

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXIX.

MARCH, 1875.

No. 3.

EXPERIENCE.

BY REV. E. P. HART.

I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise; so, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.—Paul.

We may gain knowledge of duty, not only from positive precepts and commands, as laid down in the word of God, but also by observing what religion did for those about whose Christian experience there can be no doubt. The above text, from Paul's epistle to the Romans, is simply an item of experience. Let us remember that religion is the same in the nineteenth century that it was in the first; what it did for Paul then, it will do for us now. And again, let us remember that we shall gain Heaven no cheaper than he did. We must be just as fully abandoned to the will of God as was the apostle. According to the sphere in which we move, and according to the capabilities of our being, we must be just as deeply and thoroughly consecrated as he was. Whatever it may cost, by way of self sacrifice, the ignoring of selfish plans, interests and purposes, the price must be fully met. Necessities, stripes, imprisonments and a violent death, were only circumstances growing out of his peculiar surroundings. We may not be called to meet these to the same extent, *and we may*—but no reserve is to be made. It will not answer for us in our consecration to measure up to stripes, imprisonments, and death—and then say, I cannot include these. The Spirit which animated Paul will lead us, under like circumstances, to exclaim. "Neither

count I my life dear unto me." Three points, in this experience, stand out with peculiar prominence. Notice, first, The light in which the Apostle viewed his duty; second, What he considered to be the extent of that duty; and third The disposition which he had to perform it.

1. *I am debtor.* He looked upon it, then, as a sacred obligation. *It was not a question of convenience.* It seems the brethren at Rome had written Paul to make them a visit, and to preach to them:—he finally writes them a letter, and assures them of his desire to comply with their wishes. "*Now I would not have you ignorant, brethren, that often times I purposed to come unto you, but was let, (or hindered) hitherto, that I might have some fruit among you also, even as among other Gentiles.*" He says nothing about any inducements held out by the brethren, by way of salary, living, preferment or anything of the kind, but exclaims, "*I am debtor.*"

The current Christianity of this day, is not the Christianity of the New Testament. *It is almost universally a matter of convenience, pride or policy.* How little men seem to realize the sacredness of the vows and obligations which Christianity implies! Had the apostle consulted with flesh and blood; had he inquired with reference to his own ease and convenience, there was little, in a worldly point of view, to cheer him on. Whatever might or might not come, of one thing he was assured, "*The Holy Ghost witnesseth, that in every city bonds and imprisonments await me.*" Still he cries, "*But woe is me if I preach not the Gospel.*" Said a lady, who had

been powerfully blessed in one of our meetings, to her pastor, "I am now living with reference to the Judgment." "Ah!" said the D. D., "That must be a gloomy life." Yes, gloomy to those who would have a religion simply to pamper self—but not to those who, realizing the infinite obligation which they are under to God, live alone for His glory, and who will, in that day, give in their account with joy and not with grief.

How much of the, so called, religious testimony, as given in the social meetings of the present day, is made up of confessions of remissions in duty, and acknowledgements of broken vows. *No man, if as false to his promises and business engagements, as the vast majority of professed Christians are to the vows they make to God, could maintain a reputation for common honesty for six months.* It was almost startling, when, a few evenings since, a Christian woman, in meeting, rose and said, "For seventeen years I have walked in every ray of light." But there is something beyond that even. *Sister, have you been careful to get all the light you could?*

2. The extent of the duty. I am debtor, both to the Greeks and to the Barbarians, both to the wise and to the unwise.

The Grecian nation was the most enlightened of the ancient nations, and looked upon all outside of themselves as barbarians. Consequently when the apostle uses the above language, he includes, not only the brethren at Rome, but all mankind. *The obligation was world wide. No pent up Utica could confine his powers.* How the religion of this day tends to localize every effort, even of pretended good! How it rears Babel piles of human pride and folly, and vainly hopes by these to mount, in its worldly selfishness, to the very heavens! How it says, "We have the ability, Let us build here a tower!" How it says, "We have the means, "Let us call a man to our pulpit, who shall, by the dazzling brightness of his intellectual scintillations, outshine all others, and lead the vain and giddy throng to

bow at our shrine," and lead them on to death! While, if there could be weeping in heaven, angels mourn, and while, could there be rejoicing in hell, devils shout. Oh, cursed infatuation! Oh, damnable delusion! What, O thou *Dives of hell*, is to become of the home-heathens, who fill our cities, and, in their squalid wretchedness and vice, throng the road to death? And what is to become of the millions on other shores, who perish for lack of the word of life? Paul was possessed of that Spirit which would have all men come to the knowledge of the truth; so the great apostle of Methodism, actuated by the same Spirit, exclaimed, "The world is my parish!"

