

THE EARNEST CHRISTIAN
AND GOLDEN RULE.

VOL. XXVIII.

JULY, 1874.

No. 1.

ON GRACE.

BY REV. JOHN FETTERHOFF.

"By grace are ye saved."

Grace, personally bestowed on the objects of divine love, is bringing home to them some of the great things prepared for them. The Holy Spirit gives them spiritual life, and then capacity to conceive of and relish these good things. Then they hunger after them and are solicitous lest they should come short of them. This will prompt them to repent and pray for pardon, through our Lord Jesus, and finally, by faith in his blood, they will obtain regeneration. Then every support, supply and encouragement afforded to them, is grace. To be entirely under this influence is sanctification. Glory hereafter bestowed on the saints, will be grace in full bloom and perfection. Moreover, the praises which saints give to God here, for his unspeakable gifts, is grace in small rivulets, running to the ocean from whence they flowed. But the high-sounding praises of the triumphant Church above, is grace returning in broad rivers and swimming streams forever. There will be a constant influx and reflux of grace. How is all this obtained? Answer: through faith. This is the channel through which grace flows to the soul. It is the hand that takes hold of the promises, and takes God at his word. Christians are justified by it, Rom. iii. 28, and v. 1. Sanctified by it, Acts xv. 8; xxvi. 18. Live by it, Gal. ii. 10: iii. 11; Heb. ii. 4; x. 38. Walk by it, 2 Cor. v. 7. Conquer by it, 1 John v. 4. Have access to God, Eph. iii. 12.

Hence it is an indispensable grace, for, without faith, we cannot please God, but will be damned.—Mark xvi. 16. Love is a delight, satisfaction, rest and pleasure in things revealed, proved and believed, and so unites the soul to God that it can and does delight itself in God, and takes him for its chief portion; so much so, that, without a constant sense of his presence, they feel lonely and not at home.

Hope is a craving, wishful desire and expectation, of the things revealed, promised, believed and loved. It is sure and steadfast, an anchor to the soul.—Heb. vi. 19. Thus Hope sits and sings, in sweet anticipation of the glory that shall be revealed in that day.

Patience is quiet, submissive, waiting for God's time to bestow what he has graciously promised; what the heart believes and the soul loves. It gives calmness of mind in bearing evils, and prompts to duty.—Job ii. 10, Ps. xxxvii. 1-7, Prov. iii. 4, Eccl. vii. 8. The patient in spirit are better than the proud in spirit. God commands us to cultivate it,—1 Tim. vi. 11, Heb. xii. 1, 2 Peter i. 6. Without this grace all the other graces are disturbed and confused; but while patience is mighty in us, it will calm, and settle all the other graces, and keeps them in proper working order, so that all that belongs to the soul is kept by this grace.—Luke xxi. 19. In your patience possess ye your souls. We have need of it, that, after we have done the will of God, we may receive the promises.—Job x. 36, Heb. vi. 12. If these graces are in us and abound, we will sit in heavenly places in Christ Jesus: Eph. ii. 6, and rejoice in the

hope of the glory of God: Rom. v. 2. This we call a living religion, that pervades the whole man, soul and body.

THE REDEEMER'S KINGDOM.

BY MRS. EMILY S. MOORE.

O, what a glorious power is the kingdom of our blessed Redeemer! This kingdom is set up in the earth, and is going through all the land. Jesus is our King, and the Captain of our salvation. He is enlisting soldiers for his army. We hear of revivals following revivals, and souls enlisting as subjects to our King through almost every section of our country. The hosts of the Lord are marshalling for the coming contest between the saints of the Lord and the adherents of Satan. The saints of the Most High have always had a conflict with the powers of darkness, and always will while time shall last. The contest will never be ended while the world stands. The enemy has such a strong foothold that it requires great strength to insure victory. Millions are in opposition to this glorious kingdom, and are engaged in battle against it. Extensive plans are being devised to overthrow and destroy it. Who will enlist in this army of the Lord? It needs those with courageous hearts to occupy the front ranks, to withstand the fiery darts of the wicked one;—it requires faithful ones in the center ranks, in order to sustain the onsets of sin;—and resolute hearts in the rear, who know no retreat, in order to repel a powerful foe. Vast numbers stand opposed to the truth. These must be met with the spiritual weapons of the Christian warfare. Pride, in its many forms,—pride in dress, as superfluous ornaments, gaudy decorations, costly array,—in worldly conformity to gain applause,—in worldly ambition to excel in wealth and power,—in worldly schemes to attain to high stations of honor, and exalted positions of worldly influence;—pride in church and state abounds. Aristocracy and arrogance, pomp and show are manifested everywhere. Our youth

are trained in the fashions, follies and customs, maxims and practises of the day;—the press is teeming with the tinselled fixtures of the light, trashy literature of our times, all tending to vanity, and all in opposition to the kingdom of our Redeemer. Selfishness is seen in all its forms, as expressed in the words of the apostle, "That in the last days men should be lovers of their own selves, covetous, beasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof;" all of which seems to be remarkably verified.

Intemperance is hurrying its thousands to an untimely grave, and consigning them to a drunkard's doom; making widows and orphans, and scattering misery and woe through all the land. Intemperance in the form of using tobacco, which is sure poison to the system, is depraving the appetite, defiling the body, wasting money.

Crime in every form, frequently shielded with the cloak of religious profession, and covered up in every possible way, is filling the land with deeds of darkness, calling forth the judgments of a justly offended God, which may, ere long, fall heavily upon this nation.

Secret Societies are leading many astray. Free Masonry, which enslaves man by compelling him to obey laws and requirements which are unjust and illegal, to participate in ridiculous performances and foolish practices, and assume high-sounding titles that do not belong to them. In their lodges, time is wasted, money needlessly expended, God dishonored and our Redeemer excluded.

Spiritual wickedness prevails in high places; ministers preach for money more than for the purpose of saving souls; there are revivals without real salvation; unsaved souls are gathered as members into the church. Formalism among professors; Infidelity with its

ensnaring devices; Spiritualism with its delusive teachings; Fanaticism with its forfeited doctrines; Universalism with its false professions; Romanism with all its boasted magnificence and power, its hollow forms and ceremonies, pomp and show, may be found on every hand.

Jesus, our Redeemer, is not only our King to rule over us, our Priest to atone for us, our Captain to lead us, but He gives us an example for us to follow. Now, the question arises; "If He was on the earth, would He participate in the amusements and recreations of our time?" Yet many of His professed followers are thus engaged. Would our Jesus be likely to join in fun and frolic? Would He be at the theater, the ball-room, the saloon, the race-course?—These are plain questions, and can be readily answered. Every rational individual would immediately say that our Saviour would have no fellowship with such things, and hence, it is plain to see, that if He is an example for us to follow, we cannot be partakers in them, for, if we do, we are none of His. It is not justifiable for us to go anywhere that we cannot take Jesus with us; or partake of anything in which the Spirit would not participate.

How are the costly mansions of our day unlike the abode of Him "who had not where to lay His head." How would the rich and costly apparel of our times compare with His, whose "coat was without seam?" How does the expensive equipage of these days compare with that of Him who rode upon the meanest of animals, while they spread their garments in the way, and shouted their hosannas as He went up to Jerusalem? This is the character of Him who was cradled in a manger, but despised and hated by the proud, and rejected by the haughty and self-conceited. His disciples were chosen from among the poor fishermen of Galilee. When they followed Jesus, they forsook their little all—an important lesson to those who make great displays with their riches and influence, and yet profess to follow Christ.

All through His life we see exhibitions of meekness and humility, with no desire to receive honor from men. This is why He so often charged those who were healed to "tell no man," that His fame should not be spread abroad. We see His poverty in His not being able to pay His tribute money. To prove it lawful to pay tribute, He said, "Render to Cæsar the things that are Cæsar's," and wrought a miracle to pay it—an example for those who refuse to pay the government their appointed share of revenue for its support. At His burial there was no display, but He was wrapped in linen, and laid in another man's sepulchre, as He had none of His own, as it was customary for the rich to have in that country. He said to His disciples, "The poor ye have with you always, and when ye will ye may do them good." This is the precept and example of Him who was given as a pattern for us to follow. He it is, "Whose kingdom is an everlasting kingdom, and His dominion is without end;" and who has said, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Thus it becometh the saints to, "Walk worthy of the vocation wherewith they are called," that they may be inheritors of the heavenly kingdom. Jesus is the leader of His people, and those who follow Him faithfully in this life, shall have a place in His glorious kingdom. Glory and honor be to Him who hath died to redeem us!

There is a spring that yields water good and clear, but the channels through which this water comes to us are muddy, foul, or dirty; now of the channels the waters receive a disadvantage, and so come to us as savoring of what came not with them from the fountain, but from the channels. This is the cause of the coolness, and of the weakness, and of the flatness, and of the many extravagances that attend some of our desires: they come warm from the Spirit and grace of God in us; but as clear water running through dirty conveyances, so our desires gather soil.—*Bunyan.*

FAITH: WHAT IT IS, AND HOW TO EXERCISE IT.

Why is it so hard to have faith? Faith is the one most essential thing in the matter of salvation—the thing God demands first and most continuously, from all sorts and conditions of men, and the one thing without which He declares it is impossible to please Him, (Heb. xi. 6) or to expect to receive anything from Him.—James i. 6, 7. It is, therefore, of the utmost importance that what faith is, and how to exercise it, should be made so plain that no one need have any difficulty in understanding it. And yet the truth really is, that there are but few things so surrounded in mystery, or so difficult of attainment.

It is evident, therefore, that there must be something radically wrong in the common idea of faith; for God surely never surrounded so indispensable a thing with such insurmountable difficulties, as to put it apparently out of the reach of a large majority of those whom He has commanded to have it.

Let us look, then, at what this common idea is, and see if we cannot discover the mistake which has mystified the whole subject.

By very many, faith is considered to be a gracious disposition of the soul, wrought by the Holy Ghost in answer to wrestling prayer, which puts us in a fit condition to receive favors from God; or an acceptable frame of mind, which causes Him to be pleased with us. Others look upon faith as though it were a sort of *thing*, received also in answer to wrestling prayer—a tangible reality of some kind, which can be seen and handled—a sort of spiritual commodity, done up, as it were, in packages, and labeled, "faith," to be stowed away in the heart, ready to use as a species of coin with which to buy God's gifts, or an equivalent to induce him to part with them. Others still, with perhaps a truer appreciation of what faith really is, yet unite with the rest in mistaking the way to get it. And all, almost without exception, pray for faith, entreating God to give them this price-

less gift, and wait and watch for the realization of its having been given. Need I say how many thousands of such prayers have been offered by earnest hearts, and have remained unanswered, to the infinite perplexity and discouragement of these poor seeking souls?

Now one thing is very plain. If God has already given us something, and we persist in ignoring this fact, and go on asking Him yet to give it, we shall certainly get no answer to such prayers as these. God has already given me a hand; if I wanted to pick up anything, it would be useless for me to begin to ask Him afresh to give me a hand; no answer would ever come to such a prayer as that, let it be prayed ever so fervently and sincerely. What I must do is simply to use, by the force of my will, the hand He has already given me. And it is just so with faith. God has likewise already given me faith. To every human being He has given the power to believe. When the moment comes, then, in which I am called upon to believe something, I must not ask afresh for this power, but must use, by the force of my will, the power He has already given me. If I am ignorant of the fact that He has given it, and devote myself to earnest prayer in order to obtain it, I cannot wonder that these prayers seem fruitless.

Our Lord Himself has given us a striking lesson on exactly this point, in that memorable passage in Luke xvii. 5, 6, where the disciples offered just such a prayer: "Lord, increase our faith." His answer, instead of being an assurance that He would do so, was rather a reproof, to the purport that it was not more faith they needed, but only to use what they had; for He said the least grain of faith, as tiny as a grain of mustard seed, "the least of all seeds," could pluck up trees by the root, and overcome the very forces of nature herself. What, then, could they do with more?

