

# THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXVII.

APRIL, 1874.

No. 4.

## EXAMPLES OF HOLINESS.

BY REV. B. T. ROBERTS.

It is easier to follow than to lead. Ordinary navigators can cross the ocean after Columbus has led the way. A few lessons from Morse enables one with common aptness to send a message a thousand miles in an instant of time. We do not wait, before we embark in any business enterprise which we think will be greatly for our advantage, until everybody else has gone into it; but if it commends itself to our judgment, and a single individual, with no advantages superior to our own, has achieved a marked success, we press boldly forward.

Why should we not do so in religious experience? Why run a greater hazard for the gold that perisheth than for the gold tried in the fire? Why press on with the multitude in the broad way, strewn with the wreck of early hopes, and which ends in darkness and destruction? Why neglect the narrow way, which a few have demonstrated is not only feasible, but increasingly delightful, until it takes us where are pleasures for evermore?

In all ages, there have been those who have experienced the blessing of holiness in their hearts and exemplified it in their lives. They have not been

the honored of Earth. Generally they were persecuted and despised while living. Their true characters were understood and appreciated by but few. But they have left an example which will shine with increasing lustre to the latest generations.

ABEL, leads the van of the blood-washed army. We know but little about him. But this we are told, that he did not rely upon his natural goodness, but came to God through faith in the atoning blood. He brought of the firstlings of his flock. His offering spoke of his sense of sinfulness, of his penitence, and of his acceptance of the great truth that *without shedding of blood there is no remission of sins*. He found favor and acceptance with God, and died the death of a martyr. *By faith Abel-offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*—Heb. xi. 4.

ENOCH. He was the 'seventh from Adam. In what respect those times were more favorable for living a godly life than the present, we are at a loss to imagine. If the world had not had as long an experience in wickedness, neither had it in goodness. There was no written revelation of God's will.—The countless examples which we have of the ruinous effects of sin, and of the

advantages of holiness, were then wanting. Wicked men must have had even a greater skill in leading the good astray than they have now. For they lived much longer. That wickedness abounded is beyond dispute. For Enoch died only about eighty years before Noah was born. We read that in the days of Noah, *All flesh had corrupted his way upon the earth.* But general corruption comes on gradually. There must have been, then, great wickedness in the days of Enoch. But in the midst of it, *Enoch walked with God.* In this simple statement is a world of meaning. It is testimony that cannot be questioned, to his complete deliverance from every sin, and to his enjoyment of every grace which is necessary to constitute a holy character. And his daily course of life was steady and uniform. He was not at one time governed by high religious principle, and at another led by Folly in her train. He exemplified holiness in all the relations of life. He was acquainted with all the cares and trials that press upon the head of a family, but his patience, his faith, his courage never gave out. As years passed over him he did not compromise as so many do, but held out true to God to the end. He did not hold his peace in the presence of sin; but bore an outspoken testimony against the increasing ungodliness around. Enoch prophesied saying, *Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*—Jude 14, 15. This remarkable passage shows both the wick-

edness of the times, and the fidelity of Enoch in giving a faithful warning. It also shows that the immortality of the soul was a doctrine well understood in those days. The language plainly implies that the saints spoken of were with God, for they were to *come with Him*—He was not to go to them first and raise them from the grave.

During three hundred years—a period three times that of our national existence—this holy man *walked with God.* So complete was his deliverance from sin, that even his body formed an exception and did not return to the dust. In Genesis it is said, *He was not for God took him.*—Gen. v. 24. St. Paul explains this as follows: *By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.*—Heb. xi. 5.

### SEPARATE.

BY LUCINDA MC DOUGALL.

“There is no greater mistake,” says an eminent divine, “than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want, but it is to stand apart from it and above it, to produce the impression of a holy and separate life. This only can give us a true Christian power. How often has my heart been pained to see so much compromising with the world by professed Christians. What a baneful influence they exert over the minds of the unconverted! What a reproach to the cause of Christ, who said, “Come out from among them, and be ye separate, and I will receive you.” They rob themselves of the sweet luxury of bearing the cross for Christ, and thereby get farther away from the only true source of happiness.

"HAVE FAITH IN GOD."

BY WILLIAM FELL.

Faith is the great medium through which God conveys his blessings to the children of men. It is the fundamental principle of the religion of Jesus Christ, and the connecting link that unites the soul of man to God. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." There are two kinds of faith; one is a dead faith, and the other is a living faith. A dead faith has no power. It is a lifeless body, and is a breeder of pestilence and death: "For as the body without the spirit is dead, so faith without works is dead." Multitudes of church members are in possession of this kind of faith. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." It is a "do-nothing faith," and has the "form of godliness, but denies the power thereof." Ezekiel speaks of this class of professors, saying, "And they come unto thee as the people cometh, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that has a very pleasant voice, and can play well on an instrument; for they hear thy words but they do them not." A living faith is the propelling power of God in the soul. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." "It is the substance of things hoped for, the evidence of things not seen." A man who is in possession of this faith is united to Jesus Christ the living vine, and is bearing fruit to the honor and glory of God. He is a live man and draws fresh supplies of grace from the inexhaustible storehouse of God daily. The world and ungodly professors wonder at his indifference in temporal matters, not knowing that he

"casts all his cares on Jesus who careth for him." He believes in obeying the injunction of the apostle:—"Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving let your requests be made known unto God." He knows that he must work for the "bread that perisheth," and earn it by the "sweat of his brow," just the same as for the "bread that perisheth not." He trusts in God for temporal blessings, just the same as for spiritual, and has the glorious promise "of the life that now is, and of that which is to come." The text of his life is, "have faith in God." This implies perfect obedience to his commands, and a complete trust and confidence in him. He takes God at his word, and actually believes what he says, and reduces it to daily practice, and has the glory and victory in his soul; "for this is the victory that overcometh the world, even our faith." He is not afraid of his life, nor that he will have a living; he has the utmost confidence in God that he will take care of him as long as he lives, and he feels no anxiety about the future. He obeys the blessed command of God, "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." And again, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." The promises of God never fail; they are just as sure to-day as they ever were. David said, "Some trust in horses, and some in chariots, but we trust in the living God. It is better to trust in the Lord than to put confidence in men. It is better to trust in the Lord than to put confidence in princes." Those who are afraid to trust in God, for fear of trials and persecutions, need not expect to reign with him in glory; for God's word declares that, "The fearful and unbelieving shall have their part in the lake that burneth with fire and brimstone." Paul says, "We both labor and suffer reproach because we trust in the living God." Faith in God enables a man to triumph in the



midst of the most discouraging circumstances, and when put to its utmost test shines brighter and clearer every time. He feels that he is "kept by the power of God through faith unto salvation." "The just shall live by faith." As it was in the days of the Martyrs and Apostles, so it is now. God's people are not cowards. They are as determined to go through with Christ and suffer with him now, as they were in the days of Nero and of the bloody Bonner. To acknowledge Christ then was certain death. To come out boldly and fearlessly on the side of Christ now means just as much. Persecutions have not ceased; the same spirit that said, "Away with him, away with him! crucify him!" dwells in the heart of the people to-day. The devil is not chained yet, but roars and rages and thirsts for the blood of God's people. The words of the apostle are just as true now as they were when he uttered them, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." It is when men begin to wage war with the devil and the "powers of darkness," that the truth of these words are fully verified. God's people mean war, and they are not frightened at the devil's "scarecrows," such as the poorhouse, poverty, persecution and suffering. They have settled it long ago, that to suffer with Jesus Christ here on earth, is to reign with him eternally in glory. They have tasted of the martyr spirit, and, like the miser that is craving after gold, they are hungering and thirsting after more of God. This fearless, loving spirit of Jesus dwells richly in the hearts of his dear children, from the little child up to the aged father and mother in Israel. Their watchword is "Have faith in God." Their motto is, "Holiness unto the Lord." "And being made free from sin, and become servants to God, they have their fruit unto holiness, and the end everlasting life."

God's reward, though to come, is yet certain, and when come, is abiding, everlasting.—*Leighton.*

## OUR BATTLE.

"Intrabimus post omnia  
Devicta mundi praelia  
Carnis soluti vinculis  
Vitæ perennis Sabbatum."

*Old Latin Hymn.*

How goes the fight with thee?  
The life-long battle with all evil things?  
Thine no low strife and thine no selfish aim;  
It is a war of giants and of kings.

Goes the fight well with thee?  
This living fight with death and death's  
dark power?  
Is not the stronger than the strong one near;  
With thee and for thee in the fiercest  
hour?

Does it grow slacker now?  
Then tremble; for, be sure, thy hellish  
foe  
Slacks not; 'tis thou that slackest in the  
fight;  
Fainter and feebler falls each weary  
blow.

Dread not the din and smoke, 3  
The stifling poison of the fiery air;  
Courage! it is the battle of thy God;  
Go, and for Him learn how to do and  
dare!

What though ten thousand fall!  
And the red field with the dear dead be  
strewn;  
Grasp but more bravely the bright shining  
sword,  
Fight to the last, although thou fight'st  
alone.

What thought ten thousand faint!—  
Desert, or yield, or in weak terror flee;  
Heed not the panic of the multitude;  
Thine be the captain's watchword,—Victory!

Look to thine armour well!  
Thine the one panoply no blow that fears,  
Ours is the day of rusted swords and shields,  
Of loosen'd helmets and of broken spears.

Heed not the throng of foes!  
To fight 'gainst hosts is still the Church's  
lot.

Side thou with God, and thou must win  
the day;  
Woe to the man 'gainst whom hell fight-  
eth not!

Say not the fight is long;—  
'Tis but one battle and the fight is o'er;  
No second warfare mars thy victory,  
And the one triumph is for evermore!

*Horatius Bonar, D. D.*



# WHEN IS THE FALLOW GROUND OF THE HEART BRO- KEN UP?

*First.* Not until there is thorough brokenness of heart and contrition of spirit. 2d. Not until it has become thoroughly honest with God and man. 3d. Not until it is disposed to make a clean breast of wrong-doing; to make thorough confession and restitution to God and all injured parties, who, of course, have a right to our confession and restitution. This confession and restitution, to the extent of our ability, is implied in becoming honest or penitent for sin. There is never genuine repentance where this disposition to confess and make restitution, to the extent of our ability, is wanting. Nothing short of this disposition is honesty, either with God or man. God knows this. Hence, he cannot forgive until he sees a voluntary disposition in the soul to set itself right with God and men; a disposition that sets itself humbly and resolutely to make confession and restitution, to the extent of ability, thoroughly and without delay. If one has stolen, can he expect to be forgiven while he retains the stolen property? If one has slandered, can he expect to be forgiven while the calumny remains uncorrected? If one has committed a wrong of any kind, against God or against a neighbor, can he expect to be forgiven while he neglects or refuses to make reparation, to the extent of his ability? In the presence of the universe, could God ever justify the forgiveness of such a dishonest soul? Has he not said, "He that covereth his sins shall not prosper"? "But whoso confesseth and forsaketh them shall find mercy." But what is it to cover sin? 1st. To justify wrong-doing. 2d. To excuse or palliate it. 3d. To endeavor to conceal it. 4th. In anywise to play the hypocrite respecting it. Such, for example, *a*, as denying selfish intention; *b*, professing benevolent intention; *c*, claiming that it was a mistake; *d*, resorting to any subterfuge whatever. This covering sin was strikingly illus-

