

# THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXIX.

JANUARY, 1875.

No. 1.

JOSEPH MACKEY.

BY REV. B. T. ROBERTS.

We give our readers an excellent engraving of one of our most earnest, highly prized laborers in the vineyard of the Lord. It is an accurate likeness, and commends itself, as a work of art to the cultivated taste. You are struck at once with the fact that he is a man of resolute determination. His energies are concentrated upon the grand work of doing the will of God. If all our preachers were as zealous and as thorough in their efforts to promote the salvation of souls, the cause of God would move forward with resistless power. He is a man of business, but in the midst of all his care and labor he can say, *This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

Should you enter his office, you would notice over his desk, printed upon the wall, in large, capital letters, the words, "Are you acquainted with Jesus?" Should you transact any business with him, your attention would, in some way, be called to the subject of your soul's salvation before you left.

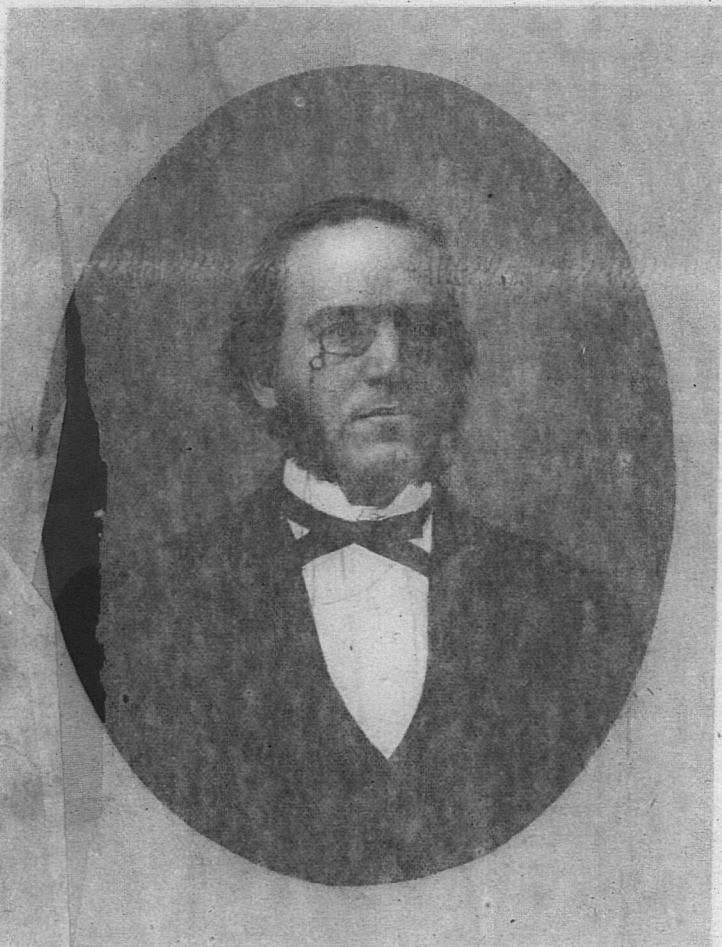
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But circumstances were such that Joseph had to leave his studies and enter early on the stage of life. He tried several kinds of business in a short time. At the age of fifteen, he entered the law office of Francis R. Tillou, in the city of New York, with the intention of studying law. This he found to be too confining, and, to him, monotonous. At the age of seventeen he became a reporter on the N. Y. Tribune, Evening Post, and Philadelphia North American, and other papers.

In 1856 he was married to Miss Catharine A. Foot of Danbury, Ct., and that same year became proprietor of the Commercial Newspaper, well known as the "United States Economist and Dry Goods Reporter." In the year 1862 he commenced the publication of another weekly, now very successful, known as "Mackey's Office Directory," and still another Steamboat and Railroad Guide, known as "Mackey's A. B. C.," together with Mackey's Express, Telegraph, Post Office Money Order and Shippers' Guide.

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Engr. by H. H. Hall & Son, 41, Nassau St. N.Y.

Ever yours  
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He was brought to Christ in this manner. In the winter of 1863, while read-

ing an obituary that he had written, of a young man who came to his death by drowning, he was seized with such strong convictions of his sinfulness that he rushed out of the office, calling on God to have mercy on him. He found no rest, night nor day. At the end of three days of great mental agony, he found peace in believing on Jesus, who forgave him all his sins, and gave him His Spirit to witness with his that he was born of God. In gratitude to his Heavenly Father, his cry has ever since been, *Lord, what wilt thou have me to do.*

He joined the M. E. Church, in 37th street, New York, immediately. His zeal for his new Master was felt and acknowledged. He was soon appointed Class Leader, Steward and Trustee. In this new relation he saw the need of the baptism of the Holy Ghost, to qualify him for the faithful performance of his duties to his class. He began to seek diligently the blessing of entire Sanctification, as set forth by John Wesley. As we have heard him say, "I want, not the New School holiness of to-day, so prevalent almost everywhere,—or the higher life, as it is more frequently called by its professors, who claim to be sweetly resting in Christ, when living in open violation of the plain commands of God; especially where he says, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works."—1 Tim. ii. 9, 10.

His consecration was complete. He felt the power of God to save to the uttermost, and began to lead his class in the way of light and liberty, which he

had found, in being fully conformed to the will of God *in all things*. He now began to see the departures in the Church from the ancient landmarks which the fathers of Methodism had set. He was much grieved to see ministers, and others professing holiness, giving their countenance to the many measures, such as fairs and festivals, now resorted to, to carry on what is called the work of the Lord. He felt that there was nothing in these places which would go to build up a sincere soul in the way of holiness.

He had taken the M. E. discipline as a covenant with God and the church, never to be violated. But when he saw candidates for baptism, taking the solemn vows upon them, he was astonished and found himself saying, "I must *be deceived*; I thought the M. E. Church had covenanted to walk by her discipline and the Word of God. But here my pastor stands in the sacred desk, with eyes wide open, looking on a young woman, as fashionably dressed as possible, with gold ornaments in her ears, on her neck, wrists and fingers, answering the solemn questions, 'Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?' And, without any intention on her part to do so, or of the Minister to have it done, she solemnly answers, 'I renounce them all.'"

About this time the Rev. Spencer L. Finney, pastor of a Presbyterian Church in New York, had sought and found the blessing of perfect love. Brother Mackey went often to hear him, taking with him a young saint,—Andrew Wreath, who has since closed his earthly

career with great joy. Brother Mackey was greatly helped by this faithful minister's preaching, and was often led to wonder, when sitting under his close, clear presentation of the truth as it is in Jesus, how it was, that a Presbyterian minister, though never having taken the same vows upon him, nor having seen a Discipline to guide him, could and did draw the line clearer than the ministers of the M. E. Church, who claim to have been raised up of God "to spread Scriptural holiness through these lands."

From this time forward his church relations with the M. E. Church seemed to be more of a hindrance than a help in the way to heaven. He attended the meetings held at Dr. Palmer's, and many other places in the city of New York, for the promotion of holiness, and he began to see there was a way to holiness, or sanctification, preached and taught, without meeting the Scriptural conditions. True, parties at times would be permitted to testify in these meetings that God had saved them from the love of the world, or from the love of dress and adornment, or from the use of tobacco, and from affiliation with secret societies, but he never heard any such tests put to the seekers of the new school holiness. They were told that all that was needed was only to believe. The cross that crucifies us with Christ is done away with. The seekers are instructed to surrender themselves now, just as they are; no matter how much conformed to the world in appearance. They are taught to believe that they are accepted, and that it is ingratitude in them to dare to think they are not received. At times it will be reported that twenty, or fifty, or a hundred, have been wholly sanctified to God. But

few of those now professing holiness would have got their quarterly tickets for admittance, even as a seeker of pardon, in an old-fashioned love feast! He could not endorse this state of things, and so he reluctantly withdrew from the M. E. Church. He attended the Free Methodist Camp-Meeting at Murray, in Western New York, and was pleased with the plain, sensible looking dress of the women, and the powerful testimonies which he heard of salvation to the uttermost. The preaching was in the demonstration of the Spirit. He saw, as never before, the meaning of the Scripture, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." He resolved to do it. We were present as he gave in his testimony, in the Love Feast, for the first time at Camp-Meeting. The presence of God was with us. Strong men and women fell under the Pentecostal power of God. It was a time of great refreshing.

A few weeks after, he cast his lot in with the little band of pilgrims in New York. Brother Daniel Sinclair received him into the church, at the house of one of the members, in a little room on the corner of Spring and Greenwich streets. From that time the interests of the Free Methodist Church everywhere have laid nearest his heart. No sacrifice has been too great for him to make, when he could hope to promote the prosperity of Zion. We have no desire to laud his doings, but we would stimulate others to like deeds, and encourage those who are groaning under the burdens of the Lord.

Shortly after coming among us he bought a church, in Forty-Eighth street, New York, at his own expense. It

was convenient, though only the basement story was erected. Knowing the Susquehanna Conference had grown so large that it was difficult to find places where the Societies were prepared to entertain the members, he requested the Conference to meet in New York, and he would meet all the necessary expenses of entertaining them. He bought bedding, and had tents pitched outside of the building, in which to cook. He hired the best colored cooks, had a horse and wagon to go to market daily for fresh supplies, and had everything move as regularly as in the best ordered hotel. The glory and power of God were displayed all through that Conference, especially at Love Feast on Sabbath morning. Every reader of this article that was present, will ever remember it as a time of the presence of Israel's God with his people. Scores of men, from all parts of the house, arose from their seats, and rushed into each others' arms. Not our people only, but ministers and members of many different denominations, could have been seen hanging on the necks of each other, weeping for joy. Some were laughing, and shouting, and praising God. The whole congregation seemed to be on their feet, for a length of time, and all felt it was the blessed harmony of the Holy Ghost.

In course of time it was seen that the little band of pilgrims in New York would not be able, nor feel free to finish the church in the style called for in the sale of the lot to the first parties owning it. Though there was no Board of Trustees, neither had one dollar been paid on the building by the Society, Brother Mackey would not sell without the consent of the people. He was offered about seven thousand seven hundred dol-

lars more than he gave for it. He proposed to make a donation of this sum, and promised to further help in the erection of a house which the Society would be able to control. The above amount he increased to about ten thousand dollars; and, with this as a nucleus, they bought ground and built.

Before this undertaking was finished, he moved to Brooklyn. He went around to different fashionable churches, heard popular preachers, and was solicited to join; but said, "No, I have found a better way." Hungry for the bread of life, he determined to hire a large hall, in a central location in Brooklyn, for meetings. Like all of his convictions, this was immediately worked out. Oh, what failures we have known by delays at such times! God help his people to spend and be spent in the work of building up Christ's kingdom! He sent for myself and wife. The hall was dedicated, and so the work was opened in Brooklyn. He is among those who think that sanctified women are among the best helps in the work of God. The meetings were well attended, and soon many were found willing to help on the cause.

There are many cities where the saints of God have not a place to assemble to worship God in the simplicity of the Spirit. In every denomination there are some who are secretly crying unto God for deliverance from the pomp of pride, and worldliness, and formalism, which is apparently fast devouring what spiritual life remains in the church. If men had the courage to act up to their convictions, in the use of their means, there would be hundreds of places opened up where the faithful servants of Christ would be free to declare the whole counsel of God.

In looking for a suitable edifice in

which to carry on this new enterprise, he was directed to the property at present occupied. He bought the church and parsonage for nineteen thousand dollars. Brother Mackey subscribed five hundred dollars a year for the support of a preacher, furnished the parsonage, hired a sexton at two hundred dollars a year, paid the bills for coal, gas and repairs. The Rev. Wm. Selby labored there with zeal and efficiency, and died at his post. The Brooklyn congregation is now strong. They design to build, leaving Brother Mackey free to begin a new work in another locality. The work has already extended to Eastern Long Island.