We may be indebted to persons whom we have never seen, and with whom we have never had any business dealing. You have, for instance, given your note for a certain amount to a party, and this party, having passed it into the hands of a second, sends you word to this effect. You are just as certainly obliged to meet the demand in the hands of the second, as though the paper remained with the first party. Paul could say, "By the grace of God I am what I am." "I owe all to him." How was this infinite obligation to be met? Should Paul forever stand and shout, Glory to God, simply? Why the great God, in the perfections of His being, is supremely blessed, whether praised by Paul the apostle, or cursed by Saul of Tarsus. God would say, "Paul, you owe all to me, this infinite obligation I have transferred to your fellow men—meet the obligation there." So Paul was debtor to all men, and to all would he present the word of life. *We may test our religion by the strength of the desire, and the earnestness with which we labor for the salvation of men.* But Paul certainly could not expect to see all men, and, standing face to face with every man and woman, preach Jesus to them. This brings us to consider—

3. The disposition he had to do his duty. "So, as much as in me is, I am ready to preach the Gospel to you which

are at Rome also." As much as in me is—surely God could ask no more of an angel. This is all that God requires at our hand. It is a comforting thought that God requires no more—but *starting when we remember that God will not be put off with anything less.* The broad claims of God cover the entire capabilities of our being—physical, mental, moral—as much as in me is. It is not enough for me to say, I am doing as much as another—the extent of my power and ability is the true measure of my duty. I may have done, suffered much, but could I have done more I fall short. A wealthy man gives largely, and we laud him. He may not have met the measure after all. *As much as in me is, is the rule. The poor widow threw in but two mites, but she met the measure, and Jesus approved.* O, where are the Christians,—nothing for self, but all for God!

A man may be unfortunate in business—he foots up his liabilities, they amount to one hundred thousand dollars; he foots up his assets—they amount to ten thousand dollars. If an honest man, he calls his creditors together and lays the case before them—he keeps back nothing. The creditors say, "It pays but ten cents on the dollar, but it is all he has:" a settlement is effected. Certainly Paul never expected to see a tenth of the world of mankind. Surely he never expected to meet the infinite obligation. But God looks at the disposition by which we are actuated: and Paul exclaims, *As much as in me is, I am ready.* And let us remember that nothing short of this, in our experience, will meet the demand—and that in *time, talents and property.* Surely this means an entire consecration.

In such a condition we never lack. While Paul cries, "I am ready," God answers back, "My grace is sufficient for thee." I am ready, was ever the watchword of the great apostle, and is ever the watchword of the humblest saint. While Paul tarried at the house of the evangelist of Caesarea, "There came down from Judea a certain proph-

et named Agabus." And, taking Paul's girdle, he bound his own hands and feet, and said, Thus saith the Holy Ghost. So shall the Jews at Jerusalem bind the man that owneth this girdle. And when the brethren heard these things they besought him not to go up to Jerusalem. "Then Paul answered, *What mean ye, to weep and to break my heart? FOR I AM READY, not to be bound only, but to die at Jerusalem for the name of the Lord Jesus.*

Finally, in the providence of God, Paul reaches Rome; but by a way he knew not of—he is carried there as a prisoner. He is, however, permitted to preach Jesus, probably chained to a Roman soldier meantime, but well content so Jesus is preached. Months pass away. Nero, the cruel and vindictive tyrant of Rome, in order to bring more vividly to his mind the burning of Troy, causes the city to be wrapped in flames, and then, to escape the odium of the act, charges it upon the Christians. Paul is a ring-leader of the despised and hated sect: he is condemned at once. The day for his execution is fixed. Soon, perhaps to-morrow, he is to be led out, his head laid upon the block, and by the executioner's ax to be severed from his body. In near prospect of a violent and bloody death—how now about your religion, Paul? Grace was more than sufficient for the emergency. As, in its earnest yearnings, his great heart went out over the work, he might have inquired, Who shall take my place? Upon whom shall my mantle fall? He writes his last epistle, and addressing it to "Timothy, my dearly beloved son," he gives him such instruction and advice as the Spirit dictates, and finally exclaims, "Make full proof of thy ministry, for I AM NOW READY to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." May God help us, by emulating his example, to secure the heaven he gained. Amen.

Love is the very quintessence of all the graces of the gospel.

LAST DAYS.