trated in the Garden of Eden. The sinning pair first hid themselves among the trees of the Garden when they heard the voice of God. This was an endeavor to conceal. When questioned, Adam replied: "The woman which *thou* gavest me, to be with me, she gave me and I did eat." Here was an excuse that virtually reflected upon God. When the woman was questioned, she said: "The serpent beguiled me." She attempted palliation by professing to have been deceived. Here was no genuine repentance. All was evasion and dishonesty from beginning to end. This was a covering of sin, and no wonder that they were turned out of the Garden and not forgiven, and the tree of life guarded by a flaming sword. No tree of life accessible to them while they covered their sin. This case was a solemn admonition. No one may approach and eat the fruit of the tree of life while covering his sin. How often sinners are invited and urged to come to Jesus whilst they are covering their sins. This is a ruinous mistake. Jesus is the tree of life, and let no one think to avail himself of his intercession and righteousness until he is heartily disposed to make a clean breast of it, confess, and forsake every form and degree of sin. But what is implied in acceptable confession? *a*. Thorough repentance or brokenness of heart. *b*. Confessing to the injured parties. *c*. A thorough owning up and making a clean breast of the whole affair, without apology, excuse, or extenuation. *d*. Restitution, to the extent of ability. *e*. An honest recognition of the ill desert of sin and a hearty acceptance of the denunciations of God against it. *f*. Consent to the justice of the divine law that has been violated, both in regard to its precept and its penalty. *g*. An honest acceptance of the justice of the sentence of death which God has pronounced against sin. *h*. A state of mind that honestly justifies both the law and the lawgiver, and takes a decided stand with God against self and subscribes to the justice of its own condemnation. It is easy to see that this state of mind

must be a condition of forgiveness. If God should forgive while his justice in condemning is not heartily recognized, he would thereby and therein condemn himself. Again, it is plain that confession and restitution to injured parties must be a condition of forgiveness, else the injured parties would have cause of complaint. If one should steal your money, or filch from you your good name, and God should forgive him, while he retains the wrong, would this be right? Would you not have cause of complaint against God? Could an intelligent universe justify such a proceeding? It should always be remembered that God is honest; that he is always disposed to do right; that he will do so, not only for his own sake, but for the sake of his intelligent universe; that he has a character to sustain for integrity and impartiality; that he never will or can forgive sin where there is not such a genuine and honest repentance as will justify the act, when all the facts are revealed, in the solemn judgment. Let no one, therefore, think that he is forgiven who has not honestly complied with the conditions of forgiveness. Again, an acceptable confession implies the forsaking of sin. "Whoso confesseth and forsaketh them shall find mercy." But forsaking sin implies confession and restitution. Let no one suppose the fallow ground of his soul is thoroughly broken up until he has humbled himself and fully complied with the conditions of forgiveness.

In laboring in revivals of religion, I have always insisted upon confession and restitution, to the extent of ability, as a condition of pardon. I have found that putting the probe to the bottom of the heart on this subject was essential to securing sound conversions and living converts. Unless this is done the soul cannot appreciate the Gospel method of salvation by grace through faith in the blood of Jesus. But I have often been told that this doctrine of confession and restitution as a condition of salvation was a new doctrine, and that repentance and faith were the only conditions of Gospel salvation. I have always re-

plied that confession and restitution, to the extent of ability, are implied in true repentance; that faith in the atoning blood of Christ always implies a heart acceptance of the justice of the penalty denounced against sin and an utter rejection of all dishonest evasion, self-justification, or covering of sin whatever. But if this doctrine of confession and restitution to injured parties is an unheard-of doctrine in any quarter, there is dangerous and unfaithful teaching. There is withholding fundamental truth. And here it is in point to inquire: Is there not a failure in public teaching on this subject? Could there be so much dishonesty in business, so many frauds and rings, such unscrupulous methods of getting rich, such lies, such slanders in politics, and so much wrong in the business and political world, such detraction, such sham, and hypocrisy in the social world, if the doctrine of confession to injured parties and restitution were faithfully insisted upon by Christians and Christian teachers? Could men use such dishonest means to obtain wealth if they were constantly reminded that they could not keep it without losing their souls? that if they get property dishonestly it must be restored to the injured parties or they can never be forgiven? If they get an office or anything else, that of right belongs to another, by dishonest means, it will cost them their souls unless they make confession and restitution, to the extent of their ability. Is it not plain that the doctrine of salvation through faith in Christ is misunderstood and abused? Is there not some force in the objection of Universalists, Unitarians and skeptics that the doctrine of salvation through faith in Christ is demoralizing in its influence and tends to embolden men in sin? Surely, there is danger of failing to make a just impression upon this subject. It should be insisted upon that Christ, the tree of life, is forever inaccessible to a dishonest soul; that Christ is not the minister of sin; that "without holiness no man shall see the Lord"; that men cannot get rich by dishonest means, retain these riches,

and still go to Heaven; that men cannot obtain wealth by selfish speculations, stock and other gambling, and find favor with God, without confession and restitution. That men cannot lie their way into an office, that they cannot in any way filch from a neighbor that which belongs to him, whether it be property or good name, retain the wrong, refuse to make confession and restitution, and still find favor with God through Jesus Christ. This would be to make Christ the minister of sin. "He that covereth his sins shall not prosper." In view of this doctrine, is it any wonder that there is so little real spiritual prosperity, so little true peace of mind, so little power in prayer, so little Christian enjoyment, so little unction and power in laboring for souls, among the great mass of professed Christians? But can we not well afford to break up our fallow ground? Is it not dangerous to neglect it? Is it not disgraceful to neglect it? Is it not an inconsistency of which professors of religion ought to be ashamed? Is it not injurious and discouraging to the ministry? While the fallow ground is not broken up, the seed is sown among thorns, and it is easy to see why so much labor is expended in vain upon a worldly church. The fact is, we cannot afford to be hard-hearted. While hard-hearted we are inappreciative. In this state of mind we cannot understand and appreciate the love of God in Christ. When the Gospel falls upon dull ears and inappreciative minds, nothing is well understood, and infinitely the most interesting truths in the universe do not appear to be real. We go on dreamily, blindly, and in false security. "There is a way that seemeth right unto a man, the end whereof is the way of death."

Brethren, we can well afford to break up our fallow ground, to repent and for sake our sins, make due confession and restitution, for God has promised that if we do this we shall find mercy, we shall be forgiven, we shall have peace of mind, we shall have joy in the Holy Ghost, we shall be justified by Christ through faith, we shall have power with God in prayer, we shall have power with

men in labor for their souls, we shall prepare the way of the Lord, and see revivals spreading among the impenitent. If the churches in this land will take this matter in hand and do up this work thoroughly in and among themselves, by the Holy Ghost, they will be prepared to offer prevailing prayer, and see a real and great revival spreading over the land, soundly converting thousands of souls to Christ. But let not this work be done superficially. Let it not be at all neglected in any part. Brethren in the ministry, let us press this subject till the churches have thoroughly broken up their fallow ground. There is no safety in promoting what we call a revival, and receiving thousands of converts into the churches, where the fallow ground in the heart of the church is not broken up.—*President Charles G. Finney.*

Wesley says, "Be the minister's talents ever so great, they will ere long grow dead, and so will most of those that hear them. I know, were I myself to preach for one whole year in one place I should preach both myself and most of my congregation to sleep. Nor can I ever believe that it is the will of our Lord that any congregation should have one teacher only. We have found by long and constant experience, that a frequent change of teachers is best. This preacher has one talent, and that another. No one, whom I ever knew, has all the talents which are needful for beginning, continuing and perfecting the work of grace in a whole congregation."

On returning to Bristol, Sept. 21st, 1765, he says:

"I found fifty members less than I had left there twelve months before. One reason is, Christian perfection has been little insisted on; and wherever this is not done, be the preacher ever so eloquent, there is little increase, either in the number, or the grace of the hearers."

Does his experience in any way agree with yours?



## MY EXPERIENCE.

BY E. CAHOON.

I was first awakened to see that I was a sinner, in 1840, residing then in the city of Hartford, Connecticut. There were revival meetings, in the different churches at this time, and as I was drifting about, I went into the Fourth Congregational Church. The Rev. I. N. Sprague was its pastor at this time. Being blind myself and coming in contact with those that could only see men as trees walking, (with but few exceptions) I was awakened to see that I was a sinner and needed something; and by sympathy, or lesser light, I was induced to join the church. Getting married soon after, we moved to Ohio, but Jesus was not in my soul. I found myself drifting again as formerly. After residing here some two years, I moved to the vicinity of Rochester, N. Y.

In 1858, while residing in Brockport, the Free Will Baptists held revival meetings at their church. I attended and was again awakened and converted, after leading what is generally termed a moral life for 19 years. One year from this, in 1859, the Pilgrims held meetings in our church. I attended these revival meetings. I need not tell you that I felt like a stranger in a strange land. The transition was very perceptible, awakening both curiosity and imagination. I never had attended any Methodist meetings previous to this. I had no prejudices to overcome, and my heart was open to conviction. One of the deacons of the church thought we ought to show some interest in the meetings by speaking if nothing more. I merely suggested, in my dry style, that we had better go forward for prayers. The light shone as Bro. Roberts and others preached and my convictions increased as the meetings progressed. After about six weeks this little band moved to the Town Hall. I followed, attending these meetings in preference to my own, acting up to the best light I then had. I thought it was sanctifi-

cation I needed and I prayed accordingly. Going home from meeting one evening, I thought I must get the blessing before retiring, but failed. I commenced again early in the morning and after a short time I was able to believe that I was fully saved. But believing one is sanctified and having the fruits of the Spirit to attest the fact is another thing, as I afterwards learned, and I came to the conclusion that I was now reclaimed and justified. I now had become a close student, reading, and searching for light by prayer, and conversing with those of sound judgment and experience, being very zealous for the truth. I found I had a correct theory, as well as a correct principle to serve God, according to the Bible standard, but I lacked the inward experience. I needed to have on the whole armor to fight successfully the battles of the Lord. Having intuitively a strong moral discernment, as well as clear insight into character, of course I could see many inconsistencies, arising from errors of judgment and want of light. This brought me into some pitched battles, for the cause of Christ was suffering on this account and, as the result, I found the light burning in the upper story as brightly as ever,—but this heart of mine needed grace. There was a sense of want. The Spirit was grieved. I many times lost confidence and completely backslid in heart, but always maintained the principle. When standing almost alone, thirty years previous, battling against the sum of all villainies, and this without religion, and now getting so desperately wounded among my friends, caused many sad reflections.

Moving to Albion in 1862, I followed up this line of things, moving forward and then receding like the tide, sometimes fully consecrated, but failing to claim the blessing of sanctification. Unbelief had shut me out of this kingdom many times. A revival commenced among the members of the church in our prayer and class meetings in January. Our faithful minister, Br. Moore, held the reins very close, making it necessary for all to define their position.

Repeatedly I found myself ready as ever to come up to the light and if there was any hope in my case I would give it a chance to develop itself, though at this time I had but little conviction, yet my judgment was convinced I needed more religion. Holding a profession is of little consequence without the reality. If the truth did not make me free, then conviction was my blessing for the time. I saw something was to be done on my part. Being naturally active I concluded a little missionary work would help me some. Calling upon a few, talking and praying, I found that the Lord blessed me in the work. The next day, January 13th, one hour previous to one of our prayer and conference meetings, I knelt down alone and there deliberately and specifically made a full surrender to God for time and eternity. When this was done my faith claimed Christ as a perfect Saviour. As I stepped out by naked faith the light shone so clear that I saw the exceeding sinfulness of unbelief and could no longer doubt his willingness to save fully for he now saved even me, in spite of all my previous skepticism and unbelief. Praise the Lord for his long-suffering is my salvation! Redeeming love is my theme and shall be until I die. Glory to God and the Lamb forever! As I now felt continually the cleansing power in my soul, I cared little about names or human titles as long as I could read my title clear to mansions in the skies. I could afford to wait and see; if these fruits remained, I would then call it full salvation. After about ten days from the time of consecration, as I was sitting in my room thinking of the goodness of God, in this great plan of redemption, and even including me, my heart was melted into tenderness and my soul greatly blessed, and I heard a voice within speaking, "this is sanctification." I have got it—glory to God! When this great seal was fixed, I felt I could with joy run up the shining way. I expect to remain here, by the assisting grace of God, until I hear the final decision: "Come up higher." In writing this experience I have no vain ambition

to gratify, but simply to tell the whole truth. Perhaps some one may have been hindered in a similar way and may learn by this that there is a better way and take courage and go in at once and possess the land. One reason of my failure of getting fully saved, was in placing sanctification too high in the aggregate; expecting too much in its beginning. Also in not making sufficient allowance for weak vessels and the consequent fruits. Doing this keeps the mind diverted from the main object and then the heart is left an open prey to the destroyer. As much grace does not imply much light, neither does much light imply much grace; and the only safety from the beginning, is in walking in the light continually. By so doing the light keeps pace with the grace, and side by side they very soon enter into the Land of perfect love. Amen.

