother—a faithful worker in the vineyard

of the Lord. To human vision it looks as if he could not be spared. In him were happily blended, a good talent for speaking and writing with much more than ordinary business and administrative ability. He has left a vacant place in many circles which never can be filled.

MRS. ELIZA HICKS.

Since our last, this holy woman has been called to follow her husband to the spirit land. She died the 7th of January, and was about sixty-seven years of age.

When she was a child her father lived in the western part of this State, on what was then the frontier, near Niagara river. The war of 1812 was then raging between this country and Great Britain. The British troops, aided by a band of hostile Indians, made an incursion and among the prisoners took away as captive, Eliza St. John, then a little girl about six years of age. Two Indians claimed her, each as his own property. Maddened by whisky, the savages were about to settle the dispute by cutting her in two, and each taking his part, when a British officer interposed and bought her for a guinea, and restored her to her friends. The life thus providentially preserved was consecrated to the service of God. She gave her heart to Him when young, and served him faithfully all her days. She was deeply experienced in the things of God—a mother in Israel—a saint indeed. She sought and found the blessing of holiness when quite young, and professed and lived it to the end.

One who lived with her many years said she never saw her impatient in her life. She was plain and neat in her appearance, and never compromised to keep her pace with the times as so many do. She loved purity; and manifested this love in her appearance, her conversation and her house. She gave the pilgrims one of the pleasantest homes to be met with on Earth. She was a friend of the poor and the oppressed. They always found at her house sympathy and assistance to the extent of her ability.

As we were on our way to the funeral,

we noticed in the street car a very aged, decrepit colored woman. We asked her if she was going to the funeral. "Yes," said she, "I am taking my last journey." "I felt I must go; for Sister Hicks was my first and last friend in Syracuse. Whenever I got into trouble they always helped me."

Sister Hicks' illness was long, but thro' it all she had peace and joy in the Holy Ghost. For a long time she was so paralyzed that she could utter only two words, "Amen"—"Jesus." But her mind was clear to the last, and her end was peace.

DEDICATION.

AT COLDEN, Erie Co., N. Y., we had the privilege, last month, of dedicating a Free Church to the worship of God. The weather was unfavorable and roads bad. But there was a good attendance. The house, a convenient, well-built edifice, was well filled with attentive listeners. They gave good evidence of their interest in the cause of God, by subscribing the sum necessary to meet all indebtedness. It is well located, and we trust it may be the spiritual birth-place of many redeemed souls.

CORRESPONDENCE.

LETTER FROM MRS. SHERMAN.

DEAR BRO. ROBERTS:—After reading the article entitled, "The New Hampshire Miracle," which I sent you for publication, in the December number of the *E. C.*, I felt impressed to write to Sister Sherman. After some days, satisfied it was of the Lord, I wrote her a letter. The following was received in reply.

Yours affectionately,
S. K. J. CHESBROUGH.

PIERMONT, N. H., Dec. 15, 1873.

DEAR BRO.:—Yours received. Accept my heartfelt thanks for your kind words. It is refreshing to find, now and then, one who is in full sympathy with me, as I am accounted a fool, insane, fanatic, etc. But I unhesitatingly confess and must do it,

or lose the smile of my Saviour, what I most fully believe, that Jesus, the Great Physician, undertook my case and wrought a miraculous work for me. I believe it to be as truly a miracle as those wrought by Him when in the flesh. I am most wonderfully saved and kept by Jesus' power. I want the world to "taste and see the riches of his grace."

But how many slight and abuse the Saviour! But I want to be His faithful disciple. I am in sympathy with you Free Methodists in regard to plainness and simplicity. I believe in the New Testament standard of piety. If the Church of Christ had always lived up to this standard, and as a result of entire consecration exercised the faith that is her privilege, I believe signs and wonders would follow, and have always followed them that believe. The Lord's arm is not shortened, nor his ear heavy. "Jesus Christ is the same yesterday, to-day and forever." But the unbelief that blinds. "When our Almighty Saviour cometh shall he find faith on the earth."

I want to live by faith, and obediently follow the requirements of God's word, even though I be called superstitious, as I was to-day for expressing my disapproval of a Church "oyster supper" to pay the ministers. I cannot uphold them. Pray for me that I may boldly stand up for Jesus. The Earnest Christians received; many thanks. Yours in Christ,

ELLEN C. SHERMAN.

DYING TESTIMONY.

Alexander Taber, a beloved member of the Free Methodist church in Brooklyn, died the death of the righteous, Oct. 23, 1874, aged 46 years.

"The memory of the just is blessed;" and it is eminently proper that some few facts about our dear brother should be known outside of the circle of his immediate friends.

We cannot say that "everybody loved him;" but we can say that those who loved Jesus best, loved him most, for he bore about in his body the marks of the Lord Jesus.

At my first Sabbath service in Brooklyn, his quiet, earnest face impressed me. From that time, whoever else might be absent, Brother Taber was always in his place on the front seats.