BY WILLIAM FELL.

"This know, also, that in the last days perilous times shall come.—3 Tim. iii. 1.

It is an alarming fact that we are living in an age of deception and fraud. Mankind are ambitious to get rich, and, in order to accomplish this, they resort to all kinds of trickery and deceit, until it has become a proverb, "that a man cannot be a good man and get along in this world." Gigantic frauds are perpetrated, both in Church and State. Men are so eager after riches that they do not hesitate to sacrifice principle, and even life, in order to acquire their desired end. "Rich men grind the faces of the poor,"—and the words of the apostle James applies to this nineteenth century. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Instead of mankind growing better, and the churches becoming more spiritual, and alive to eternal things, the very opposite is the result. It requires no deep, spiritual vision to perceive this. Take a look into the modern churches, and what do we see but pride and extravagance in all their forms, occupying the highest seats to the exclusion of the poor. Look at the queen of fashion, as she sits decked with all the trappings of this world! "The daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go." Silks, satins, gold and otter of roses is all the rage. The poor carcass, that is food for disease and corruption, is handsomely decorated, but the poor soul, which is of priceless value, is neglected and slighted. This proud, pleasure-seeking devil wraps his black mantle around these charnel-houses, and death, ghastly death, sends

forth poison, and the very atmosphere is pregnant with unbelief. The Saviour saw this fearful state of things, and was led to exclaim, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" "And as it was in the days of Noe, so shall it be in the coming of the Son of man." These are truly perilous times. It is an age of unbelief. Yet the devil would be glad to have us believe that the world is growing better fast; but the word of God does not intimate any such thing, but declares plainly, that "evil men and seducers shall wax worse and worse, deceiving and being deceived." Men are trusting in riches, and hoarding them up for the last days. Ministers of the gospel, who were once valiant for the truth, and were not afraid to trust God, have applied to the prince of darkness for assistance, by connecting themselves with "the unfruitful works of darkness—Masonry. So, in case God fails to supply their wants, they have their secret, oath-bound brethren to fall back upon. Others have left the walls of Zion, and are engaged in a more lucrative business; and, instead of warning men to flee from the wrath to come, and insure their souls against the fires of the last day, they are earnestly engaged in persuading men to insure their lives. The devil is devising every means in his power to get men to trust in everything else but God.

Satan is the great deceiver of souls; and has had years of experience in this work, and knows the weak points of man's nature, and the peculiar make-up of his whole being. He has the fearful power of blinding men, by throwing the black mist of the bottomless pit into their eyes, and making them believe that "light is darkness and darkness is light." Unbelief, in all its horrid proportions, stands forth and whispers into the ears of all formal, pleasure-seeking church-members, "Ye shall not surely die." While the minister, whose tongue is tied with secret oaths, makes a spasmodic effort to get free, but discovers that he is bound, hand and foot, and relapses again into the arms of death.

The apostle had a clear view of this state of things. He tells us plainly, that "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God;" and, the worst of all, these very persons, "having a form of godliness, but denying the power thereof." This does not look like the evangelization of the world, but, "what does it mean?" It means that the "Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron." The apostle told Timothy if he put the brethren in remembrance of these things, he would be a "good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

These are perilous times, from the fact that the churches are substituting dead formalism and carnal pleasures for vital godliness. The cry is, pleasure, pleasure, and this terrible tide of pleasure is sweeping its millions down the vortex of eternal ruin. The church and the world have met, and are on the most friendly terms. Formalists cry out, Why, we do not have any persecutions, everything goes nice, most every one is professing religion and we must surely be living in the millennium; and Satan encourages the delusion. But the apostle James cries out, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." By degrees Satan is leading the churches back into the dark ages. He is reviving his ancient carnivals, the offspring of Paganism, an institution that flourished in the palmy days of Popery. Protestantism is crowd-