## THE BENEFITS OF RELIGION.

BY B. R. JONES.

"What profit shall I have if I be cleansed from my sins?"—Job xxxv. 3.

The question of profit is one that commands universal attention. If we are about to pursue a given course, the question is immediately suggested, "Will it be profitable?"

Whether any enterprise becomes a success or a failure, it is undertaken with the hope of gain. All worldly pursuits are attended with more or less loss. But he who lives for eternity cannot fail. "Godliness is profitable unto all things."

The subject of profit involves the idea of investment. No one hopes for immense profits with no capital. It is equally futile to hope for the benefits of religion while refusing to surrender all to Christ.

The advocates of sin have failed to show any satisfactory results following a sinful life; while the benefits of being saved from sin are numerous.

1. There are *personal* benefits to be derived from a godly life. The Chris

tian has peace of mind. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. v. 1.

No fearful forebodings nor anxious cares agitate his mind. No fear of death disturbs his soul. Prosperity or adversity, life or death, all must work for good to him. Religion saves from those habits, passions and appetites, the indulgence of which causes so much sorrow and distress. The Christian is a subject of grace and not of sin. He no longer yields his "members as instruments of unrighteousness unto sin," but is made free from sin and become a servant of God.

2. Religion increases the happiness of the domestic circle. The irritable parent, the fretful child, the fault-finding husband and the passionate wife, all become patient and forbearing under the influence of divine grace. The family circle is no longer the seat of wrathful bickerings, loud tumults and fierce contentions, but the light of God gilds the scene, and pleasant smiles decorate that earthly paradise.

3. Our social interests require the elevating and purifying influences of religion. A mere glance at our social circles is sufficient to convince any candid observer that pride and passion prevail. A humble person is the safest character to introduce into society. Pride is the offspring of our baser nature and is degenerating in its character.

Evil speaking, idle gossiping and foolish jesting, which form so conspicuous a part in our social circles, are very injurious to society. A holy person is not given to such practices, but is "holy in all manner of conversation." Such persons will make a deep impression for good upon the minds of those with whom they associate.

4. To effect a thorough reform, salvation is indispensably necessary. Intemperance is a prevailing curse which challenges all the opposition of men. All human organizations have proven inadequate to remove this terrible plague. "The leprosy lies deep within."

The influence of a holy religion must be brought into requisition to save the people from this monster evil. Salvation is the great antidote for evil of every kind. Let us make sacrifices to spread it. Press upon the minds of the people the inquiry: "What shall it profit a man, if he shall gain the whole world and lose his own soul"?—Mark, viii. 6.

#### —♦♦♦— DYING TESTIMONY OF A MARTYR.

"I bless the Lord that ever he honored the like of me with a bloody gibbet and bloody winding-sheet for his noble, honorable and sweet cause. O, will ye love him Sirs? O he is well worth the loving, and quitting all for! O for many lives to seal the sweet cause with! If I had as many lives as there are hairs on my head, I would think them all little to be martyrs for truth. I bless the Lord, I do not suffer unwillingly nor by constraint, but heartily and cheerfully. I have been a long time prisoner, and have been altered of my prison. I was amongst and in the company of the most part who suffered since Bothwell, and was in company with many insnaring persons; though I do not question their being godly folks; and yet the Lord kept me from hearkening to their counsel. Glory, glory to his holy and sweet name! It is many times my wonder how I have done such and such things; but it is He that has done: He hath done all things in me; holy is his name. I bless the Lord I am this day to step out of time into eternity, and I am no more troubled, than if I were to take a match by marriage on earth, and not so much. I bless the Lord I have much peace of conscience in what I have done. O, but I think it a very weighty piece of business to be within twelve hours of eternity and not troubled. Indeed the Lord is kind, and has trained me up for this day, and now I can want him no longer. I shall be filled with his love this night; for I will be with him in Paradise, and get a new song put into my mouth, the



song of Moses and the Lamb: I will be in amongst the general assembly of the first-born, and enjoy the sweet presence of God and his Son Jesus Christ, and the spirits of just men made perfect; I am sure of it.

"Now I bless the Lord, that I am not, as many suspect me to be, thinking to gain heaven by my suffering. No, there is no attaining of it but through the precious blood of the Son of God. Now, ye that are the true seekers of God, and the butt of the world's malice, O, be diligent and run fast, your time is precious; O make use of it, and act for God; contend for truth, stand for God against all enemies; fear not the wrath of man, love one another, wrestle with God, mutually, in societies, confess your faults one to another, pray one with another, reprove, exhort, and rebuke one another in love; slight no commanded duty, be faithful in your stations, as you will be answerable at the great day of judgment, seek not counsel from men, and follow none further than they hold by truth.

Now, farewell, sweet reproaches for my lovely Lord Jesus: though once they were not joyous but grievous, yet now they are sweet. And I bless the Lord for it, I heartily forgive all men for anything they have said of me: and I pray it may not be laid to their charge in the day of accounts: and for what they have done to God and his cause, I leave that to God and their own conscience. Farewell all Christian acquaintance, father and mother, etc. Farewell sweet prison for my royal Lord Jesus Christ, now at an end. Farewell all crosses of one sort or another; and so farewell every thing in time, reading, praying and believing. Welcome eternal life, and the spirits of just men made perfect! Welcome Father, Son, and Holy Ghost; into thy hands I commit my spirit!"—*Robert Garnock.*

These two main evils in the heart of man, hypocrisy and earthliness, spring from ignorance and forgetfulness of God.—*Leighton.*

## NOT NOW.

BY REV. S. K. J. CHESBROUGH.

How hard for the natural heart to yield to the call of God. "Son, give me thy heart." We own that we are wrong, and yet refuse to yield. Felix has many followers to-day; they tremble, yet say, Go thy way for this time. Not now. What a singular comparison the Saviour gave of the kingdom of Heaven, when he likened it to the marriage feast of the king's son. Invitations sent out; preparations all made; everything ready, yet none came. All refused. Was ever anything like it heard of among the children of this world? Who ever heard of a rich man making a feast and none accepting the invitations? Jesus shows us by this parable how strangely men act in regard to their soul's salvation. One remarkable fact, is, however, noticeable in this matter. No matter what may be man's social position here, whether rich, or poor; learned, or unlearned; black, or white; the moralist, or the debauchee; the virgin, or the harlot; all, with wonderful unity of feeling and purpose, send back the same answer, "I pray thee have me excused." Every partition wall falls—every barrier is overleaped—and with wonderful unity they refuse. Not now. "Almost thou persuadest me," but not now. Herod and Pilate became friends when Christ was to be put away; so all mankind by nature unite in saying to the gospel messenger and to the Spirit of Jesus, *Not now.* What a fearful risk we run when we grieve God's Holy Spirit. In many there is but one step from hesitation to eternal damnation.

## A SAD INCIDENT.

During the year Bro. Roberts preached in Pekin, (his last year in the M. E. Church,) there resided in the neighborhood a young woman, by the name of F——K——. She had been deeply wrought upon by the Spirit. Worldly, gay, fond of pleasure, she saw the narrow way as the only way to Heaven.

Under the faithful ministration of the word she clearly saw what is meant by becoming a Christian. With her there was no middle way. The cross—or perdition. One night Bro. Stiles came to assist Bro. Roberts, and after meeting went home with us. At that time Mr. P—— occupied a part of our farm house. F—— was related by marriage to a member of his family, and also accompanied us home. A request came from F—— to be present at family worship in our apartment. Bro. Stiles talked with her faithfully, earnestly entreating her to yield then and there to her convictions. It was near midnight, a death-like silence pervaded the room. God was there. God's children were praying. Three worlds were interested. Who was to make the decision? She, alone. The stillness was broken,—she speaks. "Not now! Not now!"

A little over a year,—attacked by the confluent small pox—her body swollen almost beyond recognition—no one but her father allowed in the room, she passes away. "Father, if I am to die, what shall I do?" were her dying words. "Not now," was, *Never*.

Reader, yield now;—to-morrow is an eternity. Satan will gladly give you yesterday and to-morrow if you will but give him the present.

"Nay, but I yield, I yield,  
I will hold out no more."

### A HAPPY MAN.

A certain divine who had prayed earnestly that God would teach him the perfect way of truth, was directed to a certain place where he could find an instructor.

When he came to the place, he found a man in ordinary attire, to whom he wished a "good morning."

"I never had a bad morning," replied the man.

"This is very singular, I wish you may always be so fortunate."

"I was never unfortunate," said he.

"I hope you will always be as happy," said the divine.

"I am never unhappy," said the other.

"I wish," said the divine, "you would explain yourself a little."

"That I will cheerfully do," said he. "I said that I never had a bad morning, for every morning, even if I am pinched with hunger, I praise God; if it snows or rains, whether the weather is serene or tempestuous, I am thankful to God; and, therefore, never have a joyless morning. If I am miserable in outward circumstances and despised, I still praise God. You wish that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe his will is always good, in whatever he does, or permits to be done. You wished me always happy, but I cannot be unhappy, because my will is always resigned to the will of God." "But," said the divine, "what if God thrust you down to hell!"

"I have two arms, faith and love, with which I would hold to my God and Saviour and not let him go; and I would rather be in hell with God, than in Heaven without him."

The divine, astonished at the man's answers, asked him whence he came.

"I came from God," he replied.

"When did you find God?"

"When I left the world."

"Where did you leave him?"

"With the pure in heart."

"What are you?"

"I am a king."

"Where is your kingdom?"

"It is within my own bosom. I have learned to rule my appetites and passions; and that is better than to rule any kingdom in the world."

"How were you brought into this happy condition?"

"By secret prayer, spiritual meditation and union with God. Nothing below God could satisfy my desires. I have found Him, and in Him I have found peace and rest."—*Religious Herald, 1859.*

The loss of one soul is a common loss.—*Wesley.*

THINGS AS THEY ARE.

BY MRS. JANETTE OSMUN.

"To serve the present age,  
My calling to fulfil;  
Oh! may it all my powers engage,  
To do my Master's will."

We of the present age have to do with things as they now exist. If we start out in the Christian course, we have to wage war with the sins of the present day. The saints of God in ages past, had to resist the evil influences of their day, and stand the tests of fidelity to God that were brought to bear against them. Thus they have been luminaries in this dark world—beacon lights pointing heavenward.

I praise God that there are still

"Lights along the way  
That never grow dim."

We who take the name of Christian, are called to be such lights.

It is a glorious privilege to live in the year 1874, as a luminary for God.—There never was a time when the moral forces of this lower world were brought so fully into action as at the present day. The elements of good and evil are being aroused, and are assuming positive forms. While the enemy of all righteousness would throw a covering over his dreadful work of ruining the souls and bodies of men, our Christ, who came into the world to destroy the works of the devil, is taking the covering off. And while some professed ministers of Jesus are so far fallen from God, and given over to the evil one to work uncleanness with greediness, and are going through our country lecturing on "the benefits and utility of secrecy," some are taking their lives in their hands, and in battle array against all the combinations of this dark system, are unfolding its sinfulness and abomination. We are sometimes asked if we believe this great evil will ever be done away?

We answer, Yes; for our Christ must reign until he has put all enemies under his feet. Already he is marshaling his hosts, and this battle will go on

until secretism, which has invaded our courts of justice, and our political parties, our churches, and nearly all our homes, will be swept away with all of its dark catalogue of crime and infamy.