Brother Mackey is a man who feels it to be his duty to stand by the truth, wherever proclaimed with fidelity. A Dutch Reformed Pastor experienced the blessing of holiness. His Church, in consequence of his plain dealing, refused to support him. Brother Mackey paid over four thousand dollars to enable this man of God to go on and proclaim the truth in its purity. Another enterprise in which he is deeply enlisted, is the work at the Colored Home. An insurance agent, hoping to reach him in this way, inquired of his pastor, who his special friends were. "You will find them," said he, "in the poor-houses, and at the Colored Home." In this Colored Home he has held meetings every Wednesday for eight years, generally preaching. Sister Jane Dunning has zealously assisted him at the Home. Hundreds have been converted; and many of these aged, colored pilgrims have here passed away in holy triumph. Greater victories over death have rarely been witnessed than have here been seen. Many of the sick and dying have been made glad by his kind words

and heart-felt attentions. They are also comforted in view of death, with the thought that his care does not end with life. He has bought a beautiful plot of ground in Greenwood cemetery, where already about fifty of these colored saints have been buried. When one of the old saints dies, he sends an undertaker and hearse for their remains, and frequently himself preaches the funeral sermon.

Since joining the F. M. Church, he has been elected each year delegate to the Annual Conference. He has also been a lay delegate to both of the General Conferences held since that time. Each year he has been on the Stationing Committee. He has been an active Trustee, from the commencement, of Chili Seminary. In time of financial difficulty with the Free Methodist paper, he shouldered the burden, and became its editor and publisher, giving general satisfaction, and sending forth a religious paper that was felt by its cotemporaries.

The daily increase of care coming on him by five or six other publications, caused him to give it up with reluctance.

God never calls men to incur obligations that dry up the streams of benevolence. Is there not many an Ananias who is keeping back part of the price, and wondering why his soul is so dry and famishing? If you would eat of the bread of life, you must do the work of God. To grieve over the superficial religion of the day, and go no farther, will not help the matter. To find fault is easy. It involves neither labor nor expense. But to clear away the rubbish, and build up the temple of the Lord, requires toil and sacrifice. WHO, THEN, WILL CONSECRATE HIS SERVICE THIS DAY TO THE LORD?

sentative of the people, and therefore, in perfect consistency with his justice and grace, he impresses the heart and conscience with a view of the blood for its relief under disquiet. This is an act of God, and is of great importance to fill the soul with joy and peace in believing: see Rom. iii. 21-27. He is our righteousness, and this is the righteousness which the apostle Paul desired above all things to have; which is by faith, and not of works.—Phil. iii. 9. The righteousness with which Infinite Justice is well pleased, which the true believer carries with him out of time into eternity, and appears in before the throne of God.—Rev. xix. 8, Ps. cxxxii. 9.

2. The sinner can hear all this, see it and believe it; but he does not feel. He is unmoved; he owns he is a sinner, but he rests easy, he is dead in trespasses and in sins, until the Holy Ghost, the Spirit from God, moves upon him. This is the drawing of the Father. Christ says, "No man cometh unto me except the Father draw him."—John vi. 44. "Without me ye can do nothing."—John xv. 5. "The Spirit helpeth our infirmities."—Rom. viii. 26. This is the Reprover of the world; the Light that lighteth all men that come into the world,—John i. 9,—to give the sinner a feeling sense of his condition and his need. This is called being pricked in the heart, Acts ii. 37. Again, saith the Lord, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness."—Zach. xii. 10. Thus God pours of his Spirit upon all flesh, to move them to repentance. This is God's work, and it is marvellous in our sight, Ps. cxviii. 23. In all this we behold the goodness of God toward the poor sinner, that he might be saved.

3. There is an act of ours, too, necessary to the real saving application of the blood of Christ to our souls. We must work out, while God works in,—

Phil. ii. 12, 13. When God's Spirit convicts, then is our time to repent and believe. God will neither repent nor believe for us; we will have to do this on our part. Unless this is attended to by us, we are not saved. Then it is for us to hear when God calls, obey when he commands, run when he invites. When God moves upon our souls, this is the day of salvation and accepted time for us.—2 Cor. vi. 2. When Felix trembled he might have repented, but he did not, Acts xxiv. 25, neither did Agrippa. But the three thousand, at the day of Pentecost, repented and believed and were saved, and so was Saul and the jailors.—Acts xvi. 33. These all received the gift of the Holy Ghost, Acts iv. 33, and xiii. 52, and were born of the Spirit.—John i. 13 and iii. 6. Such are the children of God; they have passed from death unto life, and are in Christ Jesus, and are new creatures. Old things have passed away, all things are new.—2 Cor. v. 17.—They have put on the new man, which, after God, is created in righteousness and true holiness, Eph. iv. 24, and are made to sit together in heavenly places.—Eph. ii. 6.

To obtain this blessing of the benefit of Christ's sufferings, we must part with every thing that will divide our affection from Christ. The love of the world: If any man love the world, the love of the Father is not in him.—1 John ii. 15. The lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but of the world.—1 John ii. 16. Any habilitment that has not for its object the comfort of the body, or convenience, but with *figures* to them of expense, merely to make a show before the world, or, as Christ says, "They do these things to be seen of men:" this is wicked. Therefore God said, "Therefore now put off thy ornaments from thee, that I may know what to do unto thee."—Exodus xxxiii. 5. Did God object to ornaments then? Surely he will now. Then, if we would be partakers of the sufferings of Christ, 1 Peter iv. 13, and of the Holy Ghost, Heb. vi. 4, and his holiness, Heb. xii.



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10, and of his divine nature, 2 Peter i. 4, we must comply with his Divine Law. "Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls." Hence we see that God requires a full and active consecration of soul and body to him and his cause.—Rom. xii. 1. We are also to hate our own life.—Luke xiv. 26, Job xlii. 6. Therefore it is called a strait gate and narrow way, Matt. vii. 14. Therefore extras will all have to be laid off, in order to get through into the kingdom. Hence the soul that is not willing to lay off these ornaments, forbidden in the Bible, will not get through the strait gate.—1 Tim. ii. 9, 1 Peter iii. 3, Isa. iii. 18. But those persons that are willing to give up all for the riches of the sufferings of Christ, and by love to and faith in him do glory in his cross, the world is crucified unto them, and they unto the world, Gal. vi. 14, and their life is hid with Christ in God.—Col. iii. 3. These persons do know for themselves what is meant by being filled with the *fulness* of God.—Eph. iii. 19. To be filled with this fulness will leave no room for sin.—1 John iii. 9. God is all, and through all, and in them all.—Eph. iv. 6. They walk in the Spirit, and the Law of the Spirit has made them free from the law of sin and death, Rom. viii. 12, and by this Spirit they do mortify the deeds of the body, Rom. viii. 13, and have come out from the world, and the Lord has received them, 2 Cor. vi. 17, and given into their hearts his Spirit, whereby they cry, Abba, Father.—Rom. viii. 15. This is a work in the soul, an inside work. "The anointing which ye have received of him, abideth in you."—1 John ii. 27. "It is Christ, the hope of glory in them."—Col. i. 27. Such persons have the witness in themselves, 1 John v. 10, and do know that they have eternal life.—1 John v. 13.

The witness of the Spirit is that by which we may know that we have passed from death unto life, and are justified, our sins pardoned, and we accepted with God; and the life we now live, we

live by faith of the Son of God.—Gal. ii. 20. The witness of the Spirit is a great witness. It is the moving, breathing, stirring up, and secret declaring unto our spirits of our right of sonship, our being children, heirs of God, and joint heirs with Christ.—Rom. viii. 17. It may be called great in respect to its Author, its power, and effects. If the subjects of it are tempted, tried, persecuted, and charged mistakenly with being hypocrites, they can herein rejoice and say with Job, "Also now behold my witness is in Heaven, and my record is on high.—Job xvi. 19. This witness may be where there is no particular portion of the word applied. It is applied, sometimes, in a more secret way, though never contrary to the word. It is always consistent with the Gospel of Christ, which is the evidence of its veracity, as it is the pure word of God, revealed by him, indited by his Spirit, and handed down to us by holy men of God. But the former has the pre-eminence, as, says the apostle, "If we receive the witness of men: the witness of God is greater."—1 John v. 9. "He that believeth hath the witness in himself." The person that has this witness knows it to be true, and exceeding great, for there is no witness like the witness of the Spirit of God. It gives light and power.

The witness of the Spirit is a peaceable witness. It quiets and silences all the rough and surging waves that before appeared on the soul. It comes not empty-handed, neither does it deal in a scanty way; his Spirit is not given by measure.—John iii. 34. Of his fulness have we received, grace for grace.—John i. 16. These consolations are not small.—Job xv. 11. Why it is so is because it is conveyed by Christ, as a gift from Heaven, and is a well of water in them, springing up into everlasting life.—John iv. 14. It is sprinkled upon their conscience, Heb. x. 22, it refreshes them, it is a sure blessing, it lays them in the arms of everlasting love.—Jer. xxxi. 3. They can say, "His left hand is under my head, and his right hand doth embrace me."—Cant. ii. 6. O, joyful state of perfect love.—1 John iv. 18.

It is a perfect witness. This is a sufficient and nervous argument, containing a solid foundation, where a believer may rely; as Moses declares in his song. "He is the Rock, his work is perfect," Deut. xxxii. 4: and with Paul, "God is my witness, whom I serve with my spirit in the gospel.—Rom. ii. 9, and Daniel v. 12.

It is a spirit of understanding. Faith receives the witness as a gift of God; handles it, and is enabled to use it, for its service, rejoices in it, and is entertained with the peace, and power that is given with it. For, "As many as received him, to them gave he power to become the sons of God."

Faith eyes the witness, as an earnest of the heavenly inheritance, as the fruit of that love which is the foundation of all joy and expectation; of that rest that is prepared for the faithful.—Heb. iv. 9. "For it does not yet appear what we shall be, but we know that when Christ shall appear, we shall be like him, for we shall see him as he is."—1 John iii. 2. This knowledge is alone had by the Spirit of God. "The things of God knoweth no man, but the Spirit of God. But God hath revealed them unto us by his Spirit, for the Spirit searches all things, yea, the deep things of God." "Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God."—1 Cor. ii. 10, 12.

Faith holds the Lord to the witness. Its genuine language is, (as I have found it in my soul) "Though he slay me, yet will I trust in him."—Job xiii. 15. This it is our power to do. Sometimes, under sharp trials, plead what God has promised, as Jacob did; "And thou saidst, I will surely do thee good."—Gen. xxxii. 12. And like the spouse, "I held him and would not let him go."—Cant. iii. 4. Faith resteth on this, it is the witness of him that cannot lie; and, in full assurance of faith, draweth near to God.—Heb. x. 22. By this witness, (which is the Holy Ghost,) they are sealed.—Eph. i. 13, and 2 Cor. i. 21, 22. The image of Christ is im-

pressed on them.—2 Cor. iii. 18, and Gal. vi. 17. God hath anointed them and established them, and given the earnest of the Spirit into their hearts. By this they do know that, "If their earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands, eternal in the Heavens." Having this testimony in their hearts, they can rejoice in the hope of the glory of God, which shall be made known unto them at the revelation of Jesus Christ.—1 Peter v. 4.

The above may be called a high standard of Christianity; but it is the standard that the Bible has set up, and unless we come up to God's standard we cannot be fit subjects for glory: you may call it sanctification, holiness, perfection. It is what God demands of us. We must die to the world before we can live in God. Amen.

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### COMPROMISING.

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BY EMMA J. SELLEW.

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The church and the world are diametrically opposed. Their avowed principles are antagonistic one with the other, and any effort that has ever been made to unite them has resulted in the degeneracy or downfall of the church.