He loved the place of prayer, and so found it easy to get there whenever it was open. He not only attended his own class meeting from a sense of duty, but all the other class meetings from a sense of privilege. Duty was no load to him, worship no task. He served the Lord with true purpose of heart, and the peace of God possessed his soul, and shone out of his face. In his patience he possessed his soul. And patience had her perfect work in him, for he was much afflicted, both in body and estate. For many years he was quite deaf, and he had followed nine children to the grave. The last year of his life the furnace seemed to be heated hotter than ever before. But in the hotter fire of Divine love, his soul was purified, so that "pain's furnace heat" did not move him.

His last sickness was remarkable. He had prayed God to deliver him, as he was in great perplexity concerning temporal matters, and he felt sure that God would do it. And God did it by taking him home. He began to lose power over his hand and arm soon after the Dover Camp Meeting, when the Lord gloriously sanctified his soul. He could not understand it, but it gave him no anxiety of heart. It grew gradually worse, until he was confined to his bed, where he wasted away, and Oct. 23, he passed so quietly through Jordan, that we who watched him could not tell just when he crossed.

Blessed man! He now rests from his labors, and his works do follow him. He was intensely solicitous for the salvation of his children and relatives. They seemed to think him too severe when living, but at his death the melting came. God grant that they may all be saved through the precious blood of Him in whom he trusted to the end.

About the last public service he ever attended he was so blessed that he stood most of the time on his feet, with both hands uplifted to heaven, ever and anon

loudly responding to the truth as spoken from the words: "The blessing of the Lord it maketh rich; and he addeth no sorrow with it." Those present will long remember it. His widow and four small children are still with us. The Lord bring them safely through to the skies.

The church was filled at his funeral, and many a tear was dropped on his bier, and many a heart prayed, "Let my last end be like his." JAMES MATHEWS.

Brooklyn, Jan. 19th, 1874.

Crossed over the river, November 25th 1873, Catherine P. Weed, aged 79 years, 5 months and 5 days,—wife of Seneca Weed of Greenfield, Saratoga Co., N. Y.

She was confined to her bed five months. The writer spent many days by her bedside, and they were days of feasting on heavenly things. While we would sing the songs of Zion, she would often keep time with her hand and sometimes praise the Lord aloud. All the family but one son was present and they could not but feel and say: "Mother is gone to the glory land." Her eyes became fixed on something that those more earthly could not see; and a heavenly smile lit up her face as she gazed in rapture. The oldest son, Wolsey, said: "The gates will open wide for you, Mother." So she crossed over to be forever with the Lord. The influence left behind is good,—several awakened and seeking the Lord.

HARRY MATHEWS.

At Eldorado Mills, Fondulac Co., Wis., April 25th, 1873, of pleuritic consumption, after an illness of two months, FRANK THAYER ANDERSON, in the 20th year of his age.

During his illness he was a great sufferer, yet bore it all with patience and resignation. He was of an amiable disposition, but had not given his attention to the subject of religion until attacked by disease. He then gave his heart to Jesus, and found him precious to his soul. He continued to enjoy the light of his countenance to the last, and seemed to be ready to depart and be with Him. "O, mother, he used to say, "it is not much to die; it is only going home to be with Jesus." "O, mother," he said at one time, "I am so happy; I see

Jesus standing with outstretched arms to receive me." He said he had thought there was more pleasure in the world than in religion, but now he found it very different. Shortly before he left this world, he requested his mother to warn his young associates of the danger of living without hope, and to exhort them to so live that they might meet him in heaven.

C. N. MAY.

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LOVE FEAST.

POLLY KENDRICK.—The past year has been a year of inward conflict. There is so much opposition to the good work, but our God has hitherto sustained us. I am past my fifty-sixth year, but his word unmistakably says, "*Work while the day lasts.*" None of the redeemed of the Lord can keep still while death and formality reign all around. When they will not let us labor in the congregation, we can groan and agonize in secret in behalf of souls. While thus contending, we can say, "*Let me stay; I fain would labor in the vineyard of the Lord.*"

Kansas.

MISS. C. NOBLE.—My testimony for Jesus is that he saves me now. I feel that his blood washes whiter than snow. The Lord is teaching me to walk in the clear light of the Spirit. Oh! glory be to his name! It is so much better than the almost Egyptian darkness I have walked in the most of my life, for the want of sanctified teachers in Israel, who lead their flock on to victory, to help me in the way. But thank God, I have had the happiness of being led to the light by some of the Lord's chosen teachers, who have never sought for light out of God's order as too many of the teachers in Israel do, asking light at the dark altars of modern Baal—instead of tarrying at Jerusalem for the endowment of power from on high. I feel that it is woe, woe to such blind guides who are deceiving the people all over the land. My prayer is, that there may be spiritual leaders raised up every where, and that the light may so shine that the blind guides may be rejected by the people, and that the chariot of salva-

tion may roll on in majesty—crushing the power of iniquity. Oh, how I desire to see every one happy in a Saviour's love. The true light shines so sweetly all through my soul, keeping it tranquil and unmoved though storms and tempests are raging all around. Jesus can calm the troubled soul now as easily as when on earth with his disciples he calmed the stormy deep. O, come to him, ye tempest-tossed ones who are tired of sin, and tell Jesus all your sorrows and sinful besetments, and ask him to cleanse your hearts and fill you with his Spirit. He will do it, and enable you to walk before him without one blot or stain. His blood washes whiter than snow. Do not doubt him for one moment, but look to Jesus for the cleansing power.