But we are asked, How is it to be done? We answer, We do not know. The battle is the Lord's. We could not have told a few years ago how our country was to be rid of the dreadful sin of slavery. But it has been wiped out, although it has taken, as did the Egyptian bondage, a sacrifice from nearly all of our homes.

And so also Romanism, and formalism, and intemperance, and all of the evils of this our day, are to be met and overcome. As this is an age of great and rapid improvements in the arts and sciences, it is also an age of glorious privilege to God's people. We believe it to be the dawning of the day when the kingdom of our Lord is to be established in this world as never before.—And although there is much of sin and error, it shall be driven away with the breath of His coming.

Dear brother and sister: let us gird on the armor anew. There is much to be done. Let us be sure that we are on the Lord's side, and acting well our part. We shall need to keep allied to Omnipotence, and if we do we shall succeed. We may be pressed so hard by the enemy that we shall need at times to have our eyes opened to see the chariots and horses of fire that are around us; but we shall be safe so long as we are with God. We read of those that "overcame through the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death."

May the Lord make every one of us such for Jesus' sake! It will be glorious to have a martyr's crown; but if we do, we must have a martyr's faith, and a martyr's integrity. The Lord is calling upon us, every one, to be right, to be true, to meet our individual responsibilities. Let us wave the answer back to heaven, "By thy grace I will."

Eye God alone, for He eyes thee.



## SECRET OF HOLY LIVING.

BY REV. M. N. DOWNING.

That the children of God are called to a life of holiness, is evident from the teachings of the Holy Scriptures. Let us notice a few points relating to the secret of success in this enterprise.

1. *A pure heart.* The seed of all sin is in the natural heart. Hence, from it proceed "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, wrath, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Now, in order to live "soberly, righteously, and godly in this present world," this fountain of iniquity, which is "deceitful above all things and desperately wicked," must be *cleansed*. Then the internal cause of wrong *feelings* and wrong *actions* will have ceased; and if anything in the conduct is wrong, while the heart is pure, it will appear to be an error of the judgment and not of the heart, which error will cease when the mind becomes informed with reference thereto. The pure in heart so "love righteousness and hate iniquity," as to be willing and anxious to "make straight paths for their feet."

Then, dear reader, seek for a *pure heart*. Do not seek for an undefined "wonderful experience." Do not desire signs, visions and dreams. Do not covet outward manifestations of the Spirit, nor desire to be blessed *as others are*, but seek for a pure heart. Your heart will be wrongly inclined under provocation, unless it becomes wholly purified. It will give you trouble. You cannot stand complete in Christ, unless you are *complete in purity*.

2. *The endowment of the Holy Spirit as a keeping power.* We are not kept by the power of purity, but "by the power of God, through faith." The heart is God's temple. When sin polluted it, He left it. He returns at the will of the creature to purify and fit it up for his abode. "Ye are God's building." When the strong man armed is cast out and his goods destroyed, he

would return again did he not meet with a powerful resistance. That power of resistance is "the very God of peace," who not only sanctifies wholly, but also preserves blameless. "Be ye filled with the Spirit."

3. *Obedience.* The heart being purified by grace, and filled with love to God and man, the exhortation to "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," must be obeyed, if holiness would be retained. God is our king. He dwells within us by His Spirit, not only as a preserver, but also as a teacher and guide. He would guide us not only in matters of external duty, but would also guide us into deeper experience, for our good and His glory.—When he bids us go forward, we must obey or incur His displeasure. Many fail here. They do not go on in experience. There is land ahead; much more to possess. "Then shall ye know if ye follow on to know, the Lord."

4. *Constant trust.* "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Trust him when tempted, when buffeted, when in the furnace of affliction, when opposed, and when persecuted. Trust him in times of adversity. *He can be trusted.* He will not fail. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Then, when Satan and his allies puff, let the saint trust. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church through Christ Jesus, throughout all ages, world without end. Amen."

Beware of the world. If you have losses, be not cast down. nor root into the earth with more might and main to repair them. If prosperity smile upon you, you are in double danger. Earthly prosperity is like a colored cloud, which passes away, and is soon lost in the shades of night and death.—Fletcher.

## EXPERIENCE.

BY MARY C. DAVENPORT.

"Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.—John xii. 24.

I praise the Lord that I can add my testimony to that of others and speak from blessed and happy experience. The blood of Jesus can and does save according to the promise, just as soon as the conditions are fully met, but not before. It reaches deep down in my soul and not a doubt remains. If I should, by unfaithfulness, lose this happy experience, I believe earth and hell combined could never make me believe that the blood did not wash my heart,—it was *so full*—such a *real* experience that my soul rested satisfied; oh! such a rest as none can know, none can tell, except those who have really "plunged beneath the purple flood;" and they cannot tell the half. But any poor, deluded soul who is dreaming of heaven and has never met the conditions of salvation as laid down in God's word, is as surely on the road to hell as though the church record did not enroll his name. God never made any exceptions to his *unalterable and unchangeable* laws. They are *fixed*, and not as some say, changeable to suit the times and advancements of science. To receive any of the joys of salvation, we must meet the conditions upon which he offers to receive us, and be a Father to us. Then the salvation that is given, so fills the soul, that it will be sweet to suffer the loss of all things earthly to have Christ reign within. I know very well how uninviting the narrow way seems, when the first faint whispers to the awakened conscience are heard, saying, "this is the way, walk ye in it," and how Satan will show us the kingdoms of this world, saying as he did to our Lord, "All these will I give thee if thou wilt fall down and worship me." And yet the voice of God through his divine word declares, "If any man will be my disciple, let him deny himself and take up his cross daily and follow

me." None will know until the day when the books are opened, the struggle of my soul for years, for *real freedom* from the bondage of *sin*. I saw clearly it was offered in God's word, and saw too the way was narrow for those who would enter into life. I was taught by the *Spirit* and the *word*, that to be a *follower of Christ* meant separation from the world. I could not conform to the ways of the world in dress, conversation, attending church parties, etc. The way seemed so narrow I began to look around me and especially to those whose experience I thought had been far beyond my own, for an example of this Christianity lived out. I now see this was one of Satan's plans to divert my soul from walking in the narrow way as Jesus marked it out. I looked and saw those whom I thought the best Christians, *compromise with the world*, and, I said to myself, surely such a straight way is not required of me. And I compromised too—though partly through ignorance—but will not plead ignorance; for the light of the *Spirit* and the *word* was sufficient if I had obeyed God. Thus I began to lose in my soul. Jesus full of tender mercy, did not forsake me. He saw and knew my heart,—all my hindrances and slowness to learn of Him who is "*meek and lowly*." When I heard the teachings of the Free Methodists, I was prepared to say, *it is right, it is truth!* Still my feet shrank from treading in the narrow way. I sought most diligently to climb up some other way than the way of the cross; but found, as it is said, that I was a "thief and a robber," instead of a child of God. Oh! what unrest! what sad experience was mine! I became heartily sick of the husks, and said: "I will arise and go to my Father's house, where there is bread enough and to spare." I began to walk in the light I had received previously, and also in the light of the word, which is a good deal. I found many idols that had to be given up. After months of struggle, the last nail was driven that crucified me to self and the world; the old man was truly slain,

there was a death and resurrection! The shackles fell off and I went free, "washed in the blood of the Lamb." I do not believe any poor soul ever rejoiced more over freedom than I did—for whom the Son maketh free is free indeed. I am ready, like blind Bartimeus of old, and every other really saved soul, to follow Jesus in the way. I have no desire to compromise in the least. Earnest seeking souls; you, too, may get where you shall know beyond a shadow of doubt, you are saved.

### TEMPERANCE.

*To the Editor of the Pittsburgh Commercial:*

I rejoice to see the success of the crusade of the women against whiskey sellers, and hope it may extend to this city. But now, in turn, that its fruits may be lasting and beneficial, let the converted whiskey dealers make a crusade on the extravagance of women. There can be no permanent good unless a reform on their part takes place. Experience shows that there is no greater evil to any country than pride and extravagance. Drunkenness is only one of the many evils growing out of pride. The Good Book says pride always goes before destruction, and I am fully persuaded that more men are driven to ruin and drunkenness from the pride of dress and extravagance of their wives, than all others. See a man with a limited income contending against this evil. Embarrassed and harassed by debts, and hen-pecked at home on account of his inability to sustain the expense occasioned on this score, he seeks the saloon to get rid of his trouble. Woman's dress is an evil as well as whiskey selling, and no permanent cure will follow the one without a reform of the other. Get the beam out of thine own eye, and then you will see more clearly to get the mote out of thy brother's eye. Let the whiskey reform go on: God speed it! But let the women vacate the trimming stores, make their homes what they should be, happy and cheerful, by instructing their children in habits of industry and economy, and not have

them to parade the streets, and then we shall have a real reform—a revival of the era of good will, good morals and good sense.—REFORMER.

It is painfully true, intemperance is a dire evil; but there is truth in the remarks of "Reformer." Look in upon some of the fashionable congregations of the day:—what an array of gold and gew-gaws, feathers, tucks and trails, the price of sweat and toil, or the cost of ill-gotten gain! Can an honest young man reasonably expect to support such extravagance? No, never; hence he seeks the society found in drinking saloons and there forms habits which lead to low houses of vice in other directions.

This extravagance in dress has other kindred vices. Whence but from this comes the grab-game, played in New York and at Washington, in such hot haste among the higher classes, but to swell the means to cater to this hydra-headed vice? To what, but to this, is to be ascribed the unnamable practices circumscribing the native progeny of our land, leaving the foundations of liberty and religion to be overthrown by a rapidly increasing element of foreign extraction? And all this, too, in direct violation of nature's laws and the word of God.—(See Ps. cxxvii. 34: 1 Tim. v. 14.) Verily there is a God that judgeth in the Earth.—TRUTH.

DISCIPLINE OF TRIALS.—It is not the things that we call best that make man; it is not the pleasantest things; it is not the calm experiences of life: it is life's rugged experiences, its tempests, its trials. The discipline of life is here good, and there evil; here trouble and there joy; here radiance and there smoothness; one working with the other, and the alternations of the one and the other, which necessitate adaptations, constitute a part of that education which makes a man, in distinction from an animal, which has no education. The successful man invariably bears on his brow the marks of the struggle which he has undergone.



## THE LAW.

BY REV. T. S. LA DUE.

## No. I.

It is evident that the prevailing religious spirit professes to exalt the Gospel, while depreciating the Law. If a fatal fault in past ages has been the preaching of justification by works, is not a fatal fault of this day the preaching of justification by faith, while ignoring works as conditions of faith? What works are indispensable to saving faith? Genuine repentance and unreserved consecration. We answer to this antinomianism, that no one who slights the Law has a true appreciation of the Gospel; for appreciation of the one will be proportioned to appreciation of the other. *The sense of the need of pardon and purity is measured by the sense of condemnation and impurity, and this is measured by our estimate of the holiness of that Law which is given us, and compared with which we are all guilty, and deserving of wrath.*

The Law is not a great, mystical something, up in the skies, or away off in some dream-land, and confined to God and the angels. Almost all act as if it were so, and that it will do very well for Heaven or Hell, but is too etherial and impracticable for every-day life. The moral Law, like the laws of nature, while universal, still extends to the most common things. And as gravitation includes equally the holding of the spheres in their mighty orbits and the falling of a stone, so this Law, while embracing Deity and Eternity, lays its claim of condemnation or sanction on every line of our being.

"Straight preaching," as it is familiarly called, is only a statement of the claims of the Law. Finding fault with this is finding fault with the Law. He who finds fault with the Law and the preacher of it, does so not with him and it merely, but also with the Law-giver, or God, and this shows enmity against Him, which is the scriptural test of the carnal mind.

The true saint says, "I love the Law with all its strictness. I am glad that it lays its straight line on my heart. I love 'the iron bedstead,' (as this close work is sneeringly called,) and the two-edged sword which fits me to it; fits me by cutting off hands and feet; for by this I am cut loose from self, the world and the devil, and made free."