The history of the past warns us against the danger of compromising with the world. On its pages are recorded many defeats and losses sustained by the church, through a yielding of its principles to conciliate worldlings. Yet it seems as if professed Christians were slow to learn the lesson, and at the present day, instead of keeping the line of demarkation between the children of God and the devil distinct, they are making an effort to appear as much like the world as possible, and in any way retain the form of godliness. A great many, who dare not entirely go back into the world, will yet follow its maxims and fashions, seemingly more desirous of the praise of men than of the approving smile of God. Many are influenced by sneers and ridicule to renounce their religious principles.

They cannot bear that the finger of scorn should be pointed at them. The curling lip of the conceited worldling will often have its desired effect; and when it is asserted that the plain truths of God's word are narrow and bigoted, to be believed only by the foolish and ignorant, they begin to feel ashamed of the gospel of Christ. Soon they wish the narrow way was broader, and the conditions of salvation more liberal. They begin to cultivate that charity, falsely so called, which excuses not only the sins of others, but also their own violation of God's commands; and soon they are back in Egypt, feeding upon the leeks and onions.

There has been much complaint made of late in regard to uninteresting prayer-meetings, and the brains of many have been to work to invent some way of carrying on the meetings, so that they may not be so monotonous and tedious. But the only way a prayer-meeting can be what it should be, is to have God in it. But the Holy Ghost cannot work through unworthy instruments, and until church members get the pure and undefiled religion, and come out from the world and are separate, there will be the same lack in church gatherings. God will not bless the prayers of those who compromise with the world. The Holy Spirit will attend the words only of the pure and undefiled.

Any one who will may see what mischief this compromising is working every day. How many once efficient laborers in God's vineyard, are now fruitless! How many, whose words once shot like an arrow to the heart, are now powerless! O, why is it, that so few sinners are saved; that the harvest is so plentiful, and the laborers so few! It is because the members of the church have backslidden, through just a slight deviation from the narrow way. Because so many are shorn of their strength, by refusing to walk in the light in regard to small matters. In every church are those who once knew what it was to have God's blessing resting on them, but now never receive touches of glory—who once experienced the joy un-

terable, but are now lean in their souls. Some who once sang,—

"Let worldly minds the world pursue,  
It has no charms for me,  
Once I admired its trifles too,  
But grace has set me free,"

can now much better sing,—

"Look how we grovel here below,  
Fond of these earthly toys;  
Our souls, how heavily they go,  
To reach eternal joys."

And then the next line comes in very appropriately:—

"In vain we tune our formal songs,"

for worldliness in the church is always accompanied by formality. Often unsaved daughters are the means of a mother's backsliding. They are vain, fond of display, and, in their folly, are mortified at their mother's plainness. So, with arms thrown around her neck, they coax and entreat her not to be quite so peculiar. They would not have her give up her religion, but only want her to dress a little more like other people. It is hard for a mother to feel that her own children are ashamed of her, and it delights her heart to be able to please them. So she is persuaded to have a little more velvet and ribbon on her bonnet, and to put on a simple overskirt, then there is some plain trimming for her dress, and so, gradually she changes her appearance until it is deemed satisfactory by the daughters. But how is her soul prospering? She may still cling to her profession, but she has lost her first love. Christian duties, which were once her delight to perform, are now tasks. The closet has lost its attractions, and she now loves the social gathering better than the house of God.

One great device of Satan is to get Christians to please their friends by compromising, with the hope of thus winning them to Christ. But the world will never be converted by our coming down to it, but we must draw it to us by the attractions of the Saviour of mankind. God make us all uncompromising Christians! *Stand fast in the faith. Be strong. Quit you like men. Have faith in God.*

## ALARM.

BY PROF. CLARK JONES.

This is a word that is used only in times of danger, or in speaking of danger. We shall endeavor to show that it should be used at present, in both these significations; and that with all the force of application that it possesses.

It is customary, in times of danger, to give expression to our feelings of alarm, in proportion to the interests which are in peril. When a child is about to fall from some elevation, the mother sounds the *alarm*, or takes measures to rescue her beloved. We say this is but *natural*, the result of an impulse of *maternal affection*. Suppose a man to be standing upon the pinnacle of some lofty building, and we should see his foothold insensibly failing him, would not a shudder pass over our whole being, as we would unconsciously sound the alarm? This would not shock the most susceptible ear of the most highly refined lady of our most fashionable churches, under any circumstances. O, that God would show *professors* the application! How many children of praying mothers, so-called at least, are falling from a state of innocency, into the fearful vortex of sin, and yet they never sound the *alarm*. True, they may say sin is wrong, but this is said in such a heartless way as to carry no conviction home to the heart. If we would reach hearts, we must have hearts. How few mothers tarry at the cross TILL the answer comes, *Thy prayer is heard*. Daniel did this, cannot you, praying mothers? Do not let a foolish, sickly, sentimental love answer the place of that deep, solid, unfathomable, pious, holy love, which moves the heart to groans, and sighs, and tears, while tarrying at the throne, and which manifests itself in pleadings that will alarm the tender heart, causing a speedy forsaking of sin. Do not say this cannot be done, for it can if you are right. O, that I could alarm parents in view of their responsibility! The Bible says, "Train up a child in the way it should go."

Again, how many are standing upon the pinnacle of sin, and their feet are sliding, and will fatally slide in due time, unless successfully warned; and the slip will not result in natural death merely, but in *eternal ruin*. Do you see the need of *alarm*, poor traveler to the untried world? The Lord help you to feel it! Then, there are many, whose feet are not yet sliding into everlasting destruction, but they are sliding into formality, and self-righteousness, and self-satisfaction, and worldly-conformity, so as to take up with a *mere form*, far less safe than the heart-searching convictions; or perhaps they are resting upon their deeds of charity, or the number or length of their prayers and fastings; or, it may be they are very kind-hearted and merciful, but all of these are but filthy rags, unless the Spirit be in them. Lastly, their conformity leads them to dress a little like the worldly, just a little, says the enemy and the carnal heart. O, fatal delusion! O, ye betrayers of Christ! it is time for you to repent—like Peter of old, or you will soon be in the state that Judas was in when he had sold the Saviour. It is not an *easy* matter to re-purchase Him when once He has been sold.

And again, there are some, a solemn fact! who once stood upon the watch-towers, and, as they beheld the danger a little way off, raised the alarm, but who are now engaged in secular affairs, scarcely ever stepping behind the sacred desk, (and well they might take this course, in view of the way their feet have slidden from the right way). Not Babylon the Great is fallen, but alas! a soul; an immortal spirit has descended from a life of purity and power, to one of weakness, impotency, and ease in Zion. O! that I could thunder the word ALARM in the ears of some of our western men, who have once carried the glad tidings of salvation through this state! We'll would it be for such men, could they hear the Spirit pressing this message home upon their hearts, "Where art thou?" O, retired, formal, proud, vain and foolish, fallen minister! Stop and ask yourself, Where am I?

Do you not see your sad state? Have you forgotten whence you have fallen? You western men, who have forsaken the plain, humble, self-denying way, can you not yet repent? O, the sweet counsel we once took together! Do you not feel the importance of sitting in dust and ashes, and crying mightily to God to have mercy upon you? Remember the forsaken cross. O, remember the rejected Saviour! Can you not, at times, see him in the hall of judgment, while you stand afar off? Do you not see him reviled and defamed anew, in consequence of your want of fidelity to him? Do you not see him, bleeding at every pore by reason of wounds which you have inflicted? O, that you could hear Him say, "Father, forgive them!" But *you know* what you are doing, and does not this cause you to feel a little of the sufferings of the lost, as you consider at how low a price you are selling Christ? Think of the various places where you have gazed upon lost men, and have endeavored to persuade them to be reconciled to God. O, how they will gaze upon you at the judgment, if you are among the lost! Are you not standing upon a pinnacle about to fall forever? Do not your souls say, Take warning? Let the *alarm* reach you in time for rescue.

I remember a gentleman was once looking over a vast precipice, and, as he espied a beautiful flower some little distance below, he thought to secure it as a trophy, and, upon putting forth the necessary effort to secure it, he felt the bank begin to give way, when the alarm was sent through his whole being by his own self-consciousness; and he did all in his power to heed the admonition. But remember, fallen minister, you are lying upon the brink of everlasting woe. Will you take warning, and heed the alarm, so as not to be a castaway? So farewell!

But again, there are others, who are yet upon the field of action, whose arms seem to be paralyzed in view of the fact that they are compromising the truth. These have witnessed the fall of others, and have, perhaps, become

discouraged, and are now prophesying rather smooth things; and the result is, the glory is departing from us as a people; and, beside this, there are numbers flocking in who once despised our plain course. Are not such doing more harm than those who have left the field of conflict altogether? I appeal to you, who once groaned, and wept, and prayed, and boldly attacked the great sins of the age, (you ought to know who you are) is this course more satisfactory than the former was? O, how like a trumpet of seven thunders did your message break upon my ears a few years since! I cannot feel that power in your prayers and exhortations now. Am I at fault in this matter? God now leads me in a way that causes me to fast, and pray, and groan, that help may come out of Zion. O, that the power that shook Sinai, might shake your dangerous foundations! No longer talk of love, to the exclusion of that stern, strong claim of Justice; for she will make her demand upon you as those who have robbed her of her due, in view of buried talents, if you do. Zion is bleeding at many a pore, in consequence of your position, and you are treading upon enchanted ground, and it is high time for you to shake yourselves.

I was once in a city, and in the dead hours of the night I awoke by reason of the cry of fire, uttered by men who were running with all their powers through the streets, in order to sound the alarm in the ears of a vast multitude of persons; and, as they heard the cry, they arose and rushed to the place of danger, and, as the fire spread with all the force of a mighty torrent, men would run into buildings and carry out valuables, to rescue them from danger. And, as the fire fell in showers on every side, men and women did not talk about being careful, but they would seize things with an earnest spirit. The city seemed full of cries and tumult, while frenzy and despondency prevailed. If such paltry interests produce such expressions of feeling, need men who have felt the power of the flames of the sec-

end death caution souls to be careful about giving free utterance to their anguish, lest some timid, sickly soul may be annoyed? May the Lord call to the remembrance of such men their former experience, and help them to sound the alarm as never before. As the battle increases in fury, bold men nerve themselves up to more determined action, till, at times, they seem desperate.

Not only is the ministry failing, but how many, who once had a glowing experience, even among the laity, are now dreaming of better days to come. Good days come when we repent and do our first works over, and they will not come till then. Harvest never comes to such as sow not, and so experience will not, unless you do what God has commanded. Have you seen the power of the Lord manifested in the conviction and conversion of sinners? Do you see like results now? How weak, and faint are most of our so-called converts. God has not changed, but the difficulty lies in the fact that our fathers and mothers in Israel have mostly abandoned the good old paths, and, as a consequence, we have a class of mongrel converts. The offspring naturally partakes largely of the parent stock. Healthy trees produce fine fruit: so a healthy church, which is a holy one, produces strong converts. The Lord help the church to see herself, and her responsibility! As a result of this great spiritual decline, our discipline is not enforced, and now it is quite an easy matter for proud, vain professors of other denominations to share with us the *should* be blessing of the sacramental board; and our class-meetings are very much like conference and prayer meetings, instead of being heart-searching and soul-reviving times.

Lastly, all these things are a source of great alarm, when viewed in relation to the future. Causes must produce effects. The position Luther took shook the power of the Papal throne, and it has not yet recovered from the shock. Wesley's course has wrought wonderful changes in the Christian Church, and so will our course largely mould the

destiny of thousands of souls, in generations to come. May the Lord sound the *alarm* from east to west, so loud as to cause rejoicing in Heaven, and consternation in hell and among wicked men.

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## WHO ARE CHRISTIANS?