That the power to believe must have been given before the command to believe came, is a self-evident fact. God's

commands are not grievous, but this surely would be, did it come to beings who had no power to obey it. From the fact, therefore, that God has made us responsible for believing, that He is always commanding us to do it, and in variably censures us when we do not, and that He has made unbelief the only condemning sin; from these facts, I say, we are forced to conclude that the power to believe has been given us, and is ours. God has said to us in plain terms to this import, "Here is one thing you can do, and it is therefore the only thing that I demand from you, but this I do demand—believe, believe, believe!" If, however, the power to believe were not ours, then, instead of being told to believe, we ought to have been told to pray, to ask for faith; and we would surely have been expected to wait until God might be pleased to give it to us. And thus the responsibility would have been shifted off our shoulders on to His. For if a man has no hand, he is surely not to blame if he does not pick up something; and if a man has no faith, he is equally not to blame if he does not believe something. And, practically, those who hold the common view of faith do thus shift the responsibility, and feel at liberty to sit down in helplessness, and wait for the bestowal of this absolutely necessary grace. God says, "Believe;" they say, "Pray;" and then they wonder that their way is not more successful.

Again, therefore, let me repeat: we have the power to believe, and we are responsible for believing. It is the one thing we have got to do. All the rest God has undertaken. This only is our part. And in order to be saved we must do it—we ourselves for ourselves, and not another for us.

And when I say we have the power to believe, it is the same as saying we have faith, for faith is simply believing things. Faith in man and faith in God are precisely the same thing in their nature; the difference consisting only in the different persons believed in. Faith in man links us on to and makes us one with mere humanity; faith in

God links us on to and makes us one with divinity.

Heb. xi. 3 teaches us by an extremely simple illustration what faith is. "Through faith we understand that the worlds were framed by the word of God." That is, we know that the worlds were framed by the word of God, because God says they were; and we believe Him without requiring any other proof of His word. We were not there to see them so made, we do not know anybody who was; but God says it, and we believe Him; and this is faith. Abraham had faith; he is the pattern of faith for all ages—pointed to as such continually in the Holy Scriptures. What did he do? He simply believed God when He told him He was going to give him a son. He had no outward proof of it, and no rational human hope, but "against hope, he believed in hope," because God had said it, and he chose to believe God. And therefore it is said of him, "Abraham believed God, and it was counted unto him for righteousness."

Faith, then, is not a thing to be seen, or touched, or handled. It is not a grace, nor a gracious disposition. It is nothing mysterious or perplexing. It is simply and only believing what God says because He says it, without requiring any other proof but His word alone. And this is absolutely all there is of it. The marvelous results that follow faith are God's part of the transaction. He has promised that it shall be to us according to our faith, and unless He could fail to keep His word, the things we believe must be ours.

Neither are there different kinds of faith. Men talk about a feeling faith, and a saving faith, and an intellectual faith, and a historical faith, and a dead faith; but God talks about believing what He says, and this is the only kind of faith the Bible mentions. The difference is not in the kind of believing, but in the thing or person believed in. Faith in man and faith in God are the same exercise on our part, but the results are infinitely different because of the difference in the persons believed

in. It is the object of our faith that makes the mighty contrast. Those who are lost believe a lie; those who are saved believe a truth. The devils believe they are doomed to eternal destruction, and they tremble; the saints believe they are called to eternal life, and they rejoice. The believing is always the same, the single difference is in the thing believed. For there can be but one way of believing. Either a man believes a thing, or he does not believe it. If he believes it, he has faith; if he doubts it, he has not faith. Instead, then, of looking inside at my faith, to see if it is the right kind of faith, I must look outside at the thing I believe, to see if it is the right thing—to see whether it is God's work or man's that I am believing—whether it is the truth or a lie I am trusting to. Nor does James, i. 17, 20, at all contradict this where it says, "Faith without works is dead;" for it simply means that such a thing is no faith at all; just as we say a fire is dead when there is no fire.

Faith, then, I repeat, is simply believing. But do not make another mistake here, and try to believe by itself, a sort of religious exercise, without believing anything. This is very common, and very fatal also; for of course it is trying to do an impossible thing. You might just as well try to see without seeing anything, or to pray without asking for anything, as to try to believe without believing anything. Faith is to believe what God says in His written Word. "These things were written," says the Scripture, "that ye might believe that Jesus is the Christ, and that, believing, ye might have life through His name." "My words," says the Lord Jesus, "they are spirit and they are life." When, therefore, we believe His words, we link ourselves on to the Spirit and the Life; and the virtue and power are not in our believing at all, but in the words which we believe. Just as in earthly affairs our joy in the belief of any good news does not consist in our belief, but in the reality of the thing believed. It is very

plain, however, that we could not rejoice, let the thing be ever so true, unless we did believe it. Our believing is the necessary link between the truth and our joy. But who of us, on hearing a piece of good news, looks inside to see whether he believes it? The only thing we are concerned about is, as to whether the thing is really true, and to find this out we must look outside of ourselves to the source of information, and not inside to the degree or sort of our belief.

The Holy Scriptures make this same parallel between believing man's word and believing God's word. "If we receive the witness of men, the witness of God is greater; for this is the witness of God, which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." Now there is no one who is not able to receive the witness of men on some point at least, and there is not one of us who could live in any comfort or fellowship with our fellow-men, if we did not receive their witness continually. Who of us, for instance, could know that we were the children of our own mothers, except by faith? We know it because they say so, and because of no other reason. And now God says if we can thus believe our fellow-men, surely His word is worthy of even more credence, plainly showing by this illustration that we are to believe Him with the very same faculty with which we believe them, and in the same way. The only difference consisting, as I have said before, in the difference of the thing believed and the person believed in.

In our late civil war, the Southern slaves received their freedom by faith, in precisely the same way that we receive our salvation by faith. The good news was carried to them that the government had proclaimed their freedom. In the eye of the law they were declared to be free. But before this freedom could become a practical reality, the slave himself had to hear the news, and

believe it, and reckon himself free. His freedom did not consist in his believing, and yet it was only available to him by believing. And just so the good news has been brought to us in the Bible that God has proclaimed our salvation. In His letter of instructions to His ambassadors who are sent to proclaim it, He tells them to say, "God was in Christ reconciling the world to Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The thing is done then, the reconciliation is made, the trespasses are taken away. But, as in the case of the slaves, before this reconciliation and deliverance can become a practical reality to us, we have to hear the good news, and believe it, and reckon ourselves reconciled and delivered. And similarly with them, our freedom does not consist in our believing, but yet it is only available to us by believing. And further, as unbelief in the good news of their freedom, and a consequent refusal to reckon themselves free, would have resulted in the prolonged slavery of the slaves, so does unbelief of our deliverance, and the consequent refusal to reckon ourselves delivered, result in our prolonged slavery, as long as the unbelief is persisted in. And thus the soul that is lost now is lost not because of sin, but because of its unbelief; for the Scripture says, "He that believeth is not condemned; but he that believeth not is condemned already." And why? Because of his sins? No; but "because he hath not believed in the name of the only-begotten Son of God." And again, we are told that when the Spirit is come, "He will reprove the world of sin." And why? "Because they believe not on me."

A Northern lady, traveling through the South in a private carriage, one or two years after the Proclamation of Emancipation had been issued, chanced to be detained for the night in a little country inn, which stood so far off from the usual lines of travel, that it was evident a guest was very seldom entertained there. She was shown into a

room to prepare for tea, which was as full of dust as though it had not been entered or disturbed for years. She requested some attendance, and a poor, wretched-looking colored woman was sent to her, with no apparent life or energy; nothing but utter listlessness and indifference expressed in every movement. After watching her useless performances for a few minutes, the lady said,—

"Aunty, I am from the North, and I am not used to having things this way at all. Now, you know, we Northerners set your people free, and I think you ought to try and make things comfortable for us when we come among you. Just see if you cannot make this room a little cleaner while I go down to tea."

Saying this, the lady left the room. She returned in about an hour, and found, to her astonishment, the dusty room transformed into a picture of neatness. But more astonishing even than the transformation in the room, was the transformation in the woman herself. She stood there, looking inches taller. Life and energy were in every muscle and every movement. Her eyes flashed fire. She looked like a new creature. The lady began to thank her for the change she had made in the room; but the woman interrupted her with the eager question,—

"Oh, missus, is we free?"

"Of course you are," replied the lady.

"O, missus, is you sure?" urged the woman, with intensest eagerness.

"Certainly, I am sure," answered the lady. "Did you not know it?"

"Well," said the woman, "we heered tell as how we was free, and we asked master, and he 'lowed we wasn't, and so we was afraid to go. And then we heered tell again, and we went to the cunnel, and he 'lowed we's better stay with ole massa. And so we's just been off and on. Sometimes we'd hope we was free, and then again we'd think we wasn't. But now, missus, if you is sure we is free, won't you tell me all about it?"

Seeing that this was a case of rea

need, the lady took the pains to explain the whole thing to the poor woman—all about the war, and the Northern army, and Abraham Lincoln, and his Proclamation of Emancipation, and the present freedom.

The poor slave listened with the most intense eagerness. She heard the good news. She believed it; and when the story was ended, she walked out of the room with an air of the utmost independence, saying as she went,—

“I’s free! I’s ain’t a-going to stay with ole massa any longer!”

She had at last received her freedom, and she had received it by faith. The government had declared her to be free long before, but this had not availed her, because she had never yet believed in this declaration. The good news had not profited her, not being mixed with faith in the one who heard it. But now she believed, and, believing, she dared to reckon herself to be free. And this, not because of any change in herself or her surroundings, not because of any feelings or emotions of her own heart, but because she had confidence in the word of another who had come to her proclaiming the good news of her freedom.

Need I make the application? In a hundred different messages God has declared to us our freedom. “Through this man,” He says, “is preached unto you the forgiveness of sins, and by Him all that believe (*i. e.*, believe this forgiveness) are justified from all things from which you could not be justified by the law of Moses.” Over and over, you have heard this message. Sabbath after Sabbath it has been proclaimed to your ears. Never once have you opened your Bibles without reading it there. But have you ever yet believed it? Have you ever dared to reckon yourselves to be forgiven? Have you ever declared your own freedom from the power and dominion of your old master? Have you ever dared to leave his service?

If not, learn now, once for all, this lesson of faith—what it is, and how to exercise it.

As to what it is. It is simply believing God. He has told us something. He has given us a record concerning His Son, and has commanded us to believe Him. And faith is simply to obey His command, and to believe what God says, because He says it, and not because we feel it, or have any knowledge of its being true, except His word alone.

For this is the reckoning of faith, and it is possible because of the fact that the Lord Jesus Christ on the cross accomplished for us judicially all these things of which the Bible tells us. And when a thing has been done judicially, it only needs faith on our part to make it real and practical. In the matter of giving the slaves their freedom, it had to be done at first judicially, that is, in the eye of the law; and then faith on their part made it real and practical to themselves individually. They received their freedom by faith; and we receive our freedom by faith. But we could neither of us have so received it, unless it had been first judicially accomplished for us.

Anything included in the proclamation of emancipation became the slave's the moment he reckoned it his by faith. And anything included in the proclamation of our salvation becomes ours the moment we reckon it ours by faith.

The only thing necessary, then, is for us to find out what is included in our salvation; and having found it, to dare to reckon it ours now. And according to our faith, it shall be unto us. But you may ask, How? I answer, take some declaration of God's. If you are unconverted, take His message to sinners in 2 Cor. v. 19, for instance, and make up your mind to believe it, irrespective of your feelings, or of your reasonings, or of any other thing whatever. Say to yourself, “God says that He ‘was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.’ He is reconciled to me in Christ, and He does not impute my trespasses unto me; I was saved through the death of Christ.” Repeat it over and over, putting all the power of will you possess into it. “I will be-

lieve; I do believe; I am saved." "How do you know it?" says Satan; "do you feel it?" "No, I do not feel it at all; but I know it, because God says so; and I would far rather trust His word than my own feelings, let them be ever so delightful."