The Law is but one, and that for the universe of intelligences. Its essence is love. It is compressed into the short, but all comprehensive Constitution of the Kingdom, with its two Articles:—Article I. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength." Article II. "Thou shalt love thy neighbor as thyself." As the Law is love or benevolence, its great antagonist is Selfishness, and its purpose is to restrain and punish this.

Selfishness is the root of ruin. It is the tree whose fruit has caused all wickedness and woe in this world, and peopled Hell. We need not search for examples of selfishness. There is that spirit in every unrenowned man, which would be pleased to have him stand first in his neighborhood, and would teach all who crossed him what he considered their proper place. Let this be gratified in its neighborhood sphere, and growing by being fed, it would desire to be first in town, county, nation and world, then would sigh for other worlds, and at last, like Satan, would aspire to be equal with Deity.

Selfishness appears in conformity to the world, which is made up of "lovers of their own selves." We cannot tolerate the carnal, church sophistry which contends, "I do this to win the world." The Divine Law no where counsels compliance with the spirit and conduct of the world, but commands separation. Conformity to the world, instead of winning to "religion pure and undefiled," encourages the contrary. What "deceivableness of unrighteousness" is the maxim; "We must be like the world to win the world." Well, suppose that in this way we win some, they, too, must be like the world to win others,

and so on until all are won. And those so won are like the world of course. They are of the world, and conformed to it, and as such, they are disobeying God and on the way to hell.

Follower of fashion and panderer to the lust of the flesh, love of self or selfishness lures you to disobey that Law which commands, "Be not conformed to this world." "Oh, but my heart is not on it!" No matter, the command is, "be not conformed," whether your heart is on it or not. Think! fifteen millions of dollars spent in the United States every year for artificial flowers, and two hundred millions or more for tobacco. And you, sister, with your gew-gaws: and you, brother, with your pipe or cigar, or quid are so many streams to fill up this mighty reservoir of soul-damning pride, and filth and folly, while God's cause goes a-begging!

Selfishness, in every form, is unreasonable and ultimately ruinous, and ought to be, and will be restrained and punished, and that by the Almighty Executive of the Law.

It is restrained in many providential ways in this world; but the best way is to have it all taken out of the heart. This is God's way, and for this He has devised "so great salvation." Real faith in God secures the power of the Holy Ghost to regenerate and sanctify selfish nature, transforming it into love, for by this we are made partakers of the Divine nature, which is love, and love is the fulfilling of the Law.

Selfishness will be restrained in the eternal world by the incarceration of those who, in this, refuse to be transformed, in a place where all selfishness will be shut up by itself. The richest man in the world is said to be in England. His income is twenty-five millions of dollars yearly. In the Judgment I see a man on the left hand, and on his back I read the inscription, "Millionaire, the richest man that ever lived:" at his right stands a man, and on his back is the inscription, "Pauper;" one stands at his left, and on him, "Blackleg," one behind, and on him,

"Murderer," one in front, and on him, "Heathen." I wonder to see one of the most mighty and honorable of earth in such company. I step before them and read on the forehead of each the label, "Selfishness," and as I hear the sentence, "Depart from me ye cursed," I cast my eye down the long line of the damned, and see the same dark word on every brow. Yes, selfishness, whether in men or devils, will by and by be shut up in a place by itself. This place is called Hell. A great gulf is fixed around this territory, over which none may pass; for no more shall the children of selfishness mingle with the redeemed sons of love, to trouble them, and no more shall the children of love mingle with those of selfishness, to be troubled and contaminated by them; "there the wicked cease from troubling, and the weary are at rest."

The creatures of selfishness confined in that Pit will be made an example before the universe, by suffering the vengeance of "eternal fire," that all may know how fearful to dishonor the Law of love. And also that all outside that Pit may be deterred from the course of those angels who, through selfishness, were cast down from the battlements of Glory, and of those human beings who through the same are unfit to be lifted to the heights of Heaven. And as the smoke of their torment ascendeth forever and ever, every eye will read in each fold of those dusky pillars of woe, the burning line, "The wages of sin is death."

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#### SCOTLAND'S MAIDEN MARTYR.

If to words that so beautifully and tenderly set forth tender sympathy, which Christ, as their Head, cherishes for his beloved people, I could venture to add any that ever fell from mortal lips, I would select those of Margaret Wilson, Scotland's Maiden Martyr.

Some two hundred years ago, there was a dark period of suffering in this land, when deeds of bloody cruelty were committed on God's people, not outdone by Indian butcheries. One day the

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tide is flowing in the Solway Frith, rushing like a race horse, with snowy mane, to the shore. It is occupied by groups of weeping spectators. They keep their eyes fixed on two objects on the wet sand. There, two women, each tied fast by their arms and limbs to a stake, stood within the seamount; and many an earnest prayer is going up to heaven, that Christ, who bends from his throne to the sight, would help them now in their hour of need. The eldest of the two is staked farthest out. Margaret, the young martyr, stands bound, a fair sacrifice, near the shore. Well, on the big billows come, hissing, to their naked feet; on, and further on they come, death riding on the top of the waves, and eyed by those tender women with unflinching courage. The waters rise and rise, till, amid a scream and cry of horror from the shore, the lessening form of her that had death first to face, is lost in the foam of the surging wave. It recedes, but only to return; and now, the sufferer gasping for breath, the death struggle is begun; and now for Margaret's trial and her noble answer. "What see you yonder?" said the murderers, as, while the waters rose cold on her own limbs, they pointed her attention to her fellow confessor, in the suffocating agonies of a protracted death. In response, full of the boldest faith and brightest hope, and all the divine unfathomed consolation of any text to you, she firmly answered, "I see Christ suffering in one of his own members." Brave and glorious words!—borrowed in that hour from the precious language of St. Paul, and leading us to the apostle's most comforting and sublime conclusion, "We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."—*Dr. Guthrie.*

## MY EXPERIENCE.

BY JOHN W. BABCOCK.

About three years ago, while living with a family in the town of A—, in the state of Michigan, the Lord sent strong and deep conviction to my heart; but I said in my heart, "Go thy way for this time." The lady with whom I lived was a Christian woman, and every morning she would read a chapter in her Bible, and pray fervently for her husband and myself, but we hardened our hearts and laughed at her fears. But the Lord strove so with me that I could hold out no longer, and was obliged to leave there, or go to the anxious seat, and cry for mercy. But the fear of what the world would say of me frightened me, so I finally made up my mind to leave the place. I went to the state of Massachusetts, and entered into all manner of wickedness. But the Lord, in his loving kindness and mercy, still continued to strive with me, but I hardened my heart. Finally, the Lord strove so with me I left there, and went to Cleveland, Ohio, and from there to St. Louis, Mo., and there I found the Lord's spirit still calling after me, and I went back to Cincinnati, and from there to Toledo, and finally back to A—, where I started from. As soon as I saw the lady I formerly lived with, she said to me, "Have you made up your mind to seek the Lord yet?" I hardly knew what to say. My heart seemed to rise to my mouth; I could hardly breathe; I told her I did not know, but guessed I had not. She urged me to flee from the wrath to come, before it became too late, but I kept putting it off. The Devil said "Wait," and I waited. But I was compelled to leave there, and again went back to Massachusetts, but stayed only a few months. I was strongly impressed to go back, and I started. When I arrived there, I saw the lady, and again she charged me to seek the Lord. It passed along some time, when one Sabbath I thought I would attend a meeting held in the

It is no small thing to lay out for God all which you have received from Him.—*Wesley.*



Wesleyan church, in our neighborhood. It was a Free Methodist meeting, and the preacher was a good man, and practiced what he preached. He said, if we did not repent and be converted, we should all perish. It awakened my ideas. It seemed as if my soul was on fire; the words burned within me, and I knew not what to do. There was another meeting in the afternoon, in the school-house in our neighborhood, and I attended, scarcely knowing what I did. The same preacher preached. He pointed out to me my position. He mentioned a circumstance that just suited my case, and I was so hardened I could scarcely keep still. I rose to leave, and stumbled along through the crowd to the door, and from there to the street, though I nearly fell with the power of God twice. At this time, Brother Haynes was holding a series of meetings near our place, and I went to him and asked him if I could ride with him after meeting, and he kindly consented to carry me. On the way, I told him how I felt, and he advised me how to proceed, and also quoted some passages of Scripture, such as "Him that cometh unto me, I will in no wise cast out." (John, 6-37.) All the evening, I sat as one dreaming. Every word seemed expressly for me. After preaching, he gave the invitation for those who wished to find Jesus to come to the altar; and, blessed be God! I went, determined to stay there till I found peace for my troubled soul. While there, suddenly there came as it were, a flood of light, and illumined my soul. It seemed as if Jesus said to me, "Son, thy sins, which were many, are all forgiven." Glory to God, for ever and ever! Since that time, I have tried to walk in the light as He is in the light, and to-day am all given up to do his holy will, whatever it may be. Praise his name forever! When I enlisted in this army I enlisted for life, and am determined never to lay my armor down until I reach the shores of that shining river. To-day I consecrate myself anew to God and his service, determined to do all I can for this

cause, and do it in any way He may mark out for me; for I realize that the more trials and afflictions I endure, the more and brighter will be the stars in my crown. Glory to God and the Lamb forever! Sometimes the way seems dark and cloudy, but I look up to God and he drives the dark clouds from my sky. Bless his name! I know he will keep me if I put my trust in him, which I intend to do, his grace assisting me. I would like all my brothers and sisters in Christ to pray for me, that I do not fall out by the way, but finally lay down my cross to take up my crown on the other side of the river.

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### EARNESTNESS.

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BY HANNAH PELTON.

"Here is your *Earnest Paper*," said little Lettie, as she came in to return the *EARNEST CHRISTIAN*. With the welcome given to the earnest child and earnest paper, were earnest thoughts. How we wished there were more *Earnest Papers* — papers in earnest to spread a scriptural religion through the land. As the hoar frost silently but swiftly blights the herbage, so would we rejoice to see the pure truths of Christianity diffused over the great harvest field of sin and sinful literature. It may be suggested that the press issues weekly much good religious reading. Each church denomination edits its two, three or more journals; these are read in the homes of thousands of families.

Men of great ability, and of much religious experience, write with great effect. The one in the highway that was cast up for the redeemed to walk in, and over which no unclean thing can pass, quickly discerns evil mixed in with the good. We read an earnest appeal to the unconverted; the illustrations are apt and forcible, the arguments convincing, but directly following is a quaint sentiment of "Josh Billings," written in his humorous style. Has a serious thought found lodgment

in the heart of the reader? It gives place to mirth and pleasantry.

If with that which is right, pure and good, is associated that which is of an opposite nature, the good deteriorates at once. This is true in religion, morals, and the world of nature.

It matters not how very trifling may be the evil. God sees the heart as pure or not pure. Previous to the conversion of a young lady, she had become intensely interested in a long serial story in one of these religious papers. It was written by a minister. After her experience in the new life, she, as usual, took up the paper, but quick as thought she said, "I cannot read that story." She concluded, however, to read the last paragraph, that she might know the crisis of the matter. But this was enough; there instantly came a dimness over the bright beacon light. The question is—How can thousands of other Christians read week after week, and year after year, fictitious or unprofitable reading, and still enjoy religion, as they profess they do?

Miners delve the earth for gold; they find it mixed with earth and rock, but rarely is found the pure nugget. It would seem that very many professing Christians strangely resemble the detritus affording gold dust. What an exceedingly small portion is finally treasured from the debris. Frequently is found that which resembles gold. Iron and copper pyrites are often mistaken for gold by the inexperienced. Gold is at once distinguished by being easily cut into slices, and flattening under a hammer. The pyrites, when pounded, are reduced to powder; on account of hardness, they will not yield at all to a knife. Many professed Christians can not stand the test of the Word when spoken in the Spirit, which is a discernor of the thoughts and intents of the heart. Jer. 33-39; Heb. 4-12.

Blessed are the pure in heart. These words fell on the mountain air, where were assembled a large concourse of people. They were spoken by the Saviour. The great necessity of hu-

manity, that of heart purity, has not in the least diminished. These words were not only spoken to that visible multitude, but far down the coming ages pass on the oscillations of that voice and Spirit.