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BY HANNAH PELTON.

The word "Christian," embraces a large and extended denominational belief. God is the originator of the name, as well as of the grace and holiness implied and required therein. To this question the answer would seem to be, when applied individually, a person who is Christ-like; one in whom the Spirit of the Saviour dwells, whom God recognizes as an heir of *eternal life*. Collectively, those are called Christians, who profess to be the disciples of Christ, who have an intellectual belief in all they read of him in the Scriptures. Many also believe in his Spiritual life: of which they may become partakers. But some, evidently, do not possess it. The Saviour says, "By their fruits ye shall know them."

The Christian element, in different individuals, varies. In some it is almost imperceptible, in others it is found in its depth and power; as in the early Christians, who were men full of the Holy Ghost.

This endowment of power is as essential now, as then; as the heart is just as carnal. Then it was necessary, that the new law of light and life might be established, and that men might be convinced of the establishment of the New Covenant—the old being done away. That it is as imperative on the people now as ever, is evident; as we are admonished that, "In the last days perilous times shall come; For men shall be lovers of their own selves, . . . lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. iii. 1-5.

This brings the professed Christian Church into two classes—those who

possess the life and Spirit of God, and those who have the form without the power. It is an appalling truth, and yet it is evident, that the great majority of professedly Christian people, who are dreaming of heaven, have a "form of godliness," but are dead and lifeless, having no power: satisfied with the shadow without the substance.

How the child of God loves to read the history of the Christian Church, of the apostolic foundation! What examples of earnestness, of untiring diligence, actuated and moved by the Holy Ghost? "These that have turned the world upside down, are come hither also." It might be suggested that there is no analogy, and therefore no comparisons should be drawn between the present time and the apostolic. In one sense that may be so; but we know God has not changed, and he is as willing to bestow his Spirit now as ever; and Satan is as vigilant for the souls of men as when he said to Eve, "*Thou shalt not die.*" So now he says, "Satisfy yourselves with the pleasures of life; gratify your pride, and self, and love of pleasure, at least in a moderate degree, for surely *thou shalt not die.*" This assurance he will as positively impress on the minds of the lovers of this world, as he did on the sinless heart of Eve. From the Atlantic to the Pacific are those recognized as Shepherds of the Sheep, who never lift the warning voice against this most subtle art of Satan. One reason is, that many of them are themselves lovers of pleasure. "Said a deacon, with great satisfaction; Our minister believes in amusements."

"We enter the sanctuary, so called. One who has the light of life, sees at once the hateful monsters, pride and idolatry, conspicuously prominent. It is seen in the satisfaction that is felt in an able, highly educated ministry; in the artistic singing, with organ accompaniment; the fashionable attire, and costly array. A discourse of heavenly attractions is given from the words, "And there shall be no more sea." The quartette sing:

"Who are these in bright array?"

with an effect that would seem to bring

the white-robed throng in view. Under this sentimental influence the proud, the arrogant, the covetous, the unthankful, unholy, high-minded, lovers of pleasures more than lovers of God, can, with stately steppings, retire, with carnality undisturbed and fostered. Even the atheist, who hates the pure truths of the Bible, who, with great satisfaction, predicts the time when churches will be a thing of the past, can enjoy the intellectual entertainment, and smile at the deluded sentimentalism of the Christian people.

From this class of people—lovers of pleasure—originate the great entertainments, that occasionally absorb, for weeks, the minds of the most prominent of the church membership. Churches or choirs, when wishing to raise funds, resort to varied schemes of worldly pleasure for this purpose.

O, ye professed disciples of Christ, if ye will not take knowledge of the *godly* of the present time, whom you think deluded and fanatic, take, for example, Paul, Barnabas, Stephen, Silas, and many others, all through the Christian dispensation, men baptized with the Holy Ghost. With one accord assemble yourselves, and, instead of weeks of arduous labors of planning and adorning, in a way gratifying to Satan, prepare your hearts for the coming of God's Spirit. In this way, sin will receive a check, and the pure doctrine of Christ be promoted. Under the pleasure scheme, much money will be raised, but Satan's kingdom exults with fiendish delight, while Christ is trampled under foot.

These "lovers of pleasures," though found in the church, have not the Spirit of Christ. Many have never been converted, so that they became new creatures. They cannot say, "Old things things are passed away, behold all things are become new."—2 Cor. v. 17. They have not the least idea of what is implied in the words, *Follow me.*

A revival was held in a certain church, and thought to be a great success. Thirty young converts were added: but, in a few weeks, the fruits of the converted



were of that character, that some of the membership confessed it to be a "sham revival."

Many lose their "first love." Something must fill the void, so the world is taken. Such are in great darkness, but know it not. They walk, not knowing whither they go. They are "lovers of pleasure, more than lovers of God; having a form of godliness, but denying the power thereof." God says, From such turn away;—give no countenance or encouragement to such a Christianity—rebuke and disclose its hypocrisy. We read: "For many walk, of whom I have told you often, and now tell you, even weeping, that *they are* the enemies of the cross of Christ—who mind earthly things"—Phil. xviii. 19. Mark the words, it is the *Cross* they are enemies to—the *being not of this world*, not the holy life he led, and which they love to read, and talk, and sing about. Many professed disciples "mind earthly things."

That the Christian Church do much good, in various ways, is admitted. But, to a great extent, they fail, by teachings and example, to exemplify a holy life, walking with God in righteousness and true holiness. Let us not be given to foolish talking nor jesting, and have no fellowship with the unfruitful works of darkness; but rather reprove them.—Eph. v. 4–11. "Christ loved the Church, and gave himself for it, 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. 27.

Sluggard, art thou asleep still? art thou resolved to sleep the sleep of death? Will neither tidings from heaven nor hell awake thee? Wilt thou say still, "Yet a little sleep, a little slumber, a little folding of the arms to sleep?"—*Bunyan*.

I say again, if sin be so dreadful a thing as to break the heart of the Son of God, how shall a poor, wretched impenitent, damned sinner wrestle with the wrath of God?

## OUR PILGRIMAGE.

BY HATTIE A. WARNER REQUA.

We may not wait—the sun is sinking low  
Beneath the crimson of the western skies;  
This is no time for laggard steps and slow,  
For backward 'glancing, and repining  
sighs.

We may not wait—earth's viands richly  
spread,

We eat, with bitter herbs and staff in  
hand,  
And, thro' the mist, by heavenly Guidance  
led,

Must hasten forward to the holy land.

Behind us gleam the liquid, crystal wave,  
And verdant fields—We hasten gladly  
on;

Around us lie, alas! unnumbered graves,  
*Our dead*,—We leave them till the night  
be gone.

Before us desert lands, perchance out-  
spread,

Yonder the foe, and there the surging sea;  
What matter?—Lo! the flaming light  
ahead,

The Voice that whispers, "Rise and fol-  
low me."

Haste, *haste*, the shining pillar *homeward*  
*glides*,

The blessed land, our Canaan, lies before,  
No proud oppressor there our grief derides,  
And Egypt-shackles can afflict no more.

Haste, haste, beside the river gleaming on,  
Where ends our pilgrimage, and toils,  
and tears,

A light breaks, brighter than the noon day  
sun,

And, in its folds, what glittering dome  
appears?

Lo! 'tis the city where Messiah reigns,  
The mansion built for pilgrims; *Rest*  
*and home!*

Oh, joy! Oh, rapture! *what eternal gains!*  
For loss, *how trifling*, in the land of  
doom.

Joy! joy! Behold! the pearly gates un-  
close,

Haste, haste, who fears the breaking  
billows more?

Beyond, beyond—Oh, evermore repose!  
Light, life immortal, on that sun-bright  
shore.

## A SHORT SERMON.

BY G. A. MILLER.

"Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed."—1 Cor., xv. 51.

To the friends of Jesus, this will be a blessed change;—greater than the man feels who has been a long time away from his home, and returns;—greater than the sick man feels, when he gets off the bed of pain, and can ride out and see the beautiful fields. The old, feeble man will be changed—so that he shall then have a new body—young, active and strong. The little child—crushed by sickness and death, will be changed, so that it will never again say, "I am sick." That poor, helpless one, who could not walk a step, and who for a long, long time never saw a day of health, shall be changed, and will leap like a hart, and shout for joy. That little blind child, who never saw its mother's face, or the bright flowers of the garden, or the smiles of the father, or the forms of brothers and sisters: will be changed, and will see all that is lovely and beautiful in God's new creation. That little mute one, who never heard the voice of love, nor the sweet sound of music: will be changed, and will hear the songs of angels, and the songs of saints in heaven, even for ever. Sometimes here we see great changes take place in wonderful ways; from the knife and the saw of the surgeon, come health and joy. Who would think, that from the cold, dark grave, God could raise up new bodies, bright as angels, and beautiful as the rainbow? In the bottom of the pond, far down in the deep mud, is buried a small root. Who would think, that from that dark, disagreeable place, God could make the lily grow, till it rests on the top of the waters, unfolding its white leaves. It looks up into the heavens, one of the whitest, sweetest things that ever grew.

They laid Christ's body—torn by the crown of thorns, pierced by the nails and the spear—all bloody, and cold, and dead, in the tomb. But he was changed

—and how glorious was he, when he showed himself to Saul of Tarsus, and to John, his beloved disciple, on the Isle of Patmos! They laid Stephen's body, all bruised and mangled with stones, in the grave; but he will come from that grave in brightness and glory. They buried John the Baptist, with his head cut off by the wicked ones; but he, too, will come from that grave with a crown of life on his head. A poor rag-picker takes a short stick in his hand and goes into the dirty gutters of the streets, in the cities, and picks up little bits of rags and paper. These he puts into his dirty bag: but these are washed and made over, and come out the pure, white sheet of paper—beautiful enough to have a queen write upon it.

Then, dear friends, who can doubt that God can take these poor bodies of ours, and out of them raise up a new, and better body? Out of the grave he can make something to come forth that will be brighter than the sun for ever. For there is nothing impossible with God. We must all change through life, by sickness—as it withers us as the worm withers the flowers, and by death, which shall change us into corpses, and by Christ when he comes to waken all the dead. O! if we love the Saviour, if we obey him, by shunning what he forbids, and doing what he commands; if we live to please and honor him, we shall be changed, and be like Him, holy, glorious, immortal, and blessed forever. Then, my beloved brethren and sisters, let us be "steadfast, unmovable; always abounding in the work of the Lord. For as much as we know that our labor is not in vain in the Lord."

Dear Christian friends, I have nothing to boast of; for all I am to-day is alone by the grace of God. But I feel assured that if we the strife endure, we shall stand secure amid the throng who surround the throne; and we shall sing praises forever more. O, glory to God it the highest, through Christ our Redeemer! Amen.

Be patient, my brethren.

## REDEMPTION.

BY REV. J. W. REDFIELD.

We are compelled to indorse the doctrine that redemption must cover the entire evil resting on our race, resulting from the fall. And, if we accept Christ as our second Adam, to fill the place of our first progenitor, vested with full power to repair the whole wrong, we must likewise own that doctrine in detail, and its application to the parts of man's interests to be repaired.

To deny power, capability, or design to cover the whole, is to undeify Christ—is to reduce him to a second-rate god, and make him inadequate to meet the exigencies of the case. The term redemption means, the ransom, deliverance, and restoration of a lost or captive being, to a condition equal to that which has been lost. In duration it must reach from Adam to the last man that shall die. In breadth it must cover our moral nature, and our mental faculties; embracing reason, memory, and all else pertaining to a thinking, designing, and independent, yet responsible being. In extent, it must span the tomb, and go down to the utmost limits of the wasteless ages of eternity.