If you are a Christian, do this same thing, only take a different declaration, one addressed to believers. Take Rom. vi. 6, for instance, and make up your mind to believe it. And on the authority of the command in Rom. vi. 11, dare to reckon it to be true. Adopt Paul's reckoning in Gal. ii. 20, as your model. Declare to yourself, to your friends, to Satan, and to God, that you are free. Refuse to listen for a moment to the lying assertion of your old master that you are still his slave. Assert and maintain your freedom. Let nothing discourage you, no inward feelings nor outward signs. Hold on to every reckoning in the face of every opposition, and I can promise you, on the authority of our God, that according to your faith it shall be unto you.

Oh, fellow-sinner, or fellow-Christian, whichever you may be, do, I entreat of you, recognize the power God has given you of believing His word, and put this power into immediate exercise. Resolve that from henceforward you will believe every word the Lord has said, and that whatever else others may do, you at least will set to your seal that God is true, and will show to the world that he is worthy to be trusted, by the reality and the steadfastness of your faith in Him.—*Times of Refreshing.*

It is impossible that a carnal heart should conceive of the weight that truth lays upon the conscience of a believer. They see nothing, alas, nothing at all but a truth; and, say they, Are you such fools as to stand groaning to bear up that, or what is contained therein? They see not the weight, the glory, the weight of glory, that is in a truth of God; and therefore they laugh at them that will count it worth the while to endure so much to support it from falling to the ground.—*Bunyan.*

THE ENTRANCED FEMALE.

The word *trance*, as explained in the London Encyclopedia, signifies, "a temporary absence of the soul, a rapture, a state in which the soul is rapt into visions of future, or distant things." And according to the learned Parkhurst the word means, "a sacred ecstasy, when, the use of the external senses being suspended, God reveals something in a peculiar manner, to his servants, who are then taken or transported out of themselves." This is a phenomenon full of mystery, and the reality of which some people have doubted, but, I think, without due consideration. Balaam is said to have been in a trance, and having his "eyes opened," therein we are told that, "He saw the visions of the Almighty, and knew the knowledge of the Most High." Peter, also, was in a trance, upon the house-top, to which place he had retired for prayer, and received symbolical instructions, relative to his future proceedings with the Gentiles. And Paul is supposed to have been in a trance, "But whether in the body or out of the body I cannot tell; God knows." He was caught up into Paradise, and heard unspeakable words, which it were not lawful for a man to utter. Since that period, there have been well attested instances of individuals, who have been in a similar state, some of which are on record in several highly respectable publications.

See the Earnest Christian for 1864, in which there is an interesting account of the trance of the Rev. Wm. Tennant, "a learned and eminently pious minister of the Presbyterian Church," and the following singular relation is intended to add to their number.

Whilst residing in a British-Colony, as a Christian Missionary, I was called one evening to visit Miss L—, who was said to be dying. Mrs. Young, by whom she was met weekly for religious instruction, feeling a deep interest in her spiritual welfare, accompanied me to her residence. We found her in the chamber of a neat little cottage, exceedingly ill, but confiding in the merits

of Jesus; and after spending some time with her in conversation and prayer, we commended her to God and took our departure without the least hope of seeing her again in this life. Soon after we left she seemed to die; but as the usual signs of death, which develop themselves so rapidly in that country, did not appear, her friends concluded she was in a trance, and anxiously awaited to see the end. She remained in this state for several days, during which period we repeatedly visited her, and the only indications we could perceive that life was not extinct, were a slight foaming at the mouth, and a little warmth about the region of the heart. She was watched with great interest both day and night, and, after having been in this state for nearly a week, she opened her eyes and said, "Mr. C—— is dead." Her attendants, thinking that she was under the influence of delirium, replied that she was mistaken, that he was not only alive but well. "Oh no," said she, "he is dead; for a short time ago, I passed the gates of hell, I saw him descend into the pit and the blue flame covered him. Mr. B—— is also dead; for he arrived at heaven just as I was leaving that happy place; and I saw its beautiful gates thrown open to receive him, and heard the hosts of heaven shout, 'Welcome, weary pilgrim!'" Mr. C. was a neighbor, but a very wicked person; and Mr. B., who lived at a great distance, was a good old man, and for many years had been a consistent and useful member of the church of God. The parties who heard Miss L——'s startling and confident statement, immediately sent to make inquiries about the two individuals alluded to, and found, to their utter astonishment, that the former had dropped down dead about a half an hour before, while in the act of tying his shoe; and that about the same time the latter had suddenly passed into the eternal world. For the truth of these facts I do solemnly vouch. She then went on to tell them where she had been, and what she had seen and heard. After being sufficiently recovered to leave the house,

she paid us a visit, and Mrs. Young, as well as myself, heard from her own lips the following account of what she had passed through. She informed us that at the time she was supposed to die, a celestial being conducted her into the invisible world, and mysteriously unveiled to her the realities of eternity. He took her first to heaven, but she was told that as she yet belonged to time, she could not be permitted to enter into that glorious place, but only to behold it; which she represented as infinitely exceeding in beauty and splendor the most elevated conceptions of mortals, and whose glories no language could describe. She told us that she beheld the Saviour upon a throne of light and glory, surrounded by the four and twenty elders, and a great multitude, which no man could number; amongst whom she recognized Patriarchs and Prophets, and Apostles and martyrs, and all the missionaries who had died in that colony; besides many others whom she mentioned, and, although these parties were not named by the angel that attended her, yet she said that seeing them was to know them. She described these celestial spirits as being variously employed: and although she felt herself inadequate to convey any definite idea of the nature of that employment, yet it appeared to be adapted to their respective mental tastes and spiritual attainments. She also informed us that she heard sweet and most enrapturing music, such as she had never heard before, and made several attempts to give us some idea of its melodious character, but found her notes too earthly for that purpose. Whilst thus favored, the missionaries already referred to, and other happy spirits as they, glided past her, said they knew whence she came, and, if faithful to the grace of God, she would in a short time, be admitted into their delightful society. All the orders of heaven were in perfect and blessed harmony, and appeared to be directed in all their movements by a mysterious influence, proceeding from the throne of God. She was next conducted to a

place where she had a view of hell, which she described in the most terrific language, and declared that the horrid shrieks of the lost spirits still seemed to sound in her ears. As she approached the burning pit, a tremendous effort was made to draw her into it; but she felt herself safe under the protection of her guardian angel. She recognized many in the place of torment, whom she had known on earth, and even some who had been thought good Christians. There were princes and peasants, rich and poor, learned and unlearned, writhing together in one dreadful and unquenchable fire, where all earthly distinctions and titles are forever at an end. Amongst them she beheld a Miss W——, who had occupied a prominent station in society, but had died during the trance of this young woman. She said that when Miss W. saw her approach, her shrieks were appalling, beyond the power of language to describe, and she made a desperate but unsuccessful effort to escape. The punishment of lost souls she represented as symbolizing the respective things which had occasioned their condemnation.—Miss W., for instance, was condemned for her love of money, which I had every reason to believe was her besetting sin; and she seemed robed in a garment of gold, all on fire. Mr. O., whom she saw, was lost through intemperance, and he appeared to be punished by devils administering to him some boiling liquid. She said there was no sympathy amongst these unhappy spirits, but that unmixed hatred, in all its frightful forms, prevailed in every part of the fiery regions. She beheld parents and children, husbands and wives, and those who had been companions in sin, exhibiting every mark of deep hatred to each other's society, and heard them, in fiendish accents, upbraiding and bitterly cursing one another. She saw nothing in hell but misery and despair, and heard nothing but the most discordant sounds, accompanied with weeping and wailing and gnashing of teeth. Whilst she gazed upon the revolting scene, many souls arrived from earth, and

were greedily seized by innumerable devils of monstrous shape, amid horrid shouts of hellish triumph, and tortured according to their crimes.

This fearful view of the state of the lost, agrees with the testimony of S. T., whose case is on record in Mr. Wesley's journal, Vol. 2, pages 22–26, edition, 1829. She tells us that while in her trance, the place of the condemned was unveiled, and she saw a vast number who stood up, cursing and blaspheming God, and spitting at each other; and many were making balls of fire and throwing them at one another. She also saw many others who had cups of fire, out of which they were drinking down flames; and others who held cards of fire in their hands, and seemed to be playing with them.

From the gates of hell, Miss L. was conducted to another position, whence she had a view of heaven and hell, and earth. She described earth as appearing as a vast stage, crowded with human beings, and full of confusion and blood. From this stage persons were continually stepping off, and others were rapidly approaching its edge, and would very soon disappear; among whom was Mr. L., an intimate friend of ours, who died a fortnight afterwards. Other persons, whom she named, were represented as near the edge of the stage, and though quite well when she made this communication, did, in every case, shortly after leave this probationary state. One of the days in which Miss L. lay entranced, was the holy Sabbath; and she told us that she knew where I and my colleague preached on that day, and from each chapel she saw holy incense rise, which she described as mingling together and coming up before the throne, then taken by the Saviour and presented to the Father; whilst angels and all the company of heaven rejoiced together. She also stated that during one of Mrs. Young's visits to the house where she lay entranced, she saw her sitting by her bedside, reading in the family a chapter out of St. John's Gospel, and that she saw her kneel down and pray with them. She like-

wise gave us to understand that *matter*, under none of its forms or modifications, is any interruption to the vision or movements of spiritual beings. She was next taken to a place where she saw the moral state of the world symbolized. A female, holding a prominent situation in the church, was represented as sitting under a tree of most luxurious and beautiful foliage, with a long tube in her mouth, by which she was drawing people to her; and the conducting angel informed Miss L. that the tube indicated the power of this female's persuasive language,—the foliage of the tree, her religious profession; and the trunk, the state of her heart. On looking at the trunk, she beheld that its core was rotten and full of venomous reptiles.—Miss L. told this to the female in question, and from the unchristian temper she manifested on the occasion, and her subsequent conduct, she fully proved the correctness of the representation. Another female, a professor of religion, highly respected for her apparent piety, was represented to her as having yielded to temptation, and withdrawn her heart from God; and when her backsliding was announced to the world of spirits, Miss L. looked toward the Saviour and thought she perceived the appearance of blood trickling from his wounds, as if crucified afresh. While Miss L. was at our house, she sent for th's female, and in the presence of Mrs. Young and myself, told her the above; and according to her penitential acknowledgement, but to our utter astonishment, it was a correct view of her spiritual state. Miss L. had likewise the moral condition and perilous circumstances of a young man brought before her. He was in possession of religion, was represented as assailed by a very plausible temptation, and would awake to shipwreck of his faith if he did not resist it. She made this disclosure to him also in our presence, and, after some evasion on the subject,—he appeared greatly agitated, and declared that such was his temptation, although he had not mentioned it to any one. For some time he resisted, but finally fell into the

snare and his sad experience proved the correctness of Miss L's communication. A lady, whom she named, was represented to her as attired in the purest white, and surrounded by a number of little children, whom she was striving to wash in pure water, that they, too, might be white and clean; and the angel told her that the lady's robe was indicative of her purity of heart, and her holiness of life, and that the employment symbolized the nature and effects of her exertions in the church of God. I was well acquainted with this lady, and could bear witness to the correctness of this picture, for she was, in my opinion, one of the holiest of women, and was exceedingly useful to children and young people; indeed, the honored instrument of bringing many of them to God. Another lady she described as standing at the entrance of the path leading to eternal life, with a book in her hand, crying to the giddy multitude,

"Come back! this is the way:
Come back and walk therein."

This lady, who was well known to the writer, had made many sacrifices for the cause of Christ, and was, I believe, doing what she could to bring poor wanderers back to God. Many others were mentioned by her, which I cannot now so distinctly remember as to warrant my making any record of them here. There was a strange unearthliness about this young woman after this remarkable event. Previously her disposition was rather sullen, and there was an impression of sourness upon her countenance; but the change produced by this occurrence was manifest to all who knew her. Her temper became the most amiable, and her countenance was lighted up with more than ordinary joy. But, strange to say, in a few months she allowed herself to be exalted above measure through the abundance of the revelation, and, although she never forsook the Lord, she lost much of her high spirituality; but in the time of affliction happily recovered her forfeited enjoyment, and, in about three years after this time, died happy in the Lord.