Iowa.

F. F. FRENCH.—It is due and proper that I should say to the praise of God, and your encouragement, that I prize the EARNEST CHRISTIAN more and more. As I battle against the mighty tide of sin, it helps my feet to stand without slipping on the word of God. It points me to the word. O, what a Rock! "*Heaven and earth shall pass away; but my words shall not pass away.*"

MRS. SARAH A. DAN.—Henry Dan, my husband, to whom it was formerly addressed, is gone, and I think, to join that innumerable company, who are praising God around his throne.

His dying testimony was, that he was all safe in Jesus, and going to heaven. He took great delight in reading the EARNEST CHRISTIAN, and it has been made a rich blessing to my soul.

After we read them, we have been in the habit of giving them to others, to do all the good we can with them. During the war, I sent one year's number south into the army; and a short time since I heard that three, through reading its precious pages there, were brought into the blessed rest of perfect love.

REV. GEORGE WALKER.—I cannot afford to be without the EARNEST CHRISTIAN. I have other reading matter that is good. The Bible stands first,—the EARNEST

CHRISTIAN stands second. To the first I am indebted for the light of salvation, for the defence and comfort of my soul and everlasting life.

To the second I owe very much for my growth in Christianity, With such reading matter I am able to use the grace that brings the evidence that Christ, my Lord is able to cleanse from all unrighteousness and keep clean all the time.

I know what it is to suffer persecution. I labor with my hands six days in the week, and have learned from personal experience in the world that it is no friend of grace to help me on to God, unless it be to force me to use the grace that comes by faith and works. Since I have been in this place, more than half of the time I have filled the pulpit for a Wesleyan congregation, small in number—unable to pay the support of a preacher. The Lord is my paymaster, with whom I am satisfied.

MRS. D. NEWCOMB.—Dear brothers and sisters, writers for the EARNEST CHRISTIAN, I wish to express my thanks to you for the much good instruction you have given me, and that I have had the pleasure of reading the E. C. for the last seven years. I pray that the Lord will still endow you with power from on high to write as moved upon by the Holy Ghost.

H. H. PEASE.—I am enjoying religion in the fullness of the Gospel of peace. This is a delightful climate and fertile country. Yet there is a better and heavenly country where my soul expects to be in the sweet by and by. I wish that every one would say they would go to that heavenly country, where no chilling winds or poisonous breath shall reach that heavenly shore.

Puget's Sound, W. T.

U. WARRINGTON.—You would rejoice to know how Jesus has led me since I last wrote you. O, it is wonderful and glorious! Hundreds have been converted and sanctified, and it appears to me now that God's hand is opening the way to save souls as never before. Oh, hallalujah to the Lamb forever and ever. O, I know that I am one

of the washed and saved. Glory to God! I am saved both inside and outside. Hallalujah! I know it is so! I need not tell you that the devil is still mine enemy. Glory to God! I am glad he is! I would not compromise with him for a million of worlds! I renew my allegiance to the King of Kings day by day. O, glory to Jesus! I belong to the van guard in the veteran corps of Immanuel's body guard! I am willing to take Jesus with reproach. Hallalujah! I want you to understand me. *I am not cross, or disposed to fight any thing but sin and the devil!*

But by God's grace I am working to keep up a distinction between sin and holiness. All glory to Jesus! I know I am walking in the light. I have the clear witness of God's Spirit bearing witness with my spirit that I am cleansed from all sin, and I also have the fruit of the Spirit in my soul. I am crucified with Christ, and Christ liveth in me. Amen and amen.

MRS. BETSEY BEARDSLEY.—Holiness to the Lord is my one desire every day in the week and every hour in the day and every moment in the hour. I aim at pleasing God in every thing I think, speak or do, in the dark as well as in the light. I do overcome through the blood of the Lamb and the word of my testimony. This is the one idea that is so much opposed, but I am willing to bear all the reproach that opposers can heap upon it. I am a conqueror through Him who has loved me and washed me in His blood. Glory to the Lamb!

MRS. SOPHIA LOVEJOY.—I still love the narrow way—the high way of holiness—even the way of the cross, whereby the world is crucified to me and I to the world. I love to get low at the feet of Jesus, where I can feel his love flow into my heart freely. I love to drink freely—to feast upon immortal food. I love to wash in that fountain of everlasting life. I love every one that follows the meek and lowly Jesus. I am on my way with the glory in my soul. Praise the Lord, Oh, my soul, and all that is within me, praise his holy name.

Perry Centre.