We take all these positions thus far to be granted, and proceed to elaborate the points as to the time and conditions of redemption. To get a fair starting point, we must make the statement, that our progenitor Adam, by one act of disobedience, cut us loose, and set us adrift far from God, the only fountain of life; so that the only life we have, out of and from God, is due to the unspent forces used in our creation; and the result is, death will terminate our career in every sense, except that immortality which would not become extinct, because our powers, primarily given, were never placed under its control. Nor could they be; for any effort on our part to extinguish being, would but add a life-sustaining effort. Try, for example, to cease thinking, and you will only increase power and concentration of thought. The question now is,

how can we get back to the life-giving and life-perpetuating fountain? The chasm that separates us, in our fallen condition, from Deity, is too broad for mortal to cross; our Babel towers are too insignificant to enable us to climb to Heaven. Nor could we bear the approach, for "God is a consuming fire." Nor could God endure us, but must spurn us from his presence. For aught we can see, God has but one possible way to put us in connection with the fountain; and that was to open the communication, by means of His Son, whose right hand of Divinity could be laid on the only true God, and then attach to that a pure, unpolluted humanity, that might touch us and impart to us the quickening principle, from the life-giving fountain. If Christ, then, is to be our Adam, our Redeemer, he must not simply heal, but resuscitate. He takes not Adam's children to mend them, but to make them over, and we become the children of God, being the children of the resurrection. It follows, that if Christ undertakes our cure, only after death has done its work, that each and every part must first suffer death before we are proper subjects of resurrection or redemption. What more natural then, than that Christ should begin to redeem where our ruin began? The beginning, then, is with us, as transgressors, and we must first die to active sin, before we can be brought to spiritual life.

The conditions of this are—that we stop sinning, repent of sin, pray to conquer—deliberately take the cross, the instrument of death, (ceasing to sin does not kill us nor bring us to life,) and confess to the world our want of Christ, and thus a final blow is given to our reasoning, our vain philosophy, and our plans of saving ourselves. We are now dead to active sin, and to the opinions of the enemies of God. The last act of faith in Christ touches the crucified human nature, and instantly life is imparted, guilt is gone, and we are redeemed from the pangs of condemnation, and adopted into the family of God.

But is this all that was lost through Adam, and restored through Christ? I answer, this is not the death caused by Adam. We have thus far spoken only of redemption from the death due to known transgressions. The tendencies of our natures to evil, for which we feel no condemnation, and which we inherited from Adam, still lie masked; and they will struggle for ascendancy. They naturally incline us away from God. Our next work then, is to secure the restoration of the image of God. And here again the death pangs must precede the resurrection of our moral natures. We need only try our remodeling energies in forcing good fruits, hoping to discipline ourselves into harmony with God, to find out that something above the human must be brought to bear, if we succeed. What, then, more appropriate than that we begin, item by item, to starve the wrong tendencies and affections to death; to take them in their order, and make of them all a burnt offering before the Lord? Whatever we have on earth, which causes us to swerve from hearty love and obedience to God, give up, crucify. Resolve to die, rather than furnish a single supply for one passion that diverts from God. And now reach out the shriveled hand of faith and lay hold of Jesus, and we are so restored in our moral tendencies, that we feel that God's will and our wills harmonize. But who will say that a change in our affections, and moral tendencies, back to harmony with God, completes the full restoration to what was lost in the fall? We must have had senses capable of appreciating spiritual things. These have been closed. But the Gospel, on the day of Pentecost, developed capacities, rather than created them. But, as the death blow must precede the restoration, the sufferings preceding the restoration are usually burdens borne in doing the duties devolving upon us.

We may look in this direction for the reasons why even the state of holiness ceases to supply the wants of the soul fully, so that those in that state

lose the freshness of the joys of full salvation. Our nature is ever on the stretch for progress, and how natural that each acquisition should cease to satisfy, when well understood and enjoyed. Each acquisition increases the longing for more. An innate presentiment possesses all minds, that onward and upward is our interminable course. Who does not feel, that to make a limit, however distant in the world to come, to the possible progress of the soul, cripples our energies and depresses our aspirations? Intellect must be redeemed, and then the things of God are open to our comprehension. So must the body first pass to dust before it can be resurrected. The earth, too, shall be consumed, and then shall redemption bring back from its ashes a new world, and Christ shall see of the travail of his soul and be satisfied.

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### HELL AND DAMNATION.

BY ALMIRON SMITH.

The following are some of the Bible texts, which clearly prove that the punishment of wicked men and devils after death, is certain and eternal. They also exhibit the fearful nature of that punishment. If these texts do not prove and illustrate this subject, then it is impossible for human language to do it. If these texts are taken in their literal sense, the punishment must be horrible:—to die eternally, to suffer everlasting burnings, must be torment beyond the power of imagination to conceive. But if the terms used in these texts be figurative, then the punishment must be infinitely greater; in the proportion as real death is worse than imaginary death, or the burn of a real fire is worse than the burn of its shadow. Reader, are you a sinner? You are now in danger of hell; repent, believe in Christ, now, and be saved.

HELL.—“And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.”—Matt. x. 28.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. xxiii. 33.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment."—2 Peter ii. 4.

PUNISHMENT.—"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Peter ii. 9.

"And these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 46.

WRATH.—"But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."—2 Peter ii. 5.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—John iii. 36.

TORMENT.—"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame."—Luke xvi. 24.

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment."—Luke xvi. 28.

"And behold they cried out, saying, What have we to do with Thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"—Matt. viii. 29.

DEATH.—"He that hath an ear; let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."—Rev. ii. 11.

"And death and hell were cast into the lake of fire. This is the second death."—Rev. xx. 14.

WEeping.—"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Matt. viii. 12.

MOURNING.—"And thou mourn at the last, when thy flesh and thy body is consumed."—Prov. v. 11.

DARKNESS.—"These are wells without water, clouds that are carried with a tempest: to whom the mist of darkness is reserved for ever."—2 Peter ii. 17.

"Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."—Jude, 13.

SHAME.—"And many of them that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt."—Daniel xii. 2.

ETERNAL DAMNATION.—"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark iii. 29.

EVERLASTING DESTRUCTION.—"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. i. 9.

FIRE.—"And shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth."—Matt. xiii. 42.

"Wherefore, if thy hand, or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than have two hands or two feet to be cast into everlasting fire."—Matt. xviii. 8.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. xxv. 41.

"Suffering the vengeance of eternal fire."—Jude, 7.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night, forever and ever."—Rev. xx. 10.

The sinner, when his conscience is fallen asleep and grown hard, will lie like the smith's dog at the foot of the anvil, though the fire-sparks fly in his face.

## HOLINESS.

BY REV. E. P. HART.

Be ye holy, for I am holy.—1 Peter i. 16.

The above being an express command, whatever it involves we must have. Let us consider, in the present number, *THE NATURE OF HOLINESS*.

While true holiness characterizes outward acts, it does not consist in the performance of them. An act may be proper and right, abstractly considered; but the motive which prompts to the performance of it, may be sinister and wicked. To salute Christ with, "Hail, Master," and a kiss, certainly was right, if we look only at the outward act. *But he who did this was a devil at heart.* However essential that we do right, the command of the text is: *Be ye holy*. It is, then, a moral state or condition. Not simply that the will is to be in perfect subjection to the will of God, the lowest degree of justifying grace requires this, *but the nature must be in perfect harmony with the nature of God.*

I suppose the primary signification of the word holiness to be, wholeness, completeness, entireness. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—Jas. i. 4.

Light beautifully illustrates this state of moral purity. Light is described as being colorless—still seven primary colors are all found in every ray. During the storm there is a rift in the clouds: the rays of the sun break through upon the drops of water, and the result is a rainbow with its various colors. Whence these colors? They all come from the rays of light. Why are we not always looking out on rainbows? Because these different colors are so completely and perfectly blended, that no one color stands out in undue prominence above another—and we have *pure light*. As the rays of light are reflected and refracted from the drops of water, this harmony is disturbed, and we discover the different colors.

When man was created, every power and propensity of his being was in per-

fect and complete harmony with God; no one propensity stood out in undue prominence above another, and man stood before his Maker pure and holy.

The object of Satan was to break up and destroy the harmony existing between man and his Creator. Transgression was the only thing that could do this: hence the temptation to transgress the command of God. Satan first gained attention. "And when the woman saw the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise,"—the desire stood out in undue prominence, and then followed the act,—*"She took of the fruit thereof and did eat."* This opened the flood-gates of misery, woe, and death.

The only way out of this difficulty, is the way which God proposes to bring us out. How? By restoring us to the same state of moral purity and harmony enjoyed by Adam before the fall. Hence the Redemptive scheme. God has provided an offering of atoning efficacy and merit; and by the atoning efficacy and merit of the blood of Christ, the way is opened and prepared for the incoming of God by His Spirit, who, by His transforming energy, brings every propensity and power of our being into sweet harmony with Himself. But this, of course, pre-supposes that the individual has first, by the exercise of a God-given moral agency, presented himself, with soul and body's powers, a living sacrifice to God, and exercised faith in the atonement of Christ. The result of this is beautifully expressed in one of our hymns:—

"My soul shall then, like Thine,  
Abhor the thing unclean,  
And sanctified by love divine,  
Forever cease from sin."

O, blessed state, to be lost and swallowed up in God! To become partakers of the Divine Nature! The holiness of God consists in all that prevailing principle of love—the essence of the divine nature—which leads Him to consecrate Himself to the highest good of the Universe. The holiness of man consists in that principle of love "shed

abroad in our hearts by the Holy Ghost given unto us" to consecrate, dedicate, and use every power of our being, to the glory of God.

1. Our physical powers. By gaining an understanding of, and by rendering obedience to the laws of our physical being, these are to be kept in the best possible condition, to glorify God. This certainly excludes all gluttony, and all needless self-indulgence. Wesley inquires, "Do you use only that kind and that degree (of food) which is best, both for body and soul?"

2. Intellectual faculties. By proper exercise and development, these are to be kept in the best possible condition to glorify God. For this purpose our time is to be used to the best possible advantage. We complain, perhaps, of want of time for study: usually it is lack of disposition. Wesley inquires, "Do you not loiter away many hours in every week?" Each try himself; no idleness is consistent with growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you received in justification.

3. Moral faculties. These, by constant exercise of the presence of God, by special and frequent baptisms of the Spirit, are to be kept in the best possible condition to glorify God. To this end, reading the Word, meditation, and secret prayer will be attended to. Wesley inquires, "Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere?" *Rest assured, he who prays only before men, prays to be seen of men.* O, how much it means to be holy! Let us examine ourselves.

Afflictions are governed by God, both as to time, number, nature, and measure. In measure, when it shooteth forth, thou wilt debate with it: "He stayeth his rough wind in the day of his east wind." Our times, therefore, and our conditions in these times, are in the hand of God, yea, and so are our souls and bodies, to be kept and preserved from the evil while the rod of God is upon us.—*Bunyan.*

## POWER.

BY J. E. BRISTOL.

Truth, to be effective, must be accompanied with power. Some one has said, "Truth is mighty and must prevail." This may be true in the abstract, but to save men by bringing them to a present acceptance of it for their salvation, power must be imparted, that the truth may awaken their hearts and consciences to a sense of guilt and danger. Till the sinner vividly understands that the "wrath of God abideth on him," he will care but little for the provided shelter. God's word is "sharper than any two edged sword," but is properly so only as God speaks it to the heart by the Holy Ghost. Men speak his words, but unless it be in the demonstration of the Spirit and power of God, it avails but little.