No person is perhaps more disposed

to scrutinize and reject the disclosures of what are called trances and visions than myself, and yet when they furnish so many marks of genuineness as those of Miss L., I think they should be allowed their proper weight and influence in confirming and illustrating the doctrines of revelation. There is nothing in Miss L.'s disclosures inconsistent with that *Book*, which is to be a light to our feet and a lamp unto our paths, and by which we are to regulate our faith and practice; but, on the contrary, there is the most perfect accordance. The word of God informs us that there is a world of spirits, into which men enter on quitting this life, and are happy or otherwise according to their moral character; and if the Lord should in some cases, for reasons best known to himself, lift the veil which conceals from our view that spiritual region, we ought not to reject the light thus let in upon us; but rather avail ourselves of its assistance for the better understanding of the word of God, and the realities of another state of existence.

With respect to the locality of the world of spirits, conjecture has been busily and fruitfully employed. Some suppose that it is in the sun; others, that it is in the centre of the vast universe, attracting and governing all the celestial bodies in their revolutions; but the opinion which appears to me most plausible, is that of its being in the atmospheric region, and, consequently, all around us. It is true we perceive it not, because our senses are holden. Our physical nature is supposed to be the veil, separating between us and the invisible world; but when this veil is removed by the hand of death, our souls will at once find themselves in the world, and discern things which, though now present, are not seen, because spiritually discerned. This view of the subject seems to be countenanced by the sacred Scriptures. The mountains appeared covered with spiritual beings, when the Lord, in answer to the prayer of the prophet, opened the eyes of his servant, or drew aside the veil.

Stephen, at the time he was about to

suffer martyrdom, "saw the heavens open and Jesus standing at the right hand of God." Believers are to be "Caught up to meet the Lord in the air, and the ministering spirits which minister to them which shall be heirs of salvation, do always behold the face of our Father which is in heaven." They do not leave the spirit world to perform their ministrations, but are in heaven, it would seem, at the very time they are encamped around about them that fear the Lord. It is true that this view, as well as others relative to the abode of separate spirits, involves difficulties not to be solved in this imperfect state; but it nevertheless appears to receive some sanction from the word of God, and is, in my estimation, more consistent with the connection of being entranced than any other opinion held on the subject. It is also a very generally received opinion, that spirits know each other in the invisible world. The rich man knew Abraham and Lazarus, and the apostle, referring to the future state, tells us that "Then shall we know as we are known."

According to the testimony of Miss L., she knew, without being informed, the various beings she met with in the world of spirits. It appears to be a region of knowledge intuitively obtained, without any laborious effort or enquiry. This view of the subject is calculated to strike terror into the hearts of those who, by their neglect or influence, destroy souls, as it supposes they will know their victims when they shall meet them in the world lying beyond the tomb; but it is a view well adapted to excite pleasurable emotions in the breasts of those who turn many to righteousness, as it encourages the hope of their recognizing their spiritual children, as their "crown of rejoicing, in the presence of our Lord Jesus Christ at his coming."

There is another opinion, entertained by some persons, which does not appear to be without foundation in the word of God, that the inhabitants of eternity know what is taking place in this world. The temptations presented to the mind by wicked spirits, the guar-

dianship of angelic beings, the cloud of witnesses represented by the apostle as looking from their place of rest, upon Christians running the race set before them, and the joy felt in the presence of the angels of God over one sinner that repenteth, certainly very strongly countenance the opinion. This also agrees with Miss L's statement, for she told us most distinctly that the state and circumstances of the population of our globe, were fully known to the inhabitants of the other world. How startling is the thought! What manner of persons ought we to be, in all holy conversation and godliness? If earth is without a covering to eternity, with what circumspection ought we to walk?

Now if these things be so, if there is a future state of reward and penalties on which we must enter, on leaving this state of trial, how important it must be for eternal things to exert their due influence and weight upon us, that when we fail on earth, we may be received into everlasting habitations!

Were we to judge of the relative claims of time and eternity by the general deportment of men, we should conclude that the former were far more imperative than the latter; the perishing body more valuable than the immortal soul; and the pleasures of sin which are but for a season, more to be desired than those unfading joys which are at God's right hand.

One of the persons that Miss L. saw in torment, had been in the habit of violating the Christian Sabbath, by matters of worldly business. I more than once reproved her for it, warned her of her danger, and exhorted her to flee from the wrath to come. She acknowledged the propriety of my remarks, but, like many, pleaded her secular engagements, and expressed a hope that at no distant period, she would be able to retire from business, and attend to her soul. Unhappy woman! Procrastination has ruined many a soul, and it ruined hers; for whilst she was about to realize all that her earthly mind had long and ardently desired, the messenger of death suddenly and unexpectedly

blighted all her hopes, abruptly put an end to her mortal life; and Miss L. saw her in hell lift up her eyes, being in torment.

Oh, that mortals were wise, that they understood this, that they would consider their latter end! Reader, are you prepared for another world? If *impenitent* you are not; for, "Except ye repent ye shall all likewise perish." If *unbelieving* you are not; for without faith "It is impossible to please God;" and, "He that believeth not shall be damned." If *unregenerate*, you are not; for, "Except a man be born again he cannot see the kingdom of God." If *unholy* you are not; for, "Without holiness no man shall see the Lord." Such is the testimony of God. "He that hath ears to hear let him hear."—*Robert Young.*

LIVING TO GOD requires: 1. A fit measuring of thy own ability for affairs, and, as far as thou canst choose, fitting thy load to thy shoulders, not surcharging thyself with it. An excessive burden of business, either by the greatness or the multitude of them, will not fail to entangle thee, and depress thy mind, and will hold it so down that thou shalt not find it possible to walk upright and look upward, with that freedom and frequency that become heirs of heaven.

2. The measure of thy affairs being adapted, look to thy affection in them, that it be regulated too. Thy heart may be engaged in thy little business as much, if thou watch it not, as in many and great affairs. A man may drown in a little brook or pool, as well as in a great river, if he be down and plunge himself into it, and put his head under water. Some care thou must have that thou mayest not care.—*Leighton.*

What bustle is there made by sea and land for scraps of this earth, and heaven alone is so cheap in our eyes, as if it were worth no diligence, scarce even a serious thought! Surely, either heaven is but a fancy or the world is mad!—*Leighton.*

THE ANSWER TO PRAYER.

The atheist who knows no God but a blind, all-originating, all-compelling force called Fate, or Chance, or Law, or Development, may well deny the efficacy of prayer. As well supplicate the stolid rock or the winged tempest, or the remorseless grave as such a thing. The practical atheist knows no God of Providence, and sees only a vast and inflexible system where every atom and leaf and insect, as well as the great globe, is subjected to the dominion of immutable laws, and events are all linked together by iron bonds which cannot be sundered. And can this grand series be broken and this universal order be interrupted by the feeble breath of prayer? Will He who presides over these majestic and harmonious evolutions be turned aside by the cry of a puny worm? And who in this age of ours has ever proved the efficacy of prayer over nature and providence? Who has ever seen it quench the violence of fire, or call down rain from heaven, or heal the sick, or raise the dead, or cause the moon to be darkened, or the sun to stand still? And so reasoning from the observed constancy of visible nature and the facts of his own experience, Professor Tyndall, and all who accept his theory of the universe, deny consistently all efficacy to prayer. Many a sincere believer, too, is sorely perplexed with speculative difficulties of this description, so that at times he doubts or only half believes; and it is to such we desire here to address ourselves. In all our speculations on this subject two things must be held fast. On the one hand, the constancy of visible nature, to the maintainance of which God's faithfulness is pledged, and upon which the welfare of his creatures absolutely depends. On the other hand, the character and prerogatives of God as a living person, a free, intelligent, almighty Sovereign, a kind Father, who has an ear and a heart for the cries of His suffering children, and the will and the power to do them good. Is there any conceivable method by which these

can be harmonized in the answer to prayer? Three theories have been proposed, either one of which seems to furnish the required solution.

1. The world to us is full of accidents, surprising events, inexplicable mysteries, both in their causes and results. All, indeed, are brought about by the operation of fixed laws, but these laws are unknown to us, or known but imperfectly, so that we cannot anticipate their combined result. The winds and the seas—who can calculate their movements so as to foretell the length or the safety of his voyage? The law of gravitation, when thwarted on every side by the resistance of the atmosphere, by magnetism, by muscular force, by the attraction in so many directions of so many different bodies of such varied attractive powers—who can predict in every case the final result? Laws innumerable cross and re-cross and thwart and impede each other on every side, producing results accidental to us. Now why may not prayer be an additional force amidst this great complexity of forces, another law woven into this tangled web of laws? If magnetism may reverse and a resisting medium modify the law of gravitation, and yet the constancy of nature be maintained, why may not prayer have equal power? Can a piece of steel turn it aside, and yet the cry of God's suffering child have no power over it? It is a law in actual operation among men, that the wishes of one mind should affect the will of another, that entreaty should move a benevolent heart to beneficent action; and yet the order of human society is not thereby interrupted but rather promoted. And why should not the same law obtain between man and God?

2. Behind this visible world of facts and appearances there is an invisible world of causes and agencies. We see the outward frame work and evolutions of the mechanism, but the wheels and springs which move it are all invisible; and leaving the visible outside altogether untouched, the answer to prayer may be prepared in this invisible region by touching some of these secret springs.

The Indians, in one of their early incursions into New England, drove the inhabitants of a certain village into a blockhouse, which they surrounded and at last set on fire. But scarcely had the flames kindled upon it till a sudden shower of rain extinguished them. The philosopher of the Tyndall school will tell you that this was a perfectly natural result, for water puts out fire, and water falls from the clouds, and the clouds are evaporated from the sea and carried about by the winds, and the whole process was a perfectly natural one, and God and prayer had nothing to do with it. But after all, prayer may have had something to do with it. God's finger unseen may have guided the course and timed the movements of that cloud. His hand, out of sight, may have arranged all the multiplied and minute events on which the safety of those who called upon Him in their distresses depended. Who can deny it? A fever threatens the sick man's life. A physician is called in, a certain medicine is prescribed, and the fever abates. All is natural; the skill of the physician and the efficacy of the medicine saved the sick man's life, and God and prayer had nothing to do with it. But why is not that physician always so skillful, and why is not that medicine always so salutary? And why may not God in answer to prayer, have imparted some of that skill or of that efficacy, and controlled some of those subtle and invisible vital movements on which the result depended? Up to a certain point one event succeeds another in regular order so far as we can trace the process; but we always come at last to an invisible region of invisible agencies; and who knows but God may be working there?

3. The theory of a pre-arranged harmony. God has so anticipated and provided for all emergencies that He is never taken by surprise, or thwarted or disappointed. All events were comprehended in His vast plans, and room and verge enough is provided for all. Now why may not prayer, every prayer ever offered, have been anticipated and its answer provided for, and the

whole scheme of things so arranged as to make the answer sure? Do not make your own littleness the measure of His greatness, or think because such an adjustment were too hard for you it were too hard for Him.

Space will not allow us to develop these theories at length, but they seem to us to furnish a satisfactory solution of the speculative difficulties involved in the answer to prayer. Suppose, however, such be not the case, and we are unable to conceive of any other; still we may hold fast to our faith in the efficacy of prayer in spite of the unsolved difficulties, for this were just another instance of that irreconcilable antagonism which meets us wherever we turn — the pre-arranged plan and spontaneous evolution; the absolute sovereignty of God and the unembarrassed, free agency of man. Resolve the greater mystery, and in the self same terms you resolve the less. The reasons for answering prayer are in truth stronger than those for the stability of nature, and "heaven and earth shall sooner pass away" than God's word of promise fail. Let us dismiss forever that lurking skepticism which doubts whether the great Ruler of the world can hear and answer the cries of His suffering children. Let us throw off that leaden weight which often so burdens our hearts when we go into the closet or sanctuary, and believe that our Heavenly Father is just as able as He is willing to grant our requests. With this faith unclouded in our souls, what a new glory will crown the mercy-seat.