The pure in heart are sealed with the earnest of the Spirit; 2d Cor., 1-22, and 5-5. They had the command given, "Whatsoever ye do, do all to the glory of God."

A pure, unselfish earnestness characterizes the motives and actions of the true children of God. They have a zealous care, a tender solicitude that "the light be not dimmed; for if that light in you become darkness, how great is that darkness.

It is said that much of the light or the sun is absorbed by the atmosphere in reaching the earth. In the higher regions, as on mountain tops, the stars present a greater brilliancy, objects are more clearly seen, than nearer the earth; indeed, so great is the clearness of vision in these regions, that it becomes exceedingly difficult to judge of distances. The Christian above the atmosphere of worldly influence, on the high rocks of God's immortal truths, has a pure light right from the throne. It is not absorbed and dimmed with wordliness; with what a brilliancy sparkle the formerly hidden truths from God's revealed word. How clearly is seen His every will and purpose concerning man. Christian, on his way to the Celestial city, found himself on Mount Clear; here he had a glimpse of the heavenly city. In this region, the clearness of vision is such, that God's children find themselves wonderfully near home, and they are not among the many that will be deceived, for they have walked in God's clear light. They have the possession of the earnest of the Spirit. Their religion is their life; it enters into their every plan; it has the first claim on their thoughts, time, talents and purposes. All of these, however trivial they may appear to man, are made subject to the will of God. "Thy will be done in earth, as it is in heaven."

## THE RACE FOR WEALTH.

BY MRS. EMILY S. MOORE.

To amass wealth seems to be the general aim. In ages past this was extensively the case, and in the present it has become almost universally so. Through various channels individuals will accumulate wealth by the thousands; many attaining the title of millionaires. The poor haste to be rich, the rich to become more so; and farm is added to farm, and possession to possession, making the words of sacred writ true, that the eyes of man are never satisfied.

The golden sands of Africa, the high peaks, low plains and craggy cliffs of western wilds are explored for golden ore; the frozen regions of the north, and its ice-bound glaciers are scaled in view of wealth; and beneath the scorching rays of a tropical sun are the treasures of eastern coasts gathered as precious dust. Australia and California are ransacked for gold and silver. Vast oceans are crossed; continents are spanned; immense speculations are engaged in; great sacrifices are made in order to attain to wealth. Men will leave their home and friends; endure hardships, hazard their lives, forfeit their reputation, expose themselves a prey to savage men and wild beasts; lay their bones to bleach in the burning sands, in the frozen regions of a strange land, and, which is worse than all, neglect their eternal salvation in search of worldly gain. Thus God's laws are disobeyed; the noble purpose for which man was created disregarded, and he is made a slave to his desires through this unhallowed ambition to become rich. And here we would notice the violation of every one of the commands of the decalogue. This love of gold supercedes the love of God, hence another God is set up in the heart; this breaks the first commandment. Gold is often made into the likeness of many things, which become objects of worship; thus the second commandment is broken. Again, by seeking wealth, many are led

into evil practices, and thereby acquire, among other habits, that of taking the name of the Lord in vain; this breaks the third commandment. Also, the Sabbath is often desecrated in order to acquire wealth; thus the fourth commandment is broken. Many a parent has been dishonored by a child's ambition to become rich, in this world's store; this breaks the fifth commandment. The lives of many of our race have been taken by their fellow-men in order to obtain their money and worldly possessions; thus the sixth commandment is rashly broken. The virtue of many of our fellow-mortals has been bartered for money; thus the seventh commandment is unwisely broken. Also much of the wealth of this world has been obtained by theft and dishonest means; this breaks the eighth commandment, and through fraud and falsity wealth has often been sought after; thus the ninth commandment is broken; and through covetuous desires the tenth is often violated. Many are the examples in proof of the foregoing remarks, and many have been ruined by the love of money. Look, for instance, at the miser who deprives himself of the comforts of life, holding on to his gold and silver to the very last, cherishing what will prove to him his present and eternal ruin. Many of our fellow beings have found a drunkard's grave through the desire for gain of those who have manufactured and dealt out the liquid poison. No wonder the inspired apostle declared that the love of money is the root of all evil, and, while admonishing his young brother, he uses this explicit language; "But thou, O man of God, flee these things." And again, the word declares, "They that will be rich shall fall into many foolish and hurtful lusts." What a deleterious effect this love of wealth has upon the youth of our day! It begets in them selfishness, worldly-mindedness, disobedience to the word of God; unfits them for the noble object of their existence, and eventually destroys the soul. Demoralizing in its influence, unhallowed in its tendency, unsafe in its destiny, the love of wealth tends to



destroy a spirit of benevolence, of fellow feeling, of uprightness, of veracity, of fidelity, of peace, and thereby hedges up the path that directs to a due preparation for an inheritance in a better country, a title to the skies. How many young men of talent have been disappointed, and their prospects of the future blighted forever, in the unwise course taken to acquire wealth and influence! A covetous desire has led to dishonest action and crime, as fraud, larceny, forgery and the like, until an untimely death ends their career.

Then let the youth of our day be admonished to spurn the path fraught with so much danger, and wisely choose a course that will insure real benefit here below, and eventuate in everlasting riches above. Let every candid mind reflect upon these things, and be counselled to get real salvation, deep in the heart; a true baptism of the Spirit on the soul, and this extreme love of gain will all be taken away, and the appropriation of time, talents and property will be consecrated to the service of the Lord; true benevolence and Christian generosity will be maintained, the great object of life attained, the pearl of great price secured, the approbation of our Maker gained, the soul saved, and everlasting riches treasured on high.

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#### SCENES IN AN OPIUM SHOP.

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It is well known that the habit of using opium is greatly on the increase among certain classes in America. Its grasp on its victim when once fairly fixed is more terrible than that of alcohol. The following description of scenes in an opium shop, is taken from *Lippincott's Magazine*:

On all four sides of the room were couches placed thickly against the walls, and others were scattered over the apartment wherever there was room for them. On each of these lay extended the wreck of what was once a man. Some few were old—all were hollow-eyed, with sunken cheeks and cadaverous countenances; many were clothed in rags, having probably smoked away

their last dollar, while others were offering to pawn their only decent garment for an additional dose of the deadly drug. A decrepit old man raised himself as we entered, drew a long sigh, and then with a half uttered imprecation on his own folly proceeded to refill his pipe. This he did by scraping off, with a five-inch steel needle, some opium from the lid of a tiny shell box, rolling the paste into a pill, and then, after heating it in the blaze of a lamp, deposit it within the small aperture of his pipe. Several short whiffs followed; then the smoker would remove the pipe from his mouth and lie back motionless; and then replace the pipe, and with fast glazing eyes blow the smoke slowly through his pallid nostrils. As the narcotic effect of the opium began to work he fell back on the couch in a state of silly stupefaction that was alike pitiable and disgusting. Another smoker, a mere youth, lay with face buried in his hands, and as he lifted his head there was a look of despair such as I have seldom seen. Though so young, he was a complete wreck, with hollow eyes, sunken chest, and a nervous twitching in every muscle. I spoke to him and learned that six months before he had lost his whole patrimony by gambling, and came hither to quaff forgetfulness from these Lethean cups, hoping, he said, to find death as well as oblivion. By far the larger proportion of the smokers were so entirely under the influence of the stupefying poison as to preclude any attempt at conversation, and we passed out from this moral pest-house sick at heart as we thought of these infatuated victims of self-indulgence and their starving families at home. This baneful habit, once formed, is seldom given up, and from three to five years' indulgence will utterly wreck the firmest constitution, the frame becoming daily more emaciated, the eyes more sunken, and the countenance more cadaverous, till the brain ceases to perform its functions, and death places its seal on the wasted life.

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Give up besetting sin.

## WHITE ROBES.

BY MRS. L. C. EDELER.

I have on mine, have worn it for years; it does not appear as the outward dress often does, gay, gaudy, and after the fashion of the world. On the contrary the white robe when once put on, although bright and pure itself, leads to an unostentatious, humble, outward adorning; it is so beautiful that it is sufficiently attractive of itself, and turns the bright, flashy colors into those which are modest and unassuming.

Those who are of the world, and the worldly professor, do not always love it. As yet, "blinded by the god of this world," 2d Cor. iv. 4., and not having eyes to see, or hearts to feel, they are not able to discern the beauty there is in it. Yet sometimes they vainly imagine themselves as fit for Heaven, and probably suppose that they are also wearing the white robe; but how can it be that they have it on? It is so easily spotted or soiled. The pride that leads to worldly adornment, 1 Tim. ii. 9., would be a blot upon it, and the shame which, because of the opinions of others, refuses to be a "peculiar people," loving not the world nor the things of the world, 1 John ii. 15-16., would be another, and the desire to "receive the honor which cometh from man, and not from God only," would naturally cause more spots. These might all be quickly washed off, if the sins were removed. But they are often persisted in, because it is crucifying to yield. So such persons have not on the white robe, how can they have? The Bible expressly declares, "If ye love the world, the love of the Father is not in you." Faith in Christ obtains this white robe, and obedience to his requirements retains it. This clean heart, washed through the cleansing blood, will alone secure a place in Heaven. "What are these arrayed in white robes? and whence came they?" "These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb."

—Rev. vii. 13-14. Jesus knew that there would be tribulation. He says, "Marvel not if the world hateth you." "If ye were of the world, the world would love its own." "They hated me without a cause,"—it is this *without a cause*, there is no cause, but separation, but this brings reproach, contempt, persecution. They will have tribulation, but they will come up out of it, and in their white robes have a seat before the Throne of God, and serve them day and night, they shall not hunger any more nor thirst any more, "neither shall the sun light on them, nor any heat; they will be led to the fountains of living waters, and God shall wipe away all tears from their eyes." The white robes having been put on when here on earth, will be worn all through eternity. I propose to keep mine unspotted, from care, and sin, and sorrow free, and be one of the number, of whom it may be sung:—

"Who are these in bright array?  
Nearest the eternal Throne;  
Round the altar night and day,  
Singing one triumphant song.  
They have clean robes, white robes,  
Washed in the blood of the Lamb."

LIFE'S FAILURES.—It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are and whence we are, is God's providential arrangement—God's doing, though it may be man's misdoing; and the manly and the wise way is to look your disadvantages in the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general, who makes the fewest false steps. Poor mediocrity may secure that, but he is the best general who wins the most splendid victories by the retrieval of mistakes. Forget mistakes. Organize victories out of mistakes. The battle may seem lost, but renew it boldly, and you shall yet conquer.

## JONATHAN EDWARDS' CONSECRATION.

I have this day solemnly renewed my baptismal covenant and self-dedication, which I made when I was received into the communion of the church. I have been before God, so that I am not in any respect my own. I claim no right to myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or its members; no right to this tongue; these hands, nor feet; no right to these senses, these eyes, these ears, or this smell or taste. I have given myself clear away, and have not retained anything of my own. I have been to God this morning, and told him that I gave myself wholly to him. I have given every power to him, so that for the future I challenge or claim no right to myself in any respect. I have expressly promised him, and do now promise almighty God, and by his grace I will not fail. I have this morning told him that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were, and that his law is the constant rule of my obedience, and that I would fight with all my might against the world, the flesh, and the devil, to the end of my life, and believe in Jesus Christ, and receive him as a Prince and a Saviour, and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be; that I did receive the blessed Spirit as my teacher, sanctifier, and only comforter; and cherish all his motions to enlighten, purify, confirm, comfort and assist me. This I have done. I pray God, for the sake of Christ, to look upon me as a self-dedication, and to receive me now as entirely his own, deal with me in all respects as such, whether he afflicts or prospers me, or whatever he pleases to do with me, who am his. Now, henceforth, I am not to act in any respect as my own. I shall act as my own if I ever make use of any of my powers to

do anything that is not to the glory of God, or not do anything that is to the glory of God, or do not make the glorifying of him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable: if I am angry because of injuries; if I revenge my own cause; if I do anything purely to please myself, or avoid anything for the sake of my ease, or omit anything because it is a great self-denial; if I trust to myself; if I take any praise of any good I do, or rather God does by me, or if I am in any way proud.