Many take it for granted, that a knowledge of the Word, and a systematic presentation of it, will accomplish its design. Their expectations not realized, they either question the agency employed, and the method used, or doubt the power of the truth itself. An understanding of God's method would lead such to seek power of Him who gave the Word. The question may be asked, "Does God design to empower His word with a present effectiveness?" We answer, yes. It was not enough that the disciples were called to believe in and preach Christ, but they were commanded to "Tarry at Jerusalem till endued with power from on high." The fact of Christ's death and resurrection they could have preached and demonstrated beyond all cavil: but to awaken the people to a sense of their guilt and deep depravity,—which demanded such a sacrifice as an atonement,—and to inspire in them saving faith for their personal salvation, it was necessary some agency be employed more potent than mere human statement. Jesus had said to them, "When the *Spirit of truth* is come, he will guide you into all truth; for he shall not speak of himself." Not only were they to be instructed in the

deep things of God in Christ, but they were to receive power to instruct others, and convince them of sin, of righteousness, and of a judgment to come. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me"—"unto the uttermost parts of the earth." They tarried, and they received the mighty baptism; and such was the effect of the truth spoken, that three thousand were converted in *one* day. Mighty signs and wonders were wrought by them wherever they went. The Holy Ghost fell on the people *while* they talked, and the truth cut its way to the hearts and consciences of all that heard. The same truth exists to day. The same sinful nature governs the people. The Holy Ghost is not dead. "It shall abide with you forever." The power of God is not exhausted. What is it, then, that hinders the *present effectiveness* of God's truth in the hearts of men? Is not the answer found in ourselves? Is it not because of our unbelief? Are we not placing too much dependence on means of our own devising, instead of submitting ourselves to God in the Holy Ghost? Instead of tarrying at Jerusalem, are we not running to and from the sepulcher, forgetting that our Lord is risen, and that the Holy Ghost has come? These are important questions. "How shall we escape, if we neglect so great salivation."

Not only must we receive this power as individuals, but as a Church. Not only must the ministers be "flames of fire," but every believer must carry the well-lighted torch of full salvation. The armies of sin are crowded with immortal spirits, hastening to the regions of woe. Nothing but the mighty power of God will divert them from their sinful career. That power is promised, yea, given. It seeks a channel through which it may operate, for the salvation of a lost world. Reader, are you ready to receive it, and impart the truth it causes you to utter, and the strength it gives you, to save souls and lead them to the "Lamb of God that taketh away the sins of the world?" While the Church,

so called, to-day, in its great apparent zeal for God, miscarries in its many efforts to save a world from sin, by its lack of submission to divine authority, you and I, reader, must "Tarry at Jerusalem." The journey thither and its return will not be a loss, if in faith. But we shall receive power to put many thousands to flight, and tumble the walls of many a proud Jericho. Without it, the blood of souls will be upon us, and the woes pronounced of God will overtake us. O, our God, breathe upon us! Up to Jerusalem, ye saints of the Lord, and then in the Holy Ghost preach and live the truth before all men.

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### GROWING.

BY MRS. E. L. DAILEY.

To-day I was noticing a little plant I have had about four months, and it is not as large as when I got it. As fast as the little leaves creep forth the larger ones die. I suppose it is the want of proper care. I felt weary of waiting for it to shoot forth and show its luxuriant foliage, to repay me for watering it, and said to a friend, It is strange how anything can live, live along and still grow none, unless it be smaller. Instantly this thought struck my mind with force; How many Christians are like this plant. They get where they are watered with the dews of divine grace just often enough to keep them alive; so they do not wholly give up their hope, still they cannot grow, for, like my plant, they go thirsty so long before seeking God's refreshing love, that the old graces presently wither away and die, and they are shorn of that strength that would have enabled them to resist sin and accomplish all their duties. Oh, the love of the blessed Jesus, that has borne with our unfruitfulness with such tender forbearance!

Thus the Holy Spirit enforced an instructive lesson upon my heart, through so simple a thing as a plant. May our own souls be encouraged to seek spiritual refreshings, that we may flourish like the palm tree, and grow like the cedars of Lebanon.



## FREEDOM.

BY HANNAH PELTON.

They shall mount up with wings as eagles.—Isa. xl. 31.

The bird more truly presents to us a life of freedom than any other living creature. Man is not only happy in freedom of thought and action, but he can exult and exceedingly rejoice in a soul-freedom. Being, then, made free from sin. Rom. vi. 18, "Stand fast, therefore, in the liberty wherewith Christ hath made us free."

Of the many who profess religion, there are but few who understand, and know by experience what it is to be spiritually free. We look at the bird, as it swims in the sunbeam: what a range of vision it enjoys, to what it did so short a time before. So it is with one in whose heart dwells the Spirit of God. He lives in the sunshine of God's love. No longer does he see and consider only material things; but the spiritual life, reaching on to eternity, is brought in contact with his enraptured vision.

The frigate bird, which is termed the first and chief of the winged race, is the daring navigator who never furls his sails, unmoved by storm and tempest. For, with the bursting of the storm, he mounts to lofty heights, where he finds tranquillity. The metaphor that he sleeps upon the storm, is cradled on the wind, is no exaggeration.

The soul has her pinions—to God be the praise! It may be brought out of its prison house of sin, and filled with the life of God. It can mount above the storms and tempests of this sin-cursed earth. We need not refer to the many illustrations given in the Bible, nor to the many illustrious saints who have lived for the past two centuries, but the present time has witnesses. One says in much trial and disappointment. "I find a shelter from storms, disappointments, and changes, that in my early experience I did not know anything of."

O, to be daring navigators, ever on

the wing, exploring the lengths, heights and depths of God's boundless love!

With what an independence may the weakest bird regard the strongest; the strongest of quadrupeds—a lion, a tiger, —bound, fastened to the earth. There are those,—giants of power and influence,—they are esteemed the honorable—their lives would seem as one long day of gay pageantry. They go and come, and do as they please. The worldling would exclaim, *they are free*, but what a mistake! The soul in the liberty wherewith God has made us free, Gal. i. 5, sees them fettered and bound to this perishable world, with many bands and strong,—worldly esteem, and honor, pride, reputation, and love of self. They are bands which nothing but the Spirit of God can break asunder. They wander up and down the earth, but their souls are earth-bound and they know it not.

The redeemed soul is the winged bird, the souls not freed from sin are as the creatures of earth.

Whoever cherishes idols in the heart however small, and, as they may think, beneath God's notice, are still bound. They may have a measure of freedom, but it is not that which wings itself into the bosom of the Saviour. "hid in Christ." The Holy Ghost dwells not in the heart where sin is enshrined, it matters not in what form it may be. It is the indwelling of God's Spirit in the heart that constitutes soul freedom.

David prays, "Bring my soul out of prison, that I may praise thy name." What! the soul imprisoned? *Yes, it is.* The great membership of the Christian Church, that should be free, are soul-imprisoned. They are strongly entrenched in the strong walls of consistency, and worldly opinion,—its customs and maxims. Some are afraid of the shouts and hallelujahs of redeemed souls. They don't believe in noise. O, ye imprisoned souls! shut up in your dark, gloomy cells, in which hardly a ray of spiritual life can enter, you little know of the wonderful life of the free soul.

That sunbeam that penetrates your

narrow cell, and which you cherish and think dearer than life, would strive to lead you out into the open, free, boundless world of light, life and truth, a life of holiness. Do you know that only those led by the Spirit of God are free? Do the storms of life come, its afflictions, its trials? Above us there is a region of calm, of sunshine—the freed soul knows where to find it. Does the hurricane sweep over life's pathway,—the world's hate to a godly life—there are lofty heights—praise the Lord!—spread your wings and triumphantly rise above, and sleep upon the storm. Glory to God! Take courage, Christian, your freed soul—cleansed from sin, will put off mortality, and wing its way to the clime, "where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are all passed away."

"Arise, my soul, and stretch thy wing,  
Thy better portion trace."

REUNIONS.—As the holidays approach, many, no doubt, are thinking of family reunions; and those who are disposed to entertain friends, especially the mothers, are thinking of the multitude of little cares which they will have to meet, in order to have everything just as it should be at the proper time. Such being my case, I was to-night thinking of all the endless duties waiting for me, and I felt how pleasant it would seem to be permitted to share in the happiness of the feast, without a thought of preparation or care.

Then I thought of the feast of love to which Jesus bids us come, for all things are now ready. Here we may feast without the care. The Father has taken the preparations all upon himself; and now, as the feast is waiting, there remains for us only to "wash and be clean," and make ourselves ready for it. May we plunge anew into that fountain, open for sin and uncleanness, and then how happy our family reunion in the Father's house of many mansions.  
—Mrs. E. L. Daley.

Love beareth all things.

## WHAT DOES IT MEAN?

BY REV. W. GOULD.

There is an extraordinary stir among the various denominations of professing Christians, which betokens the working of a power, the operation of which must greatly affect the spiritual condition of Christendom, not long hence.

For many years past the churches have exhibited a spectacle, in spiritual things, somewhat analogous to that witnessed in the region of extinct, or partially extinct, volcanoes. The craters, which once vomited forth fire and molten lava, with earthquake accompaniments, have ceased to operate; and, by the chilling influences of the atmosphere, a crust has formed upon them, more or less thick; in many cases extending apparently to their entire depth, and in others to such an extent that the only evidence of the existence of the power once so active within, is a little heat, or a thin curl of smoke, emanating from some crack or fissure. Church organizations of mountainous proportions are all around us, which were once centres of spiritual influence, and divine power, from which the glory of God flamed forth, in the sight of all men, impressing upon their hearts a sense of God and divine things. But spiritual travelers, gazing upon these church summits, have for a long time discerned that they were clad in the snows of moral winter. The thick crust of dead formality has long covered the spiritual craters, once so active, in many cases so completely, that scarce a sign of real spirituality has existed; and in others its presence could only be detected by a warmth of love, in here and there a spot, and an occasional slight outburst of other evidence of hidden power. To be sure much smoke has often been seen rising from these summits, and frequent flashes of fire have been witnessed; but close investigation has shown that man-made bonfires were the cause, and not the operation of the mighty internal powers that once set at naught the puny doings of men.

But of late strange rumblings have been heard among these hills; occasional shakings are felt; and now and then there gleams forth a fire, evidently not of human building. The death-like quiet, which has long brooded among the so called mountains of Zion, is being broken: in occasional spots the thick snows are melting somewhat, and here and there the lava-like crust of dead formalism is cracked through, and some power from within is causing an upheaval. *What does it mean?*

Take careful observation among any denomination of professing Christians, and you will find evidence of a strange stir. The meetings of the Society of Friends, for many years past almost the personification of death, are now often invaded by a *moving Spirit*. A "*Higher life movement*" has for some years past agitated churches, the members of which have dreaded the word *perfection*, employed by Methodists, as though it were Pandora's box. Great commotion exists in the ranks of those who bear the name "Methodist" upon their banners; and elements are powerfully working, that must soon revolutionize their entire body.

During the last year American society was started by an eruption in Ohio, quickly followed by somewhat less powerful outbreaks in other places, which bade fair, for a time, to drink up the rivers of intemperance. From across the ocean comes tidings of a similar state of things. The Primitive Methodists of England, once so vigorous and lively, but who for many years past have been cooling off, and coming down, like other churches, to the world's level, until the title "*Primitive*," as applied to their spirit and practice, has been almost a misnomer, are being stirred vigorously by the discussion of the doctrine of Holiness. Other English and Continental churches are feeling an unusual pressure from within, that compels strange activities. The "*Old Catholic movement*" is stirring the dead and putrid carcass of the Romish Church, and the Papal throne is shaking again.