ing fast on the heels of Popery. All this betokens the coming of the judgments of God. Belshazzar, when he had reached the climax of his glory, and was all absorbed in pleasure and reveling, little thought that the sword of vengeance was trembling over his head. "History repeats itself." A few years ago the devil was very cautious how he introduced pleasures into the churches. The thought of having tableaux or a theatrical performance would have been revolting in the extreme. But now the people are prepared for almost everything. Satan would be glad to have us believe that the churches are all waking up. Well, they are; but they are waking up to go deeper into sin and worldly pleasure. Here and there is a spasmodic stir, but it is the stir from a galvanic shock, and not a sign of life. The devil is palming off a spurious holiness on the churches, and it suits the carnal mind so well that they do not think it worth while to examine God's word to see whether it is genuine or not. Its cry is, charity, charity, we must have charity. Satan transforms himself into an angel of light, and puts on a garb of sanctity and talks about love; but his love is a counterfeit. It covers up sin and wickedness, and encourages the wrong and opposes the real work of God. Should God answer the prayers of these fashionable, pleasure-seeking church members, and let the Holy Ghost down on them, there would be a terrible commotion and a fearful shaking among the "dry bones." God is coming, and that speedily. The world is growing ripe for the fires of the judgment: and the churches are crying, "Peace and safety, but sudden destruction will come upon them." Everything indicates that the great, final conflagration will soon take place. The combustible material that has been slumbering in the bowels of the earth for ages, is finding its way to the surface. This earth, which is one vast magazine, is "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter iii. 7. "Coming events cast their shadow be-

fore." May God help us to so live that we may be prepared for any event that may take place on this sin-cursed earth. Holiness of heart is the only thing that will enable us to meet God in peace. Dear reader, you must have this or you cannot "abide the day of His coming." It is called the "great day of His wrath." None but the pure in heart can meet him in gladness. Many will be terribly disappointed then, who thought they were all right. The awful brightness of His coming will pierce the inmost recesses of thy soul, and everything that is contrary to his will must be dragged to the light. Let the very worst of thy case be known now. Get right with God, before His eternal judgments are let loose upon this doomed world. Confess to those you have wronged, make restitution, humble yourself, and think nothing too hard to do in order to get right with God. Time will soon wind up the affairs of life with us all, and the trump of God will sound to call us all before His terrible tribunal.

GREATLY ENCOURAGED.

BY E. W. PETTYS.

"Courage,—your Captain cries,
(Who all your toil foreknew,)
Toil ye shall have: yet all despise;
I have o'ercome for you."

Having been under a long and protracted siege from the enemy of our salvation—the devil—my soul was greatly encouraged, while reading of a man who was sent out by the Presbyterian Mission Board, to preach the Gospel in India. He was by no means a "choice young man;" in fact, his standing at the seminary was rather low. The professors did not endorse his application for a foreign appointment; but such was the intensity of his desire, and the undoubted nature of his piety, that the Board sent him. He went; studied five years and was unable to acquire the language so as to preach in it. He sent to the Board his resignation, humbly confessing that he

had not sufficient intellect to serve as a good missionary. The whole Presbytery, composed of a dozen educated and successful Presbyterian missionaries, protested to the Board against the acceptance of the resignation. They admitted his limited intellectual faculties, but said that his life was such that even the heathen would point to him as he walked the street, vainly trying to make himself understood, and say, "There is a good man." They declared that his daily life did more to exhibit Christianity than their preaching, and therefore they desired him to be retained in the Mission. He was retained, and died a good man, a comfort to his brethren and an attraction to the heathen; and yet he was not a "choice young man." But God chose him—a weak thing—to confound the mighty. His life made converts, even though his lips could but lisp to them the way of salvation.

Reading this, gave me courage; for I see that they that "honor Him, He honors." The race is not only to the swift and talented, but the fool need not err therein;—not only to the great preachers, but also to the small. Be encouraged, dear brethren, if you do run slow; run nevertheless, and run sure. The gate will open wide and let you in. There will be an echo, "He did what he could." Blessed words! Praise our God, he is no respecter of persons. We little ones can get through—clear through into the City. It is glorious to think of our home—home—after the battle is fought, and the victory won, we shall safely arrive at home.

GOOD AND BAD MEN.—I see the wicked have their heaven here, and their hell hereafter: and on the contrary, good men have their hell here, and their heaven hereafter. Dives had his good things in this life; and Lazarus evil: now Lazarus is comforted, and Dives is tormented. I will not therefore envy the prosperity of the wicked, nor be offended at the affliction of the righteous, seeing the one is drawn in pomp to hell, while the other swims in tears to heaven.

SHE IS A SINNER!

BY REV. JAMES MATHEWS.