— *Presbyterian Weekly.*

If parents carry it lovingly towards their children, mixing their mercies with loving rebukes, and their loving rebukes with fatherly and motherly compassions, they are more likely to save their children than by being churlish and severe towards them. But if they do not save them, if their mercy do them no good, yet it will greatly ease them at the day of death to consider, I have done by love as much as I could to save and deliver my child from hell.—*Bunyan.*

THE ANTAGONISM OF SECRET SOCIETIES TO CHRIST.

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, and whom God raised from the dead, by him doth this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 10-12.

The *Declaration* contained in the fifteenth article of the Testimony of the United Presbyterian Church is a very important one. Whether true or false, it is of the highest possible importance to one or other of the parties concerned, —those making it, or those against whom it is made. If true, it is important to those who have identified themselves with associations which have arrayed themselves against the Lord and his Christ. If false, it is still more important to those who have made it, and are therefore guilty of bearing false witness against their neighbor. The Church should make no such charge, unless it be susceptible of the clearest proof. It is not enough that we *think* it true. We must be able to *demonstrate* clearly its truth. If this cannot be done, it should be promptly withdrawn; and we who make this declaration are far more interested in the withdrawal of it, if it be not true, than those against whom it is made. It is much better to be sinned against than to sin.

If true, it is important because the question involves the salvation of immortal souls. If these associations are in opposition to the spirit of the Gospel in life and character, then to the full extent of their influence they hinder the salvation of those who come under their power. In view of such interests involved, the question should be discussed with the utmost candor and fairness, and studied Christian courtesy. There need not be, and, so far as this argument is concerned, there shall not be, a "railing accusation" brought against any man. It will deal only with the *acknowledged principles* of those orders against which the Church bears her testimony. It will leave no possible room for any one to say, as is often said, "He is

writing about that of which he can know nothing."

As a type of these we select Masonry, as the one which, at least, regards herself as first among them all in dignity, influence, and usefulness. It may be proper to say, however, that the Anti-Christian character of Odd-Fellowship is as clearly proved by the testimony of her ablest and warmest friends.

The one point which I design to present in this paper is, that they are in positive and determined antagonism to Christ and his Gospel; this, to the extent that they will not tolerate even the use of his name. In speaking of this order, no special notice is taken of the mixed or "chivalric degrees," or those into which "the element of Christianity is introduced." This, for the reason that they are declared by the highest Masonic authority to be no part of Masonry at all. In the *Masonic Monitor* they are spoken of as beyond "the summit and perfection of ancient masonry." Mr. Robert Morris, in "Observations on the Orders of Knighthood," says: "It may be necessary to premise that the Orders of Knighthood compose no part of the system of Masonry. They are, in comparison to it, societies but of yesterday, and all of them fall short of the excellence, harmony, universality, and utility of the noble institution." And I wish the reader to observe, as the principles of the order are quoted from their standard works, that it is the introduction of the "element of Christianity" that, in the judgment of these authors, destroys the "harmony and universality" of the institution. Thus repudiated by Masonic authors, we need make no exception in their case.

Is it true, then, that this, with kindred orders, is in antagonism to the Gospel? I have placed at the head of this paper a passage of Scripture which as fully and as clearly as any other embodies "the spirit and genius of Christianity." Here is its central truth. Here is that which gives the Gospel its power; that name without which it has neither spirit nor life; that by which he who was lame from his mother's womb

was made to enter into the Temple walking and leaping and praising God; for, says Peter, "Be it known unto you all, and to all the people of Israel, that by the NAME OF JESUS CHRIST OF NAZARETH, whom ye crucified, whom God raised from the dead, now by him doth this man stand before you whole," and there is nothing which can be substituted for this name, for there is none other name under heaven given among men whereby we must be saved. It is, therefore a proper test by which to try the spirit and character of these orders.

In this inquiry the warmest friends and ablest advocates of Masonry shall be allowed to represent its principles. No enemy shall be called as a witness. Farther, the witnesses called are not only friends, but friends selected by intelligent members of the order as those whom they wish to represent their cause.

To establish the highest degree of antagonism, it must not only be shown that they have not the spirit of Christ, but that they propose to do Christ's work, and to do it without his help. They are rivals of Jesus in his own work, and refuse him a part both in the work and the glory of it. Each proposes to save men, and to prepare them for happiness in heaven.

None will call in question that this is our Saviour's mission. To this end the Father gave him: "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. To this end Christ gave himself: "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Eph. v. 25-27. "I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye shall be also." John xiv. 2, 3. With these

Scriptures the entire testimony of God's word agrees.

What does Masonry propose? I quote from the Freemasons' Monitor, by Webb, and edited by Robert Morris, Grand Master and author of "Code of Masonic Laws," etc., etc. On page 23 Mr. Morris says, "Masonry is a system, teaching symbolically piety, morality," etc., etc. On page 47, Webb himself, who is regarded as among the highest Masonic authorities, in speaking of the *common gavel*, says: "But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all vices and superfluities of life, thereby fitting our bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens." On page 49, Mr. Webb says again: "He therefore who wears the lambskin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the celestial lodge above, where the Supreme Architect of the Universe presides." To the same effect is page 53, of "Masonic Monitor, by Z. A. Davis, late M. P. of Lafayette Lodge, No. 70." It need not be repeated here. This is also taught by "the Rev. Brother John Hargrave, Grand Chaplain of Maryland," in a prayer prepared by him, and found in Monitor, pages 206, 207. It contains the following: "Until they be called off from all their earthly labors, to receive the wages thou hast promised them, and be sealed in their foreheads, and receive that white stone, in which there is a new name that none knoweth save him who receiveth it." These quotations show that Masonry, as taught by its friends, proposes to prepare men for glory in heaven, "in the grand lodge above, where the Supreme Architect presides;" for a place in "that building, that house not made with hands, eternal in the heavens." Proposing to do this, they exclude Jesus Christ from all participation in it.

First. Our Lord Jesus Christ is ex-

cluded from their prayers. Here we would expect to meet him, if he be found at all in their ceremonies. The Gospel is emphatic in asserting that there is no way of access to the Father's throne but through his son Jesus. He says, concerning this, "And whatsoever ye shall ask IN MY NAME, I will give it you." John, xv. 16. Add to this the words of Jesus, John xiv. 6: "I am the way, the truth and the life, and no man cometh to the Father but by ME." These Scriptures fix, beyond all question, the truth that there is no way to the Throne of Grace but through Him who is our atoning and interceding High Priest; that God the Father will abhor and loathe the prayer which does not honor his Son. It is decreed that all men should honor the Son, even as they honor the Father; and he who honoreth not the Son, honoreth not the Father who hath sent him. Does this order honor and recognize the Son as the appointed way to the Father?

On page 144 of Webb's Monitor (Robert Morris' edition), we have the following prayer, to be used on funeral occasions:

"Most glorious God, author of all good, and giver of all mercy, pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of our mortality remind us of our approaching fate, and draw our attention toward Thee, the only refuge in time of need, that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death, and after our departure hence in peace, and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in unison with the souls of our departed friends, the just reward of a pious and virtuous life. Amen."

Not less Christless is the prayer which is rehearsed during the ceremony of exaltation to the degree of Royal Arch Mason. It is too long to be quoted here in full; it is found on pages 164, 165, of Morris' Monitor, and

228, 229, of Mr. Davis'. We give a few extracts, that the reader may see the spirit which it breathes. In its expressions of gratitude it says: "We bless thee that when man had fallen from his innocence and his happiness, Thou didst still leave unto him the power of reasoning, and capacity of improvement and of pleasure. We thank thee that amid the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us." They give thanks for their institution, etc., but no word or hint of thanks for the gift of his Son. They ask for grace to search God's "Word in the Book of Nature," but not His revelation of grace; and they ask, "May the incense of piety ascend continually unto Thee from the altar of our hearts, and burn day and night, as a sacrifice of a sweet-smelling savor, well pleasing unto Thee."

We have many different prayers in these and other standard works of the order. In their style and general character there is much variety. But let the Christian Mason analyze them. Let him search for a single syllable of that which is the essential of Christianity, Jesus of Nazareth, and him crucified, and he will search in vain. The one and only thing in which they all agree is, that the great High Priest of our profession, who is passed into the heavens now to appear in the presence of God for us, *has no place in them*. The only mediator between God and man is ignored; and not only so—not only do they refuse to present the merits of Jesus as their hope of a gracious answer, but with the most unblushing self-righteousness they substitute instead the *piety and virtue of their own lives*. Suppose God should take the man who offers such a plea at his word, should deal with him as his pious and virtuous life deserves, what would be the result? It would send any man to perdition, for "no flesh can be justified in His sight."

Let the Christian Mason, and especially the minister, look again at these prayers. You ask that the "incense of piety" shall ascend unto God, "*from*

the altar of your hearts." You preach doubtless as our Lord preached, that it is "the altar which sanctifieth the gift." How, then, can an acceptable incense ascend to a pure and holy God from an altar which all Christians agree is imperfect and vile? Is it not to Him rather as "swine's flesh and the broth of abominable things?"—worse than offering incense on "altars of brick." How different these prayers from that of David: "If thou, O Lord, shouldst mark iniquity, who, O Lord, should stand." That any Christian, and especially any Christian minister, can offer to a holy God such prayers, is a most profound mystery. That they can substitute their own "virtuous life" for the righteousness of Christ, and the incense of their piety for the incense of His blood, is passing strange. They refuse in these prayers even to name Him who stands before the throne with the censer in His hand, and who bears the only incense through which our prayers can be accepted.

Second. Jesus Christ has no place in their lessons of *moral instruction*. By these lessons they claim to prepare their members for the "celestial lodge above." The lessons are too extensive to be quoted here; but the most careful examination of several extensive works fails to reveal a single word which recognizes the necessity of help from Him of whom it is said, "Neither is there salvation in any other."

Third. If is equally true, that this "name which is above every name," is not found in their *scripture readings*. They use the Bible much, and pretend great reverence for it. It is declared to be an essential part of the furniture of every lodge. It seems almost strange that they can use so much Scripture, and yet so successfully avoid this name. It is done in two ways—by stopping when it is in the way, and by blotting it out and passing on. An instance of the former we have in the Monitor, pp. 106, 107, on which Math. x. 1-26, is quoted. But why stop with the 16th verse? The 17th begins, "And Jesus," etc.

An instance of *blotting out* His name we have in Robert Morris' Monitor, page 162. They quote from 2 Thess. iii. 6-17. From verse 6-13 it is quoted verbatim, except in verse 6, the words "in the name of the Lord Jesus Christ" are omitted, and in verse 12, the words "by our Lord Jesus Christ." In neither case is there a mark to indicate an omission, while every iota of the Gospel in the passage is eliminated. Thus they handle the Word of God! I will not characterize it. The naked facts speak for themselves. But I appeal to the Christian brother who take parts in these Christless ceremonies, to study well these facts. How can you witness the royal crown of your Saviour thus thrust down to the ground, and trampled in the dust!—His very name blotted out of His own precious Word? If God shall take away his part out of the Book of Life who takes anything from the book of this prophecy, what shall be done to him who takes from it that which is its life and power?—that name without which it is a mere form of lifeless words.

But, it is answered, when the omission of the name of Jesus is shown to be a *fact*, that it is a mere *oversight*. Strange oversight, indeed! that in all their voluminous prayers, lessons, and readings, in no case has even the hem of the Saviour's garment been touched! More strange still is the credulity in a Christian man or minister who can believe this to be an accident. It bears the most indisputable evidence of a fixed and determined purpose. This only name by which we can be saved is shunned as though it were the garment of a leper.

Moreover, it is not only a *fact*, and an *intentional* fact, but, according to the highest Masonic authority, it is a necessity. The name of Jesus cannot be introduced without violating the pledge of the order to its members. Webb says, the only religion allowed is that in which "all men agree." Nothing shall be done which is contrary to the belief of any member. On page 16, Webb says: "The universal principles

of the art unite men of the most opposite tenets, of the most distant countries, of the most *contradictory opinions*." Mr. Morris, feeling that this declaration of Mr. Webb was too sweeping for this age, says it demands "some modification." We give this order the benefit of the modification. He says, "The belief and trust in one God, and in divine revelation and obedience to the ten commandments of Sinai, are essential." This is inconsistent with what Mr. Morris himself says afterwards.—Among the discordant elements which are harmonized in Masonry, he names *Confucians*. Confucius rejected divine revelation altogether, and erected a structure of moral philosophy, founded on the supposed wants and tendercies of human nature. But this inconsistency is his business.