And now last, but not least, comes

a portentous rumbling from Mount Episcopal. The church of Latimer, Ridley and Cranmer, once gloriously powerful for God, but for a long time past grown so formal, and spiritually cold, as to be almost as completely frozen as the Romish Church, from which it emanated, is beginning also to show signs of the operation of a strange power. An Evangelization Society has been formed within the past year, under the patronage of many of its Bishops and leading men; one principle object of which is to infuse new life into the masses of its communicants, and stir the lethargy of its members into activity. Evangelists are employed, who visit from church to church, holding revival services, in which forms of written prayers are very much abridged or omitted; the preachers throw off the surplice, and come down from their pulpit and dignity, to the level of the people; congregational singing takes the place of organ and choir performances, and revival methods, heretofore never countenanced among Episcopalians, are being employed. The spirit which prompts all this is perhaps best indicated by the following language of Bishop Huntingdon. Alluding to the doings above named, in a public address he says: "I am not possessed by the idea that in every Parish among us the measures here indicated can be profitably employed, or that all Rectors could work with them advantageously and happily. To those, if there be any such, who regard the present religious condition of our congregations as satisfactory, who feel no painful longings for new outpourings of God's Spirit and new manifestations of the power of the righteousness of Christ, I do not expect that they will come with much weight or carry much meaning. BUT MOST OF US, I BELIEVE, WILL NEVER BE SATISFIED AND NEVER REST, UNTIL BY ANY INSTRUMENTS THAT GOD'S WORD AND PROVIDENCE AND SPIRIT HAVE OFFERED TO OUR HANDS, THE FIRES AND WINDS OF NEW PENTECOSTS BURN AND BLOW ALONG THESE FRIGID AND STAGNANT WASTES AROUND US."

Again we ask, *What does it mean?* What do these signs of the times portend? We may not be fully able to interpret, but some things are clearly manifest from these movements.

1. *Modern Christianity does not satisfy its votaries.* The Holy Ghost, who enlighteneth every man, speaks to the conscience more loudly than church voices do; and the true light so shineth in darkness, that there is a spirit of unrest abroad. A deep, general, underlying conviction, "That simple, primitive Christianity," is the thing after all, is beginning anew to disturb the foundations of the temple of formalism; and will ere long, we hope and believe, tumble the whole fabric into hopeless ruin. The yearnings and cravings of immortal natures cannot be gratified with such provisions as are made by modern churches for soul feeding; and the more worldly the means resorted to the more the hearts of men, when moved upon by the breath of the Holy Ghost, will revolt.

2. *God's true church is indestructible.* Amid all the darkness and death which brood over the churches of our times, there is a faithful few—a godly seed—an elect company—who cry and sigh, day and night, because of the desolations of Zion. They are heard. The Lord hearkens to them, and their influence is felt. God bears long with them, but he will avenge them. What though Elijahs do sometimes get discouraged, and wish to die, thinking it of no use to struggle and contend any longer against spiritual idolatry; and, in their partial blindness of mind, think that they are the sole remaining representatives of God's true church; yet, even in our day, there are thousands of reserved ones, who have not bowed down to the Baals which often sit enthroned in "so-called" orthodox high places. These comparatively hidden ones are a powerful leaven, which shall yet permeate the entire mass of Christendom; and just now it is working strongly, and the things of which we have written are the outward indications of its inward operations.

3. *The hearts of men are being pre-*

*pared for the final triumph of the kingdom of Christ.* Grace will conquer. Everything that exalteth itself against the Son of God shall be abased. Truth shall fully triumph, for the mouth of the Lord hath spoken it. "And the knowledge of the Lord shall fill the earth, as the waters cover the sea." Churchianity, formalism, and everything that takes the place of genuine godliness, shall finally crumble and be ground to powder, by the Stone cut out of the mountain without hands. The rumbling of that Stone in its onward roll is plainly heard in the events to which we have referred. These things mean, "Our God is marching on."

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### FAITH.

BY AMOS DEXTER.

"Now Faith is the substance of things hoped for the evidence of things not seen."—Heb. xi. 1.

The apostle understood what he said when he wrote the above, and it is the truth, just as it is. What is the substance of things hoped for? It must be the substance of eternal life; and the evidence of things not seen must be given by the Spirit of God. Hence the apostle says, "With the heart man believeth unto righteousness;" not with the head. What is a belief? A belief is something that springs from some kind of evidence. We believe from seeing, and from hearing; but to believe without some evidence, is impossible. Hence the apostle says, "To another faith by the same Spirit."—1 Cor. xii. 9. The doctrine that men can reject the counsels of God to-day, and turn to God to-morrow, is without any warrant from the Bible. Man is as dead spiritually as our bodies will be when dead to any consciousness of things here. Hence the Saviour said, "No man can come unto me, except the Father draw him." The Spirit of God is a principle of eternal life, and when it finds a way to man's heart it gives him a consciousness, and then he can believe on the Lord Jesus Christ, and without it he cannot. The great danger lies in our rejecting it when it comes.

## EDITORIAL.

## SELLING PEWS.

We have no more right to sell the pews in the house of God, than we have to sell the pulpit. Preaching is honorable business. In some of the fashionable churches it is a very lucrative business. But what would be thought of the piety of a church which should, for a money consideration, sell the right to preach the Gospel? We have heard of college diplomas being bestowed in consideration of donations made to the college; but what church sells licenses to preach? Yet why is it not just as proper and just as Scriptural to sell the right to preach the Gospel as to sell the right to hear the Gospel? Do you say, God gives the right to preach? But does He not equally give the right to hear?—Does not Christ say to His ministers, *Go ye into all the world, and preach the Gospel to every creature?* Does He any where say, Preach the Gospel to those only who are able to pay for the privilege of hearing it? There is nothing of the kind; but quite the contrary. Christ says, *The poor have the Gospel preached unto them.* This is the proof that Jesus is the Messiah. It is equally the proof that a church is the church of Christ.

Where the Gospel is preached to the poor, there is the Church of Jesus Christ. Its order of worship and its form of government are minor matters. If it sets forth clearly the nature and the conditions of salvation through Christ; if it recognizes the absolute equality of all men before the Infinite God, and its portals are opened just as graciously and just as wide for the poorest as for the richest; if its privileges are accorded to all alike, and it recognizes no distinctions save those of merit, but estimates every man according to the proportion of faith which God has given him, then is it a Church of Jesus Christ. But if it excludes the poor, and courts the rich and caters to their pride, and makes the gate wide and the way broad, it may have many good things about it, and do much to promote education and refinement, but I can not admit its claim to being a Church of

Christ. It lacks in a fundamental matter. You may, if you please, call this bigotry and intolerance. Calling one names does not prove that he is wrong. This is the logic of error.

I do not claim that, as a matter of policy, the seats in our churches should be free. I demand, in behalf of the poor, who are perishing for the bread of life, that every seat in every Church shall be as free as the *grace of God that bringeth salvation to every man.* The right to worship God in an edifice dedicated to His service, is not a legitimate article of traffic. I warn every Simon Magus who thinks that the gift of God may be purchased with money, that he has neither part nor lot in this matter.—Acts viii. 20, 21.

You have no more right to trade in that than you have to trade in air and rain and sunshine,—God's free gifts to rich and poor alike. To sell the right to worship God in His own temple, is a monstrous usurpation. The very poorest and weakest of human beings, should have the same privilege of prostrating himself in adoration before the altar of His Creator, as is accorded to the mightiest king who sways a sceptre. There are some things that gold cannot buy.

If this is intolerance, it is the intolerance of the Gospel, which accords no gracious privileges to men on the score of birth or wealth. Were it not that the speculating spirit of the age has blinded men's eyes, they would see that this whole system of selling pews, and appealing to pride and love of pleasure to raise funds for holy purposes, and hiring ungodly artists to celebrate the praises of God, is such a gross perversion of Christianity as to work a forfeiture of its name.

The god of this world has blinded the minds of men to one of the greatest corruptions that has ever cursed the Church of Christ in any age. Where Mammon holds sway, Christ is dethroned. The two are utterly and forever at variance. No amount of diplomacy can ever reconcile their hostile interests. Their aims are opposite, and their principles of working antagonistic. YE CANNOT SERVE GOD AND MAMMON.—Mat. vi. 24.

## PERSONAL EFFORT.

Nothing can take the place of personal efforts for the salvation of souls. Good reading, and preaching, are mighty agencies for the spread of the truth, but they need to be backed up by personal appeals. The artillery, alone and unsupported, seldom wins a battle.

Personal efforts to save men should be made by every child of God. The general license reads, *And let him that heareth say, Come.*—Rev. xxii. 17. The early disciples had the true spirit of Christianity. When their zeal in Jerusalem had provoked persecution to such an extent that they were driven out of the city, then *They that were scattered abroad went every where preaching the word.*—Acts viii. 4. Of course, converts were multiplied. A church that is composed of such materials, can but prosper.

An all-absorbing zeal for the salvation of souls, is no less effective now than it was in apostolic days. Earnest saints make sinners feel. Drops of water find their way through crevices that blocks of ice do not penetrate. The warm appeals of loving hearts find an opening where cold arguments are instantly expelled. Mr. Finney tells of a blacksmith, a man of talent and influence, but an infidel, who stood very much in the way of a revival. A strong man, a Christian, went to see him, was cordially received, and they spent the day in argument. Neither was convinced. The Christian went home dissatisfied with his day's work. He spent the night in prayer. The next morning early—a cold, winter's morning—he mounted his horse and rode four miles. He entered the shop just as the blacksmith was starting the fire. Grasping his hand warmly, he said, "Neighbor Jones, I am concerned for your soul." This was all he said, and then he returned home. The blacksmith was thunderstruck. This was an argument that he could not meet. He stood in silence a short time, then went into his house and told his wife that Mr. Smith had rode four miles that cold morning to tell him he was concerned for his soul. He asked her what he had better do. She said, "Go and get

him to pray for you." He went, and came back a converted man.

If preachers would have their people make earnest personal efforts to save souls, they must set the example. Zeal is contagious. *Whose faith follow.* A preacher who does not feel a love for souls, has either missed his calling or has backslidden from God. *He that is a hireling and not a shepherd, careth not for the sheep.* So if they come to his public ministrations, well and good; but if not, he does not go after them. He has no taste for visiting from house to house, simply because he lacks a proper love for souls. There never was a preacher so diffident but that grace would inspire him to make personal efforts for the spiritual welfare of others. We deceive ourselves often by attributing to nature our want of grace. One may preach through vanity, or a love of distinction, or a desire to obtain a living in an easy, genteel way; but he who can say with the apostle, *I ceased not to warn every one night and day with tears,* must have a genuine love for Christ and for His work.

Let us be up and doing. The day is declining. Golden opportunities are passing. Let us be *instant in season and out of season, always abounding in the work of the Lord.*

## BALANCE WHEELS.

A machine that is expected to run with a steady, circular motion, generally has a balance wheel. This is heavy and strong. There is nothing in it that is showy, and the gearing seems, to an unpracticed eye, to be perfect without it. It looks like an incumbrance, but, unless it is attached, the machine does not work well. The movement is unsteady, and a little unanticipated resistance stops it.

Every church needs a balance wheel. Without it the ecclesiastical machinery, however good in other respects, is defective. It goes by fits and starts. This want is often acknowledged. Of a class of persons who do not appear to be doing much towards advancing the cause of Christ, it is often said, "He is needed as a balance wheel." On this ground he is not only tol-

erated, but encouraged in his inactivity, or even resistance to the work that others are doing. But such an application mistakes altogether the function of the balance wheel. This is not to check the motion of the machinery. See that machine for sawing wood. The balance wheel *aids the saw in doing its work*. It never hinders. It has the same motion as the saw, and its weight gives it a momentum that carries the saw through, when it would stop without its aid. So, if you are a balance wheel in the Church, you are solid and substantial, of unbending integrity, and you run in the way of life as fast as the fastest. When special Divine power is manifested, there is none more susceptible to its influence than yourself. You never think of holding back in these favored seasons. You drink in all the grace you are capable of receiving. You get under way so strong that, when the difficulties become greatest, you carry every thing through to complete success, by the power of God you have received. Such is the work of a balance wheel. † It accumulates and distributes power. Are you doing this work? If so, your influence for good is felt wherever you are. You are not hindering others who are fired with holy zeal for the spread of the Redeemer's kingdom. This is Satan's work. Leave it for Satan's children. Neither are you a dead, motionless weight. If all you do, is to do nothing, do not flatter yourself that you are in the way to Heaven. You will wake up in eternity to find that you have been deceived. Instead of hearing the Master say, *Well done, good and faithful servant*, those terrible words will fall upon your ear, *Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth*.