Art thou a sinner, an eminent sinner? Therefore come to Jesus Christ, for he came to thee. It is such that he comes to seek, they are the very objects of his grace. But, though this is a great encouragement to sinners, it is no encouragement at all to sin. He came to call sinners, but it is to call them to repentance. This the whole gospel and all the doctrine of grace still presses. If thou bring thy sins to Jesus Christ, as thy malady and misery, to be cured of them, and delivered from them, it is well; but to come with them as thy beloved darlings and delight, thinking still to retain them and receive him, thou mistakest him grossly, and miserably deludest thyself. He came forth from God, to restore souls to God, in order to make us *partakers* of his *Divine nature*. The great design of the blessed Jesus, and the great redemption he wrought is, to separate our hearts and sin. We know him not, if we take it otherwise. Oh, how few have trod on the necks of their beloved sin, to come to Jesus Christ!—*Leighton*.

I speak for one after having sought for truth with some diligence for half a century. I am at this day hardly sure of any thing but what I learn from the Bible. Nay, I positively affirm I know nothing else so certainly that I would dare to stake my salvation upon it.—*Wesley*.



## EDITORIAL.

## PRAY.

1. When you pray do not preach. Preaching is proper in its place. When the truth of God is preached in the Spirit, it does a vast amount of good. But preach to men. Do not preach to God. He does not need instruction. And though you may not intend any such thing, yet to others it looks like arrogance and presumption for you to propound and defend doctrines in your addresses to the Almighty. He certainly entertains no erroneous views for you to correct. Of course you understand that.—Then do not talk to the Lord in a way that makes it seem as if you thought you had a mission to set Him right. When you pray in public, watch yourself upon this point. And if you have fallen into this unseemly and injurious habit, correct it at once. Such prayers cannot be answered; for what is there to answer? and as sermons they are perfect failures. *By prayer and supplication, with thanksgiving, let your requests be made known unto God*—Phil. iv. 6.

2. When you pray, forgive. If any have offended or grieved you, do not attempt to pay them off by unkind allusions to it in prayer. If you feel called to pray for them specially, let it be in secret and with great tenderness of spirit. The object in praying for them is to do them good. But this object will be quite likely to be defeated if you pray for them in public in an offensive way. If the Spirit should touch them, they will be quite likely to brace themselves up against it. The mercy-seat is no place for our resentments. Prayer and hatred do not go together. *For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses*—Matt. vi. 14, 15. *So also shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses*.—Matt. xviii. 35.

3. Pray for something. If Christ was with you in person, you would want Him

to do some particular thing for you. Be just as definite in your petitions as you would be if He was by your side. If you are honestly serving Him, and ask in accordance with His will, and ask in faith, you will receive what you pray for. There is no doubt about this. *And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of Him*.—1 Jno. v. 14, 15.

But when you do not ask for anything in particular, how can you expect to receive anything in particular? You do not. And if a blessing does come, you either reject it, or look upon it as a matter of course, that would have taken place all the same whether you prayed or not. In this way, your religion will become a mere cold, formal affair. You will thus gradually lapse into practical atheism.

3. When you get through praying, stop. You cannot lead the devotions of others unless you have a spirit of devotion. That alone is faith which lays hold on God for the accomplishment of something. And when your petition is lodged with God, leave it there. Do not think you must pray just so long. Stop when you have asked for what you want. Do not keep on forever because the words keep coming up into your mind. Some men are full of words. And when their tongues get to running, it is hard for them to stop. But you can learn to bridle your tongues. Do so in the prayer-meeting. Fluency is not faith. *But when ye pray, use not vain repetitions as the heathen do: for they think they shall be heard for their much speaking. Be ye not therefore like unto them*.—Matt. vi. 7.

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 TO THE WEST.
 

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The 25th of February, we started on a preaching tour to the west.

AT JACKSON, Mich., we staid and preached seven times. A great interest had been awakened under the preaching of Rev. E. P. Hart. The congregations were large and conviction general. Some had been

saved, and we trust that many will make up their minds to come out wholly on the Lord's side.

AT FORT WAYNE, Ind., we preached once. The evening was dark and rainy, and the attendance was small. Here the foundation for a good work has been well laid, and Bro. S. Roberts is pushing on the work with energy and zeal.

We stopped at WHITEHALL, Ills., and preached one evening. It was dark and rainy, but the attendance was good, and the Spirit of the Lord rested upon the people. They have a comfortable house of worship, and Rev. W. F. Manly is laboring there with energy and success.

We staid over Sabbath at WEST BELLEVILLE, Ills. Belleville is a city of about ten thousand inhabitants, the county-seat of St. Clair Co., and situated fourteen miles south-east of St. Louis. It is a mining region, coal being found in great abundance. There is a large foreign population, and drinking saloons abound. The Rev. C. H. Lovejoy has done good service here the past year. His labors have been blessed, a good society gathered, and the members seem all in earnest in the service of God, and are not afraid of getting blessed. We preached three times, and the Lord opened the hearts of the people to receive the truths which were spoken. They have one of the best Sabbath schools we know of.

From this place we went to Princeton, Kansas, where the session of the Kansas Conference was held. A good spirit prevailed in the Conference, and the ordinary business was transacted with unanimity of feeling and to the satisfaction of all. The past year has been one of trial to the preachers. The crops were light, and the people are poor. Some of the preachers have felt it necessary to devote a part of their time to secular pursuits to secure a living. Some of the societies have had special trials, but on the whole the work looks hopeful. We preached three times, and the Lord helped us.

On our way back we preached twice at St. Louis—once in the colored church.—We stopped over Sabbath at EVANSVILLE, Ind., and held a Quarterly Meeting for Bro. B. R. Jones. God has blessed his la-

bors the past year, and a goodly number have been saved. This is a growing city on the Ohio river, and contains over twenty thousand inhabitants. We have a good church and parsonage, and a society which gives good evidence of knowing the power of grace to save. We preached here five times, and had a refreshing season with the people of God.

Through a kind Providence, we reached home the 24th of March, having traveled about two thousand four hundred miles, and preached twenty-four times, and attended an Annual Conference.

The Lord has most wonderfully blessed us and preserved us, and we can still sing:

"And gladly wander up and down,  
And smile at toil and pain."

#### WOMAN'S WAR AGAINST WHISKEY.

We give our hearty indorsement to the war which the noble women of Ohio are waging against whiskey. They have gone to work in a way entirely new in the history of the world. God give them success! The sale of intoxicating liquors as a beverage, ought to be classed among the most atrocious crimes. Why is it not as wrong to kill a man with alcohol as with arsenic? The slower poison kills no less surely, but with far greater suffering, necessarily endured not only by the victim, but by his friends. The use of intoxicating liquors as a beverage, involves the loss of property, the loss of character, the loss of health, the wretchedness and heartfelt misery of wife and children, of fathers and mothers, and the loss of the soul at last. This the man who sells it clearly understands, or may understand. His work is a murderer's work. The price of blood is in his hands. The foundations of his house rest on blasted hopes and broken hearts. Let his accursed business be outlawed. Let the ban of society, the curse of the world, rest upon his infamous calling. Drive it, as the counterfeit's den is driven, from the light of day. Make his punishment sure and terrible, and in some degree commensurate to his crime.

The following summary of the present aspect of the Temperance reform, we copy

from a late number of the *Religious Telescope*:

A petition to the Legislature was adopted by a committee of the clergymen's mass-meeting in New York, praying that body to enact a law which shall prevent spirituous and intoxicating liquors from being drank on the premises where they are sold, or on any thereunto appertaining.

A great temperance meeting was held in Huron Place Baptist Church, Brooklyn. A few of the noted temperance workers, men and women, had seats in the pulpit, and just behind the ladies sat Charley Meyers, the converted bridge saloon-keeper. The vice-president of the church temperance society presided, and while he was speaking Dio Lewis entered, who addressed the meeting.

The women of Cincinnati prayed, during 'Change hours, March 27th, at the saloon next door to the Chamber of Commerce. A great crowd collected, and the police, with great difficulty, preserved order. The Board of Aldermen, the same day, unanimously passed a resolution requesting the mayor to enforce the city ordinances regarding crowds in the streets, which will prevent praying bands from holding street services. It was thought the mayor would issue his proclamation the next day. We have not yet heard.

The ladies of La Fayette, Indiana, inaugurated a prayer crusade against the saloon-keepers. They visited ten or twelve different places. In two of them they were denied admission, but in all others they were politely treated, except at one, where a crowd of drunken roughs assembled in the bar-room, sang songs, yelled, hooted, and indulged in blasphemy, completely drowning the voices of the ladies in singing and prayer. The ladies are not discouraged, but are determined to go on with the good work, in the hope of accomplishing good.

A late dispatch from Portland, Oregon, says the temperance women made a regular siege on the city, dividing into parties, and visiting most of the saloons, among them the lowest dens in town. One saloon refused admittance, and one, hearing the other saloons were making a good, paying business out of it, sent an invitation for them to visit him, which they did.

The Rev. Father Walker, pastor of the Catholic Church, Delaware, Ohio, lectured on the subject of temperance in the Opera House. He takes most positive grounds in favor of the temperance movement, and is one of the most influential workers in Delaware.

The women of Dayton are still holding daily prayer-meetings, evening mass-meetings, and are praying on the streets and in

saloons. They are still full of faith and hope.

The attempts in the Ohio legislature to modify the Adair law have so far failed.

While the common council of Fort Wayne, on a recent night, was deep in the mysteries of the city finances, they were startled by the appearance of forty of their most prominent ladies, who had come to wrestle with them in regard to the temperance question. They were well received, the councilmen giving them their seats, and listening to their petitions courteously.

The women of Richmond, Indiana, who guard the saloons, take down the names of all persons who go in and buy drinks, and they are at once handed over to the authorities for testimonial purposes. The probability is, a very large grist of indictments will be found by the next grand-jury.

Committees from the Women's Temperance League of Toledo, Ohio, are busily engaged in circulating the citizens' pledge, meeting, in most instances, with a favorable reception. A large number of signatures have already been obtained.

The woman's temperance band of Wheeling telegraphed to their sister bands in Chicago, Cleveland, Columbus and Cincinnati, their heart-felt sympathies in their trials, and urging them to continue their efforts in the cause.

#### DEDICATION.

AT SYRACUSE, N. Y., we dedicated a Free Church to the worship of God, on Saturday, the 28th of March. The house is a model of convenience, neatness and taste. It is thirty feet by fifty—capable of seating about two hundred people, though three hundred might be crowded into it. It is finished with black ash—seats of the same—oiled and varnished. The windows are hung on pulleys, there are outside blinds, and all is built of good material and finished in good order. The aisles and altar are carpeted, and the church is well lighted with two kerosene chandeliers. The entire cost of the church and furniture was \$1451. Of this, the foundation cost \$150. The cost of the church alone was a little over one thousand dollars. The building of it for so small a sum was owing to the supervision given to it by the pastor, Rev. O. M. Owen, assisted by his father, the chairman of the District. Everything had been so nearly paid for as they went along, that there



was only one hundred dollars to be raised at the dedication. This was promptly raised, and the house was dedicated free from debt.

A large congregation was in attendance, and on Sunday evening four persons professed to find peace in believing. The blessing of the Lord rested upon the people, and the work has every appearance of being in a prosperous condition.

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#### REAPING.

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If you want to do a great deal of good preaching, at a very little expense, send to some friend who will appreciate it, the EARNEST CHRISTIAN. It will give good counsel when you are far away. The following is a specimen of letters we frequently receive:

"Six years ago I introduced the EARNEST CHRISTIAN into the household of Mr. J. They took it for one year, and it did its work. The father and family are converted unto God. *Praise His holy name!*"  
"G. F. H."