In proof that the exclusion of the name of Jesus is a necessity, there is a marked harmony among standard authors of the order. In the Monitor, page 357, it is said, "The religious tenets of Masonry are few, simple and fundamental. The candidate must profess his belief in Deity." That is all. On page 358 of Morris, we read, "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee and the Confucian, and the worshiper of Deity in every form." How can the Christian's Lord possibly get into such an assemblage as this? "So broad," says Mr. Morris;—shall we not rather say, "So narrow is the creed from which is eliminated everything distinctive in each of these hostile elements?" There would be nothing left but the mere idea of a Deity. The only inscription appropriate to their altars is, "To the unknown God."

On the same page, speaking of the prayers of the order, the Monitor says, "Prayers in Masonic lodges should be of a general character, containing noth-

ing offensive to any class of conscientious brethren." Thus, my Christian brother, the conscientious Jew can demand the exclusion of your Saviour.—You enter into a solemn covenant with the enemies of your Jesus, agreeing to blot HIS NAME from His word, that you may have in the lodge the company of these enemies. Under the pledges quoted from these authors, nothing which savors of Jesus and His atoning blood can be tolerated.

Masonry also denies the prerogative of Jesus, as Lord of the conscience.—He is insultingly dethroned. His law is set at naught, and the authority of the lodge made supreme. To its own members it *annihilates the distinction of right and wrong*. For no crime against the state can a Mason be expelled. Of *rebellion*, the highest crime known to law, the Monitor says of a Mason guilty of this, "While he is not to be countenanced in his rebellion," yet "they cannot expel him from the lodge, and his relations to it *remain* indefeasible."—How is it if he disobeys the lodge? Hear the Monitor, page 266: "The first duty of the reader of this synopsis is to obey the edicts of his grand lodge. RIGHT or WRONG, his very existence as a Mason hangs upon obedience to the powers immediately set above him.—Failure in this must infallibly bring down expulsion, which, as a Masonic death, ends all. The one unpardonable crime in a Mason is contumacy or disobedience."

But this order not only thus treats the Christian's Lord, but it applies to mere men, and often to profane men, those sublime Scriptures which set forth his personal dignity and his ministerial work. What think you, Christian Mason, of the application of Heb. vii. 17-21, to your Masonic high priest? Can any thing be more sacrilegious?

"And inasmuch as not without an oath he was made priest. For those priests, (under the Levitical law,) were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent; thou shalt be a priest for ever, after the order of

Melchisedek." Seriously, my Christian brother, is not this worse than robbing your Lord of his glory? Is it not a bold and impudent falsehood to say of him whom you exalt to be *your* high priest, "but this with an oath by him who said unto him, The Lord swear, and will not repent; thou art a priest for ever." The Lord never said or swore any thing of the kind to him; nor will he accept your offerings at his hand.

The same profane and sacrilegious use is made of those beautiful and divinely appointed symbols which represent the atoning work of Jesus Christ. Here is Jacob's Ladder, the Ark of the Covenant, the Altar of Incense, the Burning Bush, etc. These, without Christ, have neither beauty nor instruction, yet they are used by those who, in this relation, *dare* not take his name in their lips! Christ excluded from these, they are worse than empty ceremonies.

To the disciple of Jesus engaged in, or witnessing these Christless ceremonies, the most appropriate language is that of the weeping Mary,—“They have taken away my Lord, and I know not where they have laid him.”—*Rev. R. H. Pollock in Evang. Repository.*

When Christ dwells in my heart by faith and the moral law dwells in my members, the one to keep up peace with God, the other to keep my conversation in a good decorum, then am I right, and not till then.

But this will not be done without much experience, diligence, and delight in Christ. For there is nothing that Satan more desires, than that the law may abide in the conscience of an awakened Christian, and there take up the place of Christ and faith: for he knows if this may be obtained, the veil is presently drawn over the face of the soul, and the heart darkened as to the knowledge of Christ. There is therefore much diligence required of him that will keep these two in their places assigned them of God; diligent study of the word, diligent prayer, with diligence to walk with God in the world.—*Bunyan.*

“HE GIVETH HIS BELOVED SLEEP.”

BY AMELIA HOYT.

Now Evening, like a priestess fair,
In grey hued vesture softly treading,
From the charmed chalice she doth bear,
The dews of peace is gently shedding.
No day that doth not wear away;—
Faithful, her course doth Nature keep;
And faithful He whose word doth say,
“He giveth His beloved sleep.”

With fevered pulse and throbbing brow,
And feelings wildly fluctuating,
Lord, at Thy feet I fain would bow,
And for Thy healing touch be waiting.
Bid all remorseful memories cease,
Bury my sins in depths most deep,
Give me, dear Lord, Thy smile of peace,
And so shall Thy beloved sleep.

Unseal love's fountain in my heart,
And let me feel I have no neighbor,
For whom with life I would not part,
Nay, rather would not live and labor.
O, pluck each thorn from out my pillow,
Let angels round their vigils keep;
O, calm within my breast each billow,
And so shall Thy beloved sleep.

Am I beloved?—I cannot doubt,
While thus my eyes to Thee are turning;
Mine inmost soul for Thee cries out,
Doth *Thy* heart, Father, know no yearning?
Thine uttermost salvation needing, [ing?
I cannot, sure, rejected be;
The name of Thy Begotten pleading,
How can I be denied my plea?

So give to Thy beloved sleep,
Sleep that shall be a blessed earnest
Of that which shall my senses steep
When thou, O dust, to dust returnest;—
That which shall know no dream or waking
Until, the resurrection come,
God's voice, the sleep of ages waking,
Shall call His exiled children home.

Thy bed, when thou liest down in it,
preacheth to thee thy grave; thy sleep,
thy death; and thy rising in the morn-
ing, thy resurrection to judgment.—
Bunyan.

EXPERIENCE.

BY MISS NELLIE KENT.

During the winter of 1871 I attended meetings where the Lord revived His work, and feeling the need of a Saviour, I sought Him with all my heart, and found Him precious to my soul. I was led to talk with great earnestness, and a sister requested me not to do so, for fear I would backslide. I saw the need of a deeper work of grace in my heart, and the Lord showed me that if I obtained it, I must lay aside fashionable dress, and give up the love of the world. I was taken on probation into the M. E. Church, and, at the close of six months, united in full connection. But the Spirit did not leave me, it still strove with me, and showed me that I could not join in with the world. I could not see why I had to take this step, as none of our ministers' wives dressed plain, or any of the sisters of the church, and I felt as though it was too great a step for me to take. I heard about the Chili Seminary, and had a great desire to go there. In the autumn of 1872, I was favored with the privilege of going. I saw, when I arrived there, that the Spirit of God was there; and O! how the Lord helped me to strip for the race. The noise in the meetings annoyed me some, when I first went there, but as soon as the Lord blest my soul it did not trouble me. I had heard a great deal about the Free Methodists, and supposed they were a very wicked class of people; but I found they were real pilgrims, and "belonged to the royal line." I did not, at times, keep the victory in my soul, for I felt that I could not pass through the trials and persecutions I should have to meet with when I returned home; for the people there have a great prejudice against the Free Methodists.

I came home relying on the promise, "My grace shall be sufficient for thee," and though, at-first, I felt like shrinking, yet I saw that I must come out and tell the people just what the Lord had done for me, and what He had saved me

from, and in doing this, how the Lord has blessed my soul; and He helps me to hold up the gospel banner amid the hosts of sin. Glory to God for this salvation that saves us from the world! I have got this kind of religion, and it is good enough for me.

I would say to every soul, do not hold on to the love of dress as I did, for when you get it out of your heart you will rejoice and leap for joy. This I did, hallelujah! I was glad when it took its flight. How the Lord is blessing my soul while writing this; and I would say to any of the brothers and sisters in the Free Methodist Church, keep these idols from your children, for, remember, one little seed may spring up and have many branches. How my soul has been filled with the power of God for the past few months, amid the hours of great trials and persecutions. I have seen my sister Mary soundly, gloriously converted to God. All glory to God! How the Lord will keep His children when trials come. I have seen souls wonderfully blessed the past winter, and the power of God manifested as I never saw it before. We have had some powerful meetings, and how the Lord would bless my soul; and while the Lord was blessing me one night, they took me out of doors, but they could not keep me there. The door came open and I came in, filled with the glory and power of God. The happiest time I ever saw, was when I was thrown into a snow bank and brought home. It was all I could do to stay on the earth, and some of the time I did not know whether I was in the body or out. They call me crazy, and foolish, and uneducated; but I love the narrow way, and how I would rejoice to see more travelling therein. I should enjoy very much the privilege of being with the real pilgrims, but I expect I shall by and by, for the Lord has said He would withhold no good thing from those that love Him. I expect to join the Free Methodist Church just as soon as the Lord opens the way. I expect to pass through a great many more trials, but I read how the

Lord carried the Hebrew children through the fiery furnace, and He says, "I am the same yesterday, to-day and forever." I expect, if I am faithful, I shall meet all the saints on the other shore. I am determined to go through the narrow way let it cost what it will, for I know there is no other way to heaven. How I rejoice that the Lord opened the way for me to go to Chili, and I often have to praise God for it; bless His name forever!

SAVING BY GIVING.

"Some months since," said a gentleman a day or two ago, "some months since I was solicited to give—thousands and dollars to a very important object. I had the money, and almost made up my mind to give it, but on the whole concluded to think over the matter a little longer. So I deposited the sum in the banking house of—, and now they have failed, and if I ever get even a part of it, it will be after waiting a long time; and I may lose it altogether. If I had given it to the object proposed, I should have saved it all!"

It reminds one of the epitaph on the old tombstone in Italy: "What I spent, I had; what I gave, I saved; what I kept, I lost." Or, as Mark Antony said, when in distress and at the ebb of fortune, "I have lost everything except what I have given away." Good old John Bunyan writes,

"A man there was, and they called him mad,
The more he gave, the more he had."

"And giving to the Lord," says another, "is but transporting our goods to a higher floor." And says Dr. Barrow, "In defiance of all the torture and malice and might of the world, the truly liberal man will ever be rich, for God's providence is his estate; God's wisdom his counsellor; God's power his defense; God's favor his reward; and God's promise his security." And of the Spaniards in Mexico, Lord Byron tells us, that "when pursued by their Indian enemies, those that cast away their gold were able to swim the rivers, and

so escaped; while those who covetously clung to it, were either drowned by its weight, or so encumbered as to be overtaken and slain. And so," he adds, "is it with those who never part with their gold in charity, that it is often their ruin."

In a similar spirit Richard Baxter writes: "I never prospered more in my small estate, than when I gave away most. My rule has been to study to need as little as possible for myself; to lay out nothing on need-nots; to live frugally on little; to serve God on what He allowed me, so that what I took for self might be as good work for the common good as that which I gave for others; and then to do all the good I could with the rest. And the more I have done this, the more I have had to do it with, (for, to the glory of God's grace, he will be no man's debtor;) and when I gave away almost all, the more came in, I scarce know how, when unexpected and unplanned for; and when, by providence, I was led to use too much on myself, or on things of little importance, then I prospered less than when I did otherwise. If I had planned to give only after my death, then all might have been lost; whereas, when I gave away at present, and trusted to God for the future, then I wanted nothing and lost nothing."