#### SPECIMEN NUMBERS.

There are those who love the truth, and are not afraid to avow it, who would be glad to subscribe for THE EARNEST CHRISTIAN if they were acquainted with its character. If you know of any such, and will send us their names and Post Office address, we will send them one number free.

#### OVERFLOWING.

From the earliest ages the banks of the Nile have been noted for their fertility. Here civilization commenced. From this soil abundant harvests have been reaped since the infancy of the race. Its inexhaustible fertility is owing to the annual overflow of the Nile. If the river keeps within its banks, it answers every purpose of navigation, but it does not furnish food for the people. A famine follows.

In the work of the Lord, ordinary blessings enable us to live in peace and do our duties with calm composure. But that freedom from excitement, which the world so highly compliments, does not bring in a harvest of souls. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him*. But men do not weep in sincerity, unless they are unusually moved. There is many a preacher, sound upright, and respectable, but he never does much good because he is always so exceedingly proper. He never enjoys a fresher—to him the day of Pentecost never fully comes. He discharges his regular routine of duty in an unobjectionable manner, and to his own apparent satisfaction. Just a little more Holy Ghost power would give him great success.

At our regular meeting last Friday evening at Chili Seminary, the river of salvation overflowed the banks. The soil was fertilized. On Sunday evening the harvest gathered. One brother was present who attended the Bergen Camp-Meetings, in years gone by. But he said he never was in such a meeting as that at the Seminary—never saw the like before. Several were clearly converted, in the old-fashioned way, a number experienced the blessing of holiness, and all were greatly quickened. One young lady prayed all night, and the next morning at five o'clock light from Heaven broke in upon her soul, and the witness of the Spirit was given, assuring her that her sins were all forgiven. Though one of the quiet kind, she made the building resound with the praises of God. Others came out equally clear, and are going on in the narrow way rejoicing. The Lord is

in this Seminary, working in wonderful power. Influences are here set in motion which will, we trust, be felt for good while time shall last.

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REV. ADAM CROOKS, D.D.

News has just reached us of the sudden death of this eminent and faithful minister of Jesus Christ. He died at his home in Syracuse, Dec. 15th. He was a man of great physical strength, but overwork and anxiety induced a complication of diseases that brought him to his grave in his fifty-first year, in the vigor of manhood.

He stood at the head of the Wesleyan Church in the United States. He was Editor, Book Agent, and the leading spirit in all their church enterprises. His loss is deeply felt.

Adam Crooks was one of those men of principle whom we delight to honor. His convictions were deep and pure, and he had the courage to stand by them. He was a man of great prudence, but he never worshipped at the altar of expediency. In the days of slaveholding he went South to preach the Gospel of anti-slavery. For four years, though his life was often threatened, he gave the Gospel trumpet no uncertain sound. Once he was dragged from his pulpit by a hundred armed men, and taken to prison, but was soon released. His membership increased from forty to five hundred.

In 1864 he was elected editor of THE AMERICAN WESLEYAN, and has filled the editorial chair ever since with marked ability and success. When slavery was overthrown by force, many, who had been prominent in the Wesleyan movement, united with a large and popular church which no longer held slaves, simply because there were no more slaves to be held. The very existence of the church, which of all others had battled hardest for the overthrow of slavery, was threatened. But Adam Crooks was true to his principles in this hour of peril. He could not see why a thief who was placed, without his consent, in circumstances where he could not steal, was, on that account, entitled to Christian fellowship. Though there was

a loss of strength, which it seemed they could not spare, yet he rallied the scattered forces, infused courage in the desponding, and lived to see the Wesleyan Church in perhaps a more prosperous condition than it ever was before. He was an able preacher as well as writer, and never failed to urge his brethren on to holiness of heart and life.

He labored no less zealously for the deliverance of white men from the bondage of secret societies, than he had done for the freedom of the blacks. His pen and tongue were ever ready to help on the anti-secret society reform. It will be hard to fill his place. But the work he was doing was God's work. "God buries his workman, but carries on his work." The world is better for the life of Adam Crooks, and his name will be held in grateful remembrance. The memory of the just is blessed.

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MARTHA PICKARD.

She was one of our scholars at Chili Seminary. She had been under conviction for months, and soon after she came to the Seminary she made an entire surrender of her whole being to God, and was joyously converted. She was happy and triumphant from the start.

The world was given,  
And Christ received.

Her religious duties were performed with alacrity and delight. The ornaments of the world were laid aside, and she became at once a plain, humble pilgrim. Every where she did her duty faithfully to souls. Said one of her teachers, "If any of the girls get tempted, Martha goes at once to their help, and does not leave them until they find deliverance."

At the close of the last term she went home well, and happy in the Lord, expecting to return in a few days. This was on Tuesday. On the following Friday she was taken sick and in one week was cold in death. She had constant triumph during her sickness, and often shouted the praises of God. Just before she passed over, with a Heavenly smile upon her countenance, she whispered audibly,



"I know I'm nearing the holy ranks,  
Of friends and kindred dear,  
For I brush the dews on Jordan's banks,  
The crossing must be near."

She was in her nineteenth year, so young, and strong, and useful, it seems as if we could not spare her. But God doeth all things well. He often transplants early some of his choicest flowers to His Paradise above. *Be ye also ready, for in such an hour as ye think not the Son of man cometh.*

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#### NEW SUBSCRIBERS.

They are coming in at an encouraging rate. One brother who has heretofore taken five copies to give away, sends in the money for twenty-one copies, to be sent to friends in different places. No one knows how much good may be done in this way. To those who wish to donate to their friends, we will send five copies for five dollars. Add fifty cents to pay the postage.

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### CORRESPONDENCE.

#### THE EARNEST CHRISTIAN BAND.

DEAR BROTHER ROBERTS:—I thought I would write of some of the features and characteristics of the "*Earnest Christian Band*," which is an adopted child of the EARNEST CHRISTIAN.

First, I will relate a few instances of answer to special prayer. At one of our meetings I met an infidel, who said he had made a solemn vow never to bow his knee to Jesus Christ; and had, also, burned all the Bibles he could get hold of, and still intended to do so. When we parted I told him I would pray for his conversion. He laughed, and said I might if I chose, but I'd never get him to believe in religion, or the Bible. As we went away, Bro. W. and I entered into a covenant to pray for his conversion. About three nights afterwards I found him at the altar as a seeker, where he was clearly and powerfully converted, before he arose from his knees.

About the same time, scores of gamblers

were in the habit of congregating near our chapel, to play all sorts of games, which was very annoying to the Band. We agreed again to go to God in special prayer, and ask him to break it up. Going through the crowd, where several gambling tables were in operation, we made our way to the famous "Pine Grove," where the Band was organized, (known by the Band as "Happy Grove,") where we spent some two hours in *fervent, earnest* pleading with God, to interfere and break up this wicked work, when we felt assured our prayer was answered. We arose, and started for the place, praising God for the victory we had gained. When we came in sight of the place, not a man, or a gambling table could be seen. Glory to God! Never, to my knowledge, was there another card, or dice, thrown on that spot!

Oh, what power there is in simple, special prayer! I could fill many sheets, recording incidents like the above, in the history of the Earnest Christian Band. Glory to God! Brethren, *God still lives to answer prayer*. If we ask bread, He will not give a stone:—Oh no! Let us look, and expect to receive just what we ask for, and we'll get it. Yes, "*He giveth liberally.*" Herein is our Father glorified, *that we bear much fruit.*

J. WHITEKER.

Danville, Ark.

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#### DYING TESTIMONY.

ANNA BELL died in Phillipsburg, Sept 2d, 1874.

She was the adopted daughter of George A. and Mary R. Lamb; aged eleven years and five months. The deceased was trained up by pious parents, who felt a deep interest in her salvation. She was naturally of a gay turn of mind, loving life and home.

At the last Free Methodist camp-meeting held at Dover, N. J., she became much interested in the children's meeting, and presented herself as one of the seekers for pardon. A few months after, she was stricken with disease. Her sufferings were great, but she bore them with great fortitude. I had frequent conversation with

her concerning her soul's interest. She answered that she trusted in Jesus, and that she loved Him.

She was a faithful attendant at Sabbath school—never absent unless prevented by sickness. When informed by her mother that she could not recover, she received the news with great calmness, feeling that she had given up all to the Lord. The greatest struggle was parting with her parents.

MARIA HEYLIN.

LOVE FEAST.

MRS. C. TERRY.—Dear Brother Roberts: I cannot tell you how highly I prize the *EARNEST CHRISTIAN*. I welcome its monthly visit with joy. It is a great blessing, and a real feast to my soul. I often have to stop and praise God while reading its sacred pages. Praise God for a salvation journal! I want to say that I am no longer satisfied with the dry husks of religion. Nothing will ever satisfy me but the real bread from Father's house. Praise God, that we are not obliged to put up with a mere dead form of religion; but we may have the real life and power of God in our souls. Hallelujah! Glory to God!

*The Spirit of God, like a fire is burning,  
The latter-day glory begins to come forth,  
The visions and blessings of old are returning,  
The angels are coming to visit the earth.*

We will shout and we'll sing with the armies  
of Heaven,  
Hosannah! hosannah to God and the Lamb;  
Let glory to them in the highest be given,  
Henceforth and forever, amen and amen.

GEORGE W. C. SMITH.—I wish to say, through the *EARNEST CHRISTIAN*, to the friends of our beloved Zion, that we are still enjoying salvation in this far-off western country; and are endeavoring, under God, to press this battle on, amid strong opposition which we meet with from dead and formal professors; yet God wonderfully upholds us by his free Spirit. Our prayer-meetings are spiritual, and are growing in interest. Some of our brethren have gone East, on account of the grasshopper scourge and drouth, which have

left us very destitute indeed, as regards this world's goods, yet the Lord remembers us in great mercy. We have just received, through Bro. Rev. B. T. Roberts, one draft of forty (\$40) dollars, for which, in behalf of the people, we return our sincere thanks; and pray that God may reward the donor a hundred fold in this life, and in the world to come with eternal life. Hallelujah!

*Salem, Jewell Co., Kansas.*

M. M. FINNEY.—I want to tell the pilgrims I live in Jesus and Jesus lives in me. Although I am deprived of Free Methodist meetings, I am not deprived of the freedom of the Spirit: I am not losing my spiritual life. I am still guided, and kept, and saved; moving in the divine order. Yes, I can sing "Any where with Jesus." I soon expect to shout, my pilgrimage over, in the land of light and glory.

*Geneva, Ill.*

ANNIE E. TEEL.—I love the Lord with all my heart, am saved and kept by grace alone. I have sweet communion with God the Father, through our Lord and Saviour Jesus Christ. I have perfect victory in soul every day over every sin, and I can testify that it pays to follow God everywhere. When I took this narrow way the Lord helped me to give up everything, and I praise Him for it. For nearly two years He has helped me to walk blameless in His sight. O, glory hallelujah! I feel the cleansing stream going through my soul, and it has washed away every stain that sin had made. O, glory to the Lamb forever!

*Rock Falls, Iowa.*

EDWARD K. WHEELER.—It has been but a short time since I started in this narrow way. I find it a good way to be in. Glory be to Jesus! The last two months have been the best two months of my life. I feel that Jesus' blood cleanses me from all sin. He keeps me day and night. Glory to God for a free and full salvation!

*St. Charles, Ill.*