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#### LOSING MONEY.

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We are losing a great deal of money sent us by mail. We have received lately a large number of notices of money sent us by mail which have never come to hand. *Please do not send money in ordinary letters.* Send Post Office orders on the Rochester, N. Y., P. O. Be particular and see that *Rochester, N. Y.*, is named in the order. We get orders on Boston, Buffalo, New York, and other places, and it is very difficult to collect them.

Where you cannot get P. O. orders, register your letter. The order may be purchased, or letter registered, at our expense.

For money sent us in either of these two ways—by P. O. order or in a registered letter—we will be responsible; otherwise not. If you send us money in an ordinary letter, you must take the risk.

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**WATCH.**—Place a strong guard at the door of your heart. Scrutinize carefully your thoughts, desires, affections and motives. Give nothing unholy admittance, for however short a time or whatever pretense.

## CORRESPONDENCE.

### CHILI SEMINARY.

I feel that my Heavenly Father has given me a word to say respecting this school. Having spent nearly three years here as a student, I am prepared to "speak of that which I do know, and testify of that which I have seen."

This is truly a place in which one may receive a thorough education, and at the same time be a true disciple of Christ.—There seems to be the atmosphere of heaven in every part of the building. Could the most prejudiced spend a few days here, they would find that opposition to this school is nothing less than *fighting against God*. Neither tongue nor pen can ever tell the amount of good that has here been accomplished. However, it will all be revealed in eternity. The Christians in this Seminary are united in one *live body*, and believe in working to rescue souls from eternal death; consequently it is impossible for the unsaved to feel unconcerned about their souls.—Many have been brought to Christ in this hallowed place, who are to this day zealous workers in our Master's vineyard.—Scores of young people will praise God throughout eternity that this building was ever erected. Now I would say with all Christian love, that as you value the worth of immortal souls, give your influence in favor of this school. Encourage parents to send their children here, especially if they are unconverted. LIDA M. DUNNING.

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#### DEAR BRO. ROBERTS:

Let me say to the many readers of the EARNEST CHRISTIAN, that the Lord does most wonderfully sustain me by His free Spirit in this time of affliction. My health has been quite poor since Conference; but during the sudden and severe sickness, and death of my dear companion—and since that time—the Lord has quickened my mortal body, although I am not very strong. Yet He is helping my infirmities, and I am truly blessed of the Lord. Amen. Hallelujah "I glory in tribulation also."

I was very much blessed at our last General Quarterly Meeting at Fulton. God was there in power, sinners were converted, backsliders reclaimed, and believers were wholly sanctified to God. Real, Bible conviction—got hold of sinners in *Zion*, and they confessed their faults one to another, and prayed one for another, and were healed. About thirty-five were forward for prayers during the meeting. Bro. Osborne appointed a meeting on Monday night; and it was stormy all day and increasingly so in the evening, but there came out a good congregation, and some were forward for prayers. On Tuesday night, Bro. Owen preached to a large congregation, and conviction deepened, so that a number of sinners were all broken in spirit, and were evidently drawing nigh to God; and God drew nigh to them, according to the Scriptures. On Wednesday morning we started from Fulton, praying this prayer: Lord, deepen the work thou hast begun. Amen.

And now, brethren and sisters in the Lord, pray for your brother.

D. DEMPSEY.

*Black River.*

#### DYING TESTIMONY.

MRS. HEPZIBAH HOAG, my dear mother, was stricken with apoplexy, January 24th, becoming at once speechless and insensible, but did not cease to breathe until the morning of the 26th, 1874, in the town of Plattsburgh, Clinton Co., N. Y., in the 75th year of her age; leaving that dear old home over which she had presided so long, so lonely, and the companion of her youthful days, that had walked life's rugged pathway with her 52 years.

The call was sudden, but not unexpected, for she had long thought she should go in that way, and had warned us to be prepared for such intelligence. She "was found *watching*."

She had for several years been a reader of the *EARNEST CHRISTIAN*, which had been a great blessing to her. She belonged to the Society of Friends, but was in sympathy and fellowship with all the good and the pure. She was a friend to the

poor and needy, and very many besides her children "arise up and call her blessed." And we expect she has heard the welcome, "Come, ye blessed of my Father." It can be truly said of her, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; I was in prison, and ye came unto me." Oh, that we may all go and do likewise, is the prayer of her daughter.

MRS. H. C. PHELPS.

*Ellenburgh, N. Y.*

#### LOVE FEAST.

WILLIAM FELL.—I am drinking from the "River of Life," the streams whereof make glad the city of God. Its invigorating and life-giving power flows through my soul, and produces a joy that is unspeakable and full of glory. Christ is my king, and He reigns supremely in my soul. I have given him the pre-eminence in all things, and bow in humble submission to His divine will. I love to acknowledge him in all my ways, and keep my eye single to his glory in all things. And He does direct my paths. He has promised, never to leave me, nor forsake me; so that I can boldly say, The Lord is my helper, and I will not fear what man shall do unto me. I have tested him for over thirteen years, and He has always been a "friend that sticketh closer than a brother." For over seven years I walked the streets of Buffalo, as a preserver of the peace and a protector of life and property, and He was always near to breathe words of sweet comfort and peace into my soul. His precious blood cleanses my heart from all sin, and love supreme reigns in my soul. My confidence in God is firm and unshaken and I know I am keeping his commandments, and doing those things which are pleasing in his sight, and have perfect confidence to ask him for what I want. I know "He abideth in me by the Spirit which he has given me," which is love.—By and by I expect to see the "King in his beauty;" and reign with him eternally in glory. I am living for this very purpose

every day of my life, and the good old Bible is my guide, and lights up my pathway through life. "The Lord God omnipotent reigneth. Praise him forever!

*Buffalo.*

MISS FANNY L. BARNARD.—I can say this hour, "Lo, I am come to do thy will, O God." Two years ago, one of my feet began to swell and pain me, and soon became so inflamed that I could not walk on it. I had to use crutches, and sometimes could not walk across the floor without increasing my sufferings, which continued for the space of one year and four months. Once within that time, the disease left my foot and went to my heart, which brought me very near death. But through the goodness of God I was spared. During this time, six different physicians were consulted, and all their remedies applied, without any relief; neither did they agree as to the nature of my disease. Some said that it was an inflammation of the lining of the bone, and others, that the nerve of the foot was affected. All human help failing me, I was left to rely implicitly on God, whom I believed had the power to save. First, He let the light shine on the words, "Now no chastening for the present is joyous," etc. "Wherefore, lift up your hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." Here I learned a sweet lesson of faith and submission. Glory be to God, who will not leave His children alone in their afflictions!

I wish to say here, May the Lord bless all those dear friends who were so kind to me during my sickness!

Last June, the way opened for me to attend the camp-meeting held at Wethersfield, N. Y. During the meeting a few of my friends gathered around me, and by prayer, and faith, obtained the presence of the great Physician, who undertook my case, and by His wonderful power healed my foot, so that I walked and praised God Oh! glory be to God for His power to heal both soul and body of all their maladies! My song was,

"Praise God, from whom all blessings flow."

My foot was thoroughly healed of its disease, and after I came home it increased in strength continually, until I could walk over two miles in a day, and do as much work as ever. I could really say,

"Thou, O Christ, art all I want—

More than all in thee I find;

Raise the fallen, cheer the faint,

Heal the sick, and lead the blind."

I can walk now as well as ever I could.—  
To God be all the glory, forever and ever! Amen.

I can testify to the truthfulness of the statement above. I have known the writer ever since she was a small child. Was also present when she was healed. Saw her prostrated even as one that was dead, under the mighty power of God. Saw her raise from the ground, and walk without crutches, and heard her praise God for wonderful help. It was a time long to be remembered by all of God's children who were present, on account of the presence of the Master, and the glory that filled all our hearts.

M. E. FREEMAN.

S. A. GILLEY.—Through God's grace I am able to date this—so far as spiritual location is concerned—under the "shadow of a great Rock in this weary land." Conscious of fierce life-storms raging about me; of conflict, waxing hot against the saints of God; but amid the combined noise of storm and battle, permitted to sing, by faith, a song of victorious joy, making "melody in my heart to the Lord."

"In the rifted Rock I'm resting."

Oh, the power of the blood of Christ! the fullness of divine grace imparted through it, to the creature man! Who can compass it with words of testimony? Truly, "the half has not been told," despite the attempts made to tell it. Indeed, after all the explorations of the saints into this goodly land of grace, a vast expanse lies all unexplored and unexplained before us. By God's help, I mean to push out into those "regions beyond,"—not "groping as the blind," but enlightened by the Spirit and the word so that I may see "wondrous



things." My relish and desire for the things before, are increased by what has been given in the past; an insatiate longing after Christ spurs my soul onward in its too sluggish march. I would run, to win; would fight, to conquer. With the power of God, joined to my weakness, I shall, I do, over all prevail. Amen.

H. E. NEEDAAM.—About one year ago, Jesus saved me—yes, saved and cleansed me from all the filthiness of the flesh and spirit, perfecting holiness in the fear of God—II. Cor. vii. 1; yes, saved me from the world and allurements thereof, and saved me from all sin. Hallelujah! Yes, Jesus saves me just now, as I pen these few lines. Glory to God forever for this great salvation that saves to the uttermost. Amen.

*Lincoln, Neb.*

W. P. CARPENTER.—We have long been praying the Lord to revive his work among us. He has graciously been answering prayers, praise His holy name! I think over sixty souls have found the Saviour to be very precious. Bro. C. D. Brooks has assisted Bro. W. T. Hogg, in visiting many families and proclaiming the truth. Some are seeking to be cleansed from all inbred sin. God is answering the earnest entreaty of his children, giving them complete victory. Eight years ago last July I gave all into the hands of God, soul, body and spirit; and Oh, how sweetly Jesus saved me! I felt the power all through my entire being. I have had many a hard battle to fight since then, but Jesus has helped through every time. Oh, how precious the Saviour is to me! Such sweet communion I have with him daily. All glory be to His name—He saves me! Hallelujah!

MRS. MARY MCCLINTIC.—I love the way of the Cross; the highway of holiness. It is two years since Jesus led me in this way and, glory to God! it has been the happiest time of all my life. Redeeming love has been my theme, and shall be till I die. My prayer is, that Jesus will lead and keep me in the way. I want to know all his holy will concerning me. I want

all the mind that was in Christ. I am fully satisfied that Jesus is able and willing to do everything for his people that is for their good. I have no relish for the vanities of this world. I cannot herd with fashion's broods, or put her baubles on. I love to read the testimonies of those that have been healed, soul and body. I believe them; it does my soul good. Oh, how believers could help and strengthen each other, if they only would! May God help us to build each other up.

MRS. U. J. TEEL.—I can say to the glory of God, I have got salvation. Jesus saves me, praise his name! My soul is washed and made white in the blood of the Lamb. Glory be to Jesus! I love this narrow way. Glory to God! Though I pass through the fiery furnace, I fear no evil, for all the way long I have Jesus. Hallelujah! I will endure unto the end, by the help of the Lord. Glory be to God!

MRS. LYDIA OLNEY.—I can say just now to the praise of God, that He is mine, and I am his, praise His name forever! The Lord is with us in Nelson charge; all glory to our Jesus. Some hardened sinners have been gloriously saved through the blood of the Lamb, and our only son has been reclaimed from a back-slidden state, for which I feel to praise God. I am doing the very best I can to get to Heaven. Forty-three years of experience teaches me I must go straight for God if I ever get to Heaven. I have learned in the school of Christ, many precious lessons. I must do the will of God, and obey Him in all things, and make straight paths for my feet, and go through with Jesus with the glory in my soul. Hallelujah to God and the Lamb forever!

*Nelson, N. Y.*

ARTHUR MILLINGTON.—I bless God for a free and full salvation. Glory! The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. He restoreth my soul when I call upon his holy name. He enables me to look above the present frivolity of life, and makes me to rejoice over mine enemy.