A liberal Christian merchant, when asked how he could give so liberally to every good object, replied, "Before I was converted I spent liberally for self and the world, and at my conversion I solemnly promised to give a fixed portion of all my income to doing good; and every year since, my business has steadily increased, so that now I can steadily give more and more to Him who gives me all." And another, who had suffered heavy losses, and to whom his pastor said, "You have lost so much this year that I did not think of calling on you," replied, "Yes, I have suffered great losses and must begin to retrench, but retrenchment must not begin at the house of God." And Thornton, the rich and liberal friend of Cowper and John Newton, in similar circumstances,

said, "The wealth is not mine, but the Lord's, and it may be he is going to take it out of my hands and give it to another who will be more faithful; and if so I ought to be making good use of what is left." And he doubled the usual subscription.

When a poor heathen came to one of our missionaries, giving first for himself and then for his wife and then for each one of his children, on being asked if he was not giving too much, his touching and memorable reply was, "God's work must be done, and I may be dead!" The lesson is one that all may well remember; and in giving, as well as doing God's providence, as well as his word, continually teaches that we do with our might what our hands find to do, and that in endeavoring to be faithful we shall be blessed.—*Rev. T. Edwards, in Christian Weekly.*

PRIVILEGES OF A CHILD OF GOD.

BY Y. W. WIGHTMAN.

1. He is a partaker of that peace of mind which the world cannot give, and, thank God, it cannot take away. In John x. 27, 28, Jesus says, "My sheep hear my voice, and I know them, and they follow me and they shall never perish." "And the water that I shall give him shall be in him a well of water, springing up into everlasting life."—iv. 14. "My peace I leave with you. My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."—xiv. 27. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."—xv. 7. "Ask and ye shall receive, that your joy may be full. Whatsoever things ye desire, when ye pray believe that ye receive them and ye shall have them." "My grace is sufficient for thee."

2. They are lawful heirs and have a rightful inheritance to all the privileges, blessings and comforts of this life.—They have a right to all that is needful

for their health and comfort, and for the benefit of their fellow-man. "That we may live a quiet and peaceable life, in all godliness and honesty."—1 Tim. ii. 2. They are prepared for every event in life that they may be called to pass through, in prosperity or adversity—sickness or in health.

They are also prepared to meet all the crosses, persecutions, privations, and hard and unjust usages they may have to endure.

They are also able, through faith in our Lord Jesus Christ, to so resist the devil that he will flee from them. They need never be led astray, but are enabled to overcome. Death, their last enemy, shall be stripped of his terrors, and shall lose his sting and be swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 55-58.

4. It will be their unspeakable privilege to be called to the marriage supper of the Lamb, to have a part in the first resurrection, and to reign with Christ forever.

"THE KING OF GLORY."

BY WILLIAM FELL.

"Who is the King of glory? The Lord of hosts, he is King of glory. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Who can claim relationship to this King? All who have received Jesus Christ into their hearts by faith, have opened the door of their hearts and admitted the King. The first word that is uttered when the King takes his throne in the heart, is, "Glory." It comes welling up spontaneously. These children of the King feel the royal blood coursing through every avenue of

their souls. Though they are "despised, and hated of men," they glory in it. Lift up your heads, O ye children of a King, and "rejoice with joy unspeakable and full of glory."

Our blessed Lord, who was never known to speak a word of discouragement to his disciples, says to us in words of sweetness and love, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Yes, glory be to God! the kingdom is ours through Jesus Christ, and it is an everlasting one. Soon our King will come, and shall break the kingdoms of this world with a rod of iron, "and dash them in pieces like a potter's vessel."

O, how rich we are! But the world does not know it. They do not see our royal robes; but they will by and by, and it will be a sight that will astonish devils, men and angels. The glory and grandeur of that sight will infinitely surpass anything that the finite mind is capable of conceiving. Talk of the honors of this world,—of Solomon in all his glory! They sink into perfect contempt. But the King of glory, when he makes his advent into this world, the islands and mountains will disappear, "and every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." O, what an honor to suffer reproach for Christ's sake! Can we not afford it? Yes, gladly, and thank God for the chance. Who are we?—"Heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." No wonder the soul sinks down, and is lost in "wonder, love and praise." The beloved John exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we

shall be like him; for we shall see him as he is."

O, how blessed it is, to be loyal to our King, and stand up faithfully for him amidst his enemies! It will not do to be ashamed of him, and profess to be one of his subjects. No; a loyal subject is true to his King, and is ready at all times to acknowledge him. The King knows who his friends are in this rebellious world, and he is not ashamed of them, and will in a short time "acknowledge them before his Father and the holy angels." We are living in a time when we may hear the cry at any moment, "Behold, the bridegroom cometh." Jesus said unto John, "Seal not the sayings of the prophecy of this book: for the time is at hand. Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." God is calling loudly to all the churches. Some are buckling on the armor to go forth to meet him when he comes. Yes, soon we shall see the King in his beauty, "when he shall come to be glorified in his saints, and to be admired in all them that believe." "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John ii. 28.

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PRAISE OF GOD.—Honor from God is better than honor from men. To the follower of Christ there is strength and comfort in the word which declares that in that day he shall have "praise of God." When God praises, the universe will applaud. Doing things for human applause and recognition is not far sighted or wise. For if we gain the coveted fame we *have* our reward, and may not look for the reward from our Heavenly Father. If we fail to gain the sought-for fame, we must suffer the loss; we have made a bad investment of endeavor, and can reap no revenue of praise. But God never fails to honor those who honor Him by esteeming His "Well done" above the applauses of men.—Let us seek honor from God only.

AUSTIN Q. HAGERMAN.

EDITORIAL.

PERSEVERING FAITH.

Your faith will be tested. Daniel was a man greatly beloved of the Lord. His prayers were answered. He was most miraculously helped on many occasions.— Yet his faith was sorely tried at times. Heavenly deliverance did not come at once. An archangel, who was sent to his assistance, said that, "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days. But lo, Michael, one of the chief princes came to help me."—Dan. x. 12, 13. If Satan could thus withstand Daniel and cause delay in the answer to his prayers, he can do it with us. He will interpose obstacles and hinder where he cannot defeat. He will wear out your patience if possible.— He succeeded thus with Job's wife.

Difficulties unforeseen will present themselves; but you must not let your faith waver because of them. Faith is designed to conquer difficulties. God can work just as well in the face of the most formidable obstacles as He can where nothing appears to be in the way. But hold on, and you will conquer.

"To patient faith the prize is sure."

Faith in God looks for Him to accomplish that which is beyond human power. If the end is to be reached by the direct interposition of God, then difficulties are not to be taken into account at all. There is no perceptible difference in the time required to send a message by telegraph one mile or a hundred. Nothing is hard for God. If you have the promise of His word that it shall be done, then never despair; nay, do not even doubt. God's promises may be slow, but they are sure. A farmer planted a large orchard of standard pears. They grew finely from year to year, but bore no fruit. Finally, becoming impatient, he cut the most of them down, leaving only a few. To his surprise and mortification, those which were left were

the very next year loaded down with the most delicious and valuable fruit. A little more patience would have secured him the most ample recompense for all his pains.

So it often is with us. We become disheartened because the results which we anticipated do not at once appear. Our labor is lost for want of persevering faith. Hold on to the promise of God until you see its fulfillment. God's word can never fail.

THE BLOOD OF JESUS.

If you have got out of the way in the least, feeling bad will not help you. Nor will you find relief by going on from bad to worse, until indifference steals over you, and a seared conscience takes the place of an awakened conscience. The only remedy is the BLOOD OF JESUS. This alone can remove the stain of guilt from the soul. It is the only effectual remedy. All others will fail. This has been tried thousands of times and it has never failed. Its efficacy is fully tested.

This remedy is within your reach. When men are sick it may require a long journey to reach a doctor of undoubted skill. But Jesus is always near at hand—a present help in every time of need. He will always come at their earnest call. The fee of the skilled physician places his services beyond the reach of the poor: but the Great Physician is ever ready to restore the stricken ones who come to him, *without money and without price*. Do not carry the burden of guilt another hour. By repentance and faith apply the atoning blood anew to your soul. *My little children, these things write I unto you that ye sin not. But if any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

WITHOUT THE SPIRIT.

Sermons on the most important topics, in language the most unexceptionable, and delivered in a style the most faultless, are dry and comparatively useless, without the Spirit. They may interest for the time, but they leave no permanent impres-

sion. They may convince, but they do not convict. It is the Spirit that quickeneth. The first need of dead souls is to be made alive. Moonbeams may glitter: but they do not penetrate the grave. Borrowed flashes of eloquence may arrest the ear but they do not prick to the heart.

Brother, we come to hear you to get our souls blessed. We do not stand so much in need of information, as we do of being stirred up to use aright the knowledge we already possess. Your historical accounts may be of some importance; but it is salvation we want. We can store our heads from books; but we want you to touch our hearts. Give us less poetry and more of the Holy Ghost.

So that singing is, we suppose, according to musical science, and in the latest style; but it seems to us hollow and empty. They say that cultivated ears are pleased with it; but we know that it does not feed the hungry soul. It may be the perfection of art: but it does not sound like worship.

O for preaching, praying and singing in the Holy Ghost! Such services will bring together hungry souls from all quarters. *Where the carcass is there will the eagles be gathered together.* The hungry will scent the food from afar, and no ordinary inconvenience can keep them away. It is a time of spiritual famine. If your table is not well filled, it is because of the scarcity of food upon it. We have been so often deceived by the clatter of dishes and the ringing of bells, that they do not attract us. We wait for the smell of food.

BE COURTEOUS.

You must be sincere in all your intercourse with your fellow-men, but this does not imply that you are to be rough in your manners or unkind in your feelings. Quite the contrary. Christianity is love to God and love to man. *If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?* But if we really love others we shall be good to them, patient towards their faults, and honest, and persevering in our endeavors to do them good. True love makes us ready to assist each other in every proper way. One

of the greatest pleasures of life is to deny ourselves for those we love. Then do not think you are compromising because you are kind and friendly. Christ says, *If I lay down my life for you, ye ought also to lay down your lives for one another.* But what folly to talk of laying down our lives for one another if we are not willing to give a seat to one another; or to help as far as we may one another to bear the burdens of life? *Out of the abundance of the heart the mouth speaketh.* No matter what may have been one's advantages, or want of advantages, if we really love others we shall speak kindly to them and act kindly towards them. If we let them alone we serve them just as we are commanded to treat the devil. And do you call that a course dictated by love?

CAMP MEETINGS.

We were present at the Camp-meeting at Ovid, Mich., a few days. It is one of the finest grounds for a meeting that we ever saw. The attendance was large, order excellent, and the power of God was manifested to save. The people had a mind to work, and the work of God went on in power.

AT THE ST. CHARLES, ILLS., Camp-meeting there were about forty-five tents. The congregations were large and attentive. The unity of the Spirit prevailed among God's children and an excellent work was wrought. In every service, we should judge, some were saved. Every thing indicated that the work is in a prosperous, healthy condition.

ACT AS AGENT.

Beloved, will you not see what you can do in procuring us new subscribers? A little faith, and corresponding work, often accomplishes mighty results. See if you cannot send us at least *four* subscribers to commence with the present number. Remember our terms, five copies for five dollars. Send P. O. order or registered letter. If you cannot get any one to subscribe, preach the Gospel to some friend for a year by sending him the Earnest Christian.

CORRESPONDENCE.

THE WAR AGAINST RUM IN BUFFALO.

The Devil, and his right hand man King Alcohol, know that their time on earth is short, and they are determined to do all the mischief they possibly can before the door of hell is eternally closed upon them. The war is raging, and wicked men are being troubled. One notorious man, who has kept a sink-hole of iniquity, told me he could not sleep nights, he was alarmed at the thoughts of death. I told him that God's Spirit was striving with him and was anxious to save him. Tears came into his eyes, and he said he wanted the right kind of religion if he got any. I dropped into a place called Canterbury Hall, kept by a man by the name K. G. They were talking about religion when I went in. The proprietor is under deep conviction, and allows us to have prayer meetings whenever we wish. Opposite this place is the Friendly Inn, lately opened by the young men's Christian association for the benefit of any one who desires a meal of victuals or a night's lodging cheap, without having the temptation of whiskey before them all the time. This is a step in the right direction, and may God bless them and raise up other institutions like this throughout the city. Prayer meetings are being held by the women every day at 4 o'clock P. M., in the Presbyterian Church on Washington Street, near Eagle. God is calling men to give up their terrible work. One liquor merchant failed to respond to the call, and the result is the sheriff has made him a call and closed him up sooner than he expected. I called at a saloon on Washington, corner Chippewa St., and had a long talk with the keeper some time ago. I called to see him again, but he was on his dying bed and lived but a few days. It is truly alarming to see the number of saloons that have crape upon the doors;—a child has been taken or the proprietor himself. I noticed a very long funeral procession on Canal St. a short time ago. Ah! death has called Casper

the saloon-keeper. God had called him to give it up, and he knew it, but he refused and death had to do his work. I visited a saloon-keeper on Canal Street. He was a stout, healthy fellow. A short time after I met him, and he had been very near death's door. I urged him strongly to give his heart to God and told him that the Lord was giving him another chance for his life. A few days ago I met a young man on Delaware Street. He was an interesting, smart young man, and was employed in an office, but the fiery serpent of hell was doing its work. I told him what power there was in Jesus to save men from their sins, gave him a tract and invited him to church, but last Friday, June 12th, he was laid in his grave. He died with the delirium tremens. God called a man to give up his saloon, at the foot of Court Street. He intended to before long, but the Lord's time is now. He refused to obey the call, and the result was he had some trouble with a man and shot him dead on the spot. So the officer came and closed the saloon for him, and put him into jail. I called to see a saloon-keeper two or three times, and he felt he ought to give up the business and did so, notwithstanding he had taken a license a short time before and paid \$30.00. He called at my house a short time ago to see if I could assist him in getting a situation, and providentially a man came along in a buggy while we were engaged in conversation on the street, and gave him employment. One saloon where I called, the keeper was enraged and took hold of me and was going to put me out; but I spoke pleasantly to him and he desisted, but was fearfully excited. At another place a man who had been drinking took the rag that the saloon-keeper had been wiping the counter with, and struck it into my face; but I felt nothing but the sweetest love and pity for the poor man. There is nothing but the love of God that will stand the test anywhere. O God, give me more of this love! I got into one place where the devil seemed to have his own way. One drunken man used fearful language towards me, but I met it calmly, although the man behind the bar dropped his head and seemed to feel ashamed, but I stepped

up to him and took him by the hand and said: "Look here, you have got a mother have you not?" and he quieted down; and I said that mother has been praying for God to save your soul. I gave him a good shake of the hand and told him that Jesus loved him and I hoped to meet him again and wanted him to give his heart to God. I called at a saloon and had a season of prayer with the man and wife, and a few days ago she called me across the street and said she had given up the business, and that the liquor dealer had taken back the liquors. I urged her to seek the Saviour at once and be at peace with him. We do sincerely ask that all the readers of the *Earneſt Christian* will pray for us. Don't forget, for we do need your prayers in this work. God help, for Jesus' sake! Amen.

WILLIAM FELL.

Buffalo, N. Y.

WEST WINDSOR CAMP MEETING.

The first gun of the camp meeting campaign for this summer season, was fired in the name of the Lord, and the first camp meeting ever held by Free Methodists in the State of Ohio, was inaugurated, at West Windsor, Richland Co., Ohio, on Tuesday, June 2d, 1874.

It was a day of small things, as far as outward appearance goes. Nine small companies pitched tents in a fine piece of woods, the use of which was donated by a gentleman, not a Free Methodist, and who said at the close of the meeting, "He would give a nine years' lease of said ground if our people would accept it."—One of the tents had been erected by a few ladies, who do not profess religion, but who wished the prosperity of the meeting. May God save them all!

Only three of the traveling preachers of the district were present—who, with two or three local preachers, and your correspondent, constituted the pulpit corps.—Other beloved ministerial brethren had been expected, but did not arrive.

"How shall they hear without a preacher?" had been asked by so many minds during the past day so eagerly, and the

shewing in this respect was so meagre, that the arrival of any help was exceedingly acceptable; and the writer, accompanied by Bro. Barrett, the happy Green Mountain Yankee, received a hearty welcome as we stepped on the ground after the hour of retiring on the night of Wednesday.

The divine presence was vouchsafed from the beginning; and though the tide of spiritual influence and power rose slowly, it steadily increased until the close, when it seemed a great pity to end the meeting. Deep conviction evidently rested on the people, who came in large numbers from the surrounding region. Some yielded, a few were clearly saved, and many,—very many, we are persuaded,—went away to bleed secretly, and we hope will eventually die of their wounds, and be resurrected in the life of Christ.

Much utterance was given to the preachers, and the word was in demonstration of the Spirit.

The people in attendance showed that they were, at any rate, blessed with good, common sense. Not a really rowdyish act was reported throughout the meeting.

Among those who attended and participated to some extent in the exercises of the meeting, was a large number of ladies of the temperance league, of the city of Mansfield, who have discovered in their attempt to suppress intemperance, that some power greater than that of the civil law, or social influence, is needed for success; and who were evidently hungry for a knowledge of *How to prevail with God*. This circumstance is a hopeful sign of what is being wrought out by the modern temperance movement everywhere. Earnest work, actual contact with the power of evil in the land, is placing formalism at a discount. Amen; let the good work progress!

As usual in our camp meetings, much light was shed on the hearts of church members, and many starving souls got fed. We are much mistaken, if the camp meeting at Windsor does not result in spreading the work committed to us as a people on every side. The fields are white in

Ohio. Oh, for laborers to enter into God's harvest!

The meeting closed late on Monday, the 15th. After marching around the ground and taking a parting greeting, a call was again sounded for those who wanted salvation to come to the anxious seat. Several responded, and at the twelfth hour sought the Lord.

A preachers' baptism was obtained next morning at family prayers, just before leaving the ground, and the pilgrims went to their homes, shouting the high praises of God.

W. GOULD.

115 Tenth St., Buffalo.

LOVE FEAST.

JASON L. GREENUP.—When in my 15th year I attended a series of meetings in which a large number professed religion. I was among the number. But I am fully satisfied I did not find Christ. But I joined the M. E. Church, and was afterwards taken into full connection. At times I thought I had salvation, but did not know. In the winter of 1869 I taught a district school, distant about twelve miles from home. As I could not come home very often, mother said I had better take something to read, and she gave me a copy of the *Earnest Christian*. In it were two articles against the use of tobacco. I was convicted that I was wrong in using it, though I used it as many do, for a medicine, and gave it up. Soon after, I began to feel uneasy as to my standing in the sight of God. Satan told me it was sanctification that I was in need of, but I soon found I had no religion. Oh! the agony of my soul in the days that followed is more than I can tell. I felt that I was lost. It was suggested I had sinned away my day of grace, and I thought I had. After several weeks of terrible mental anguish I was enabled by faith to look to Jesus as my Saviour and light broke in; but I did not tell of the Lord's dealings with me and soon lost it. From that time I ran eagerly after the things of the world, till last fall when, in answer to the prayers of friends, I was again arrested by the Spirit of God in a powerful manner. I would just say

here my father and mother and other members of the family, had left the M. E. Church and joined the Free Methodist Church; I, being in the service of Satan and also in a popular, fun loving, pleasure-seeking church, despised it. Some of them were always giving me articles in the *Earnest Christian* to read, on tobacco or other things calculated to make me think.

Last thanksgiving day I had an invitation to take dinner with a Free Methodist family, and, strange to tell, I went; and while there they sang a hymn, the chorus of which is, "Oh I am so glad that Jesus loves me." That kept ringing in my ears till the following Sunday evening, when there was a prayer-meeting, and I went. They prayed for me, but my heart was so hard it seemed nothing made any impression. After meeting one of the pilgrims walked up to me and asked me what was my standing before God. I made no reply, but broke away and went out of doors. No sooner was I out than I felt that I was a lost sinner, praise God! I went home, fell on my knees and began to pray in earnest, but it seemed as though the heavens were brass. I continued in this state of mind for two days and nights. I soon saw that I must give up all for Christ, and the very first thing was tobacco. I used it for my health, as I thought, but told the Lord I would give it up if I died for it. I had two papers of smoking tobacco; I took them out of doors and a strong wind coming from the north, I broke one open and cast it to the wind. I was just on the point of serving the other the same way when the Devil, who is always near at such times, told me to hold on as it might be I would not get salvation, and if not I would want it. But, thank God, I stopped not to parley, but cast it away. Then came friends, honor, reputation, worldly ambition, in fact every thing, and I gave them all up. Still I found no rest. Oh, what agony I was in! None but those who have a similar experience can tell what I felt. But deliverance was at hand. In the afternoon of Tuesday I felt I must tell some one how I felt. Accordingly I went to a Christian family, about a mile away, and told them my feelings. They talked

to me, read to me and prayed with me; but I felt no better. I told them finally I believed I had a confession to make. It was this, I must tell my folks how I had talked about the Free Methodists, and ask pardon. They asked me if I would go that night; I said no, but would in the morning. As soon as I had told them, I broke down completely and walked the floor, calling on God to have mercy upon me. I told the family I was afraid I could not believe, but they said I would soon, and presently I cried out, "Oh I believe, I shall believe!" Oh, glory be to God, what a load passed off! But still I told them I was not quite satisfied, I wanted something else. Bidding them good-night I started for home, praying for more salvation. Arriving there I kneeled down and commenced to pray; and oh, glory be to God, it seemed,

"Heaven came down my soul to greet,
And glory crowned the mercy seat."

I began to praise God at the top of my voice. Hold, says Satan, You are surely going insane: but I kept on, fully convinced I had just come to my right mind. I awoke the next morning early, from the effects of a dream. I thought I saw something about my heart not right. The old enemy of my soul told me I had lost my religion. I made a fire and knelt down to pray, and, glory to God, I got such a strong assurance of my acceptancs with God, I have never doubted since. That was about six months ago. The meeting with my family and other friends that morning was joyful in the extreme.

I would just say, in conclusion, I am dead to the world. I feel I am saved through the blood of the Lamb. Bless God for a religion that saves to the uttermost: for a perfect love that casts out fear. Readers of the *Earnest Christian*, pray for me that I may be one of the resolute few who dare go through.

REV. J. B. STACY.—My heart rejoices in the God and Rock, of my salvation, my God, the spring of all my joys. Christ is all the world to me. As I walk in the blessed way of life, verily it seems yet more precious to my soul. The word glory is sweet to my soul.

J. E. BRISTOL.—My testimony this morning is, I am saved through the blood of Jesus, as a "lamb without spot or blemish." No disease lurking in that blood, and as it flows through the soul it gives life, and health, and joy eternal. Glory be to Jesus! Its pulsations are sixty to the minute, and sometimes more, as when drinking of the new wine of the kingdom we are quickened with life unspeakable and full of glory.

WM. D. VAUGHN.—I praise God for salvation. The enjoyment of it is beyond explanation. O, how thankful I feel to Jesus that he saves me. O, how wonderfully the Lord is blessing me of late, and filling me with his Spirit. O, what a wonder! a Roman Catholic sanctified and filled with the Spirit, and become a despised Free Methodist. O, glory to King Jesus! I intend by the grace of God to remain in the glorious land of liberty from sin, error and darkness. I am in the light. I am strong in Christ. Hallelujah! I expect through Christ to ever live.

Madison, Mich.

MARY A. ROOT.—I can say to the pilgrims, through the Earnest Christian, that I am still striving in the narrow way. God is giving me wisdom every day. God is my Creator; Christ is my Saviour, and the Holy Ghost illuminates my soul. I am going through the refiner's fire. I have learned what it is to fully trust in God. I now hear the Gospel preached. Jesus has wrought a miracle at the head of Pine Lake. Thirty-three souls have felt the cleansing power. Hallelujah to Jesus! I have taken the Earnest Christian for three years and expect to take it as long as I live.

WM. C. SHIMONECK.—Since I've been in this good way, I have found how precious it is to serve the Lord in truth. I have never yet failed to get what I have asked for. Praise the Lord! But the first principle I have found is, "to seek the Lord and his righteousness, and the rest will be added unto you." Glory to Jesus for such promises. I have passed through great trials, but the Lord has kept me.