It has come to pass that the word *sinner* when applied to a *woman* conveys an idea to many minds, of enormity and hopelessness not associated with the word when applied to a *man*. There is a proneness to look at this matter in its worst aspect, and this tendency is by no means new. It prevailed in the days of Jesus. In the case of the woman taken in adultery, "in the very act"—we find it. They brought the *woman*, but not the *man*. Yet he could as easily have been brought as she, if what they said was true. But *no!* she was the *sinner*, and must be condemned, and stoned, and thrust down to perdition. *He* might be saved, and so far as they could save him, was already saved; for was he not screened, while she was exposed? They endorsed his sin, and him they hid; but they held her up to the public gaze and execration. Happy for her that they brought her to One who judgeth not as men judgeth, but with righteous judgment. Yes, they brought her to Jesus, and he wrote with his finger on the ground, took a note of what they said, but not to file it and bring it up against her again and again in after life. This was not His way. He heard their clamor for the poor creature's death, and with wonderful wisdom uttered his verdict,—“He that is without sin among you, let him cast the first stone.” Then to her, after they had slunk away conscience stricken, he gently said, “Go, and sin no more.” She had sinned, but she might be saved.

This in substance is repeated almost every day in this Christian land. We open churches,—What for? That we may call sinners to repentance. That is the ostensible reason. But hold a moment! Here comes a sinner! Who is it? The Honorable Mr. Blank, a known libertine, but a man of position in the world, having command of money. He is worth his tens of thousands, so he is worth saving. Make way for

him! Having condescended to come to Christ, he has *only* to believe. Hold again! Here comes a sinner! Who now? What she have the impudence to come among decent people! Let her hide her head, or go to a Mission Church. And let a preacher dare to rise above the wicked decisions of the male and female prudes which throng the churches, and his doom is sealed. The verdict is, “He is no better than she.” Well,—“No Cross, no Crown.”

The preacher or Christian who will dare to be true to his convictions, will find himself in the best of company, and “it is enough for the servant that he be as his Master.”

Turn to Luke vii. and read the account of the occurrence in the house of the Pharisee who had invited Jesus to dinner. A woman who was a sinner came in, drawn by the blessed Spirit. She wept, she wiped his feet, she kisses them. His not driving her away convinced her of his divinity; but it led the Pharisee to doubt if he were even a Prophet. “He spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is, that toucheth him, for she is a sinner.” Though he only thought it, you can almost see his lips curl, and the look of incredulity in his eye. Simon died long ago, but his lineal descendents are yet among us, and they are many.

God help us when we get to classifying sinners—“Who and what manner.” Jesus came to save the LOST. Who believes it? The SAVED. Who doubts it? The Pharisees of every age and place.

And when Jesus saves the soul from sin, he blots out the record. Let us go and do likewise.

“The worst of sinners Christ receives,
Harlots, and publicans, and thieves,
Drunkards, and all ye hellish crew,
My message is from Christ to you.

Ye erring souls, on you I call;
(O, that my voice could reach you all!)
Ye all may now be justified,
Ye all may live, for Christ hath died.”

“Not the righteous; sinners Jesus came to call.”

THE COMING OF CHRIST.

BY MRS. EMILY S. MOORE.

This will be a great event. It will be such on account of the manner in which He will come. Once He came to our earth as the Saviour of mankind, to rescue the lost, set at liberty the captive, and impart life to the dead. Once He came, cradled in a manger; and, growing up to manhood, he toiled, suffered, and died; but now He comes as the Judge of all mankind. Once He was "the man of sorrows, and acquainted with grief," submitting to the power of men; but now He appears as the Lord of glory. Once He was admired by a few shepherds, but now He will be admired by thousands of His saints.—2 Thess. i. 10. Once He appeared, meekly submitting to mandates of men, paying tribute, doing deeds of mercy, weeping over Jerusalem, interceding in the garden, yielding up His life on the cross, and laying in the grave; but now He comes arrayed with power divine, clothed with majesty supreme, and crowned with glory and honor. Then, but a small portion of the human race saw Him, but now every eye shall behold him.

This will be a great event to the saints. They will rejoice at His presence, and be glad at the coming of their King. The living will receive Him with expressions of joy, and the dead will come forth to meet the Lord in the air.—2 Thess. iv. 15, 16, 17. What a day of rejoicing it will be, when, loosed from the bonds of mortality, they rise triumphantly to meet their God! And the millions of the redeemed shall join in one united, harmonious concert, to celebrate the everlasting praises of our Immanuel for evermore. Gloriously happy will those be who have made their choice in Christ, and thus have a part in the first resurrection.—Rev. xx. 6, Matt. xiii. 43.

This will be a great event to the unsaved. "For every eye shall see Him, and they also which pierced Him, and all the kindreds of the earth shall wail

because of Him."—Rev. i. 7. "Then shall they call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. But they will not be able to stand."—Rev. vi. 17. For, though He once submitted to be derided by the wicked, He now comes to condemn them; and, though he once prayed for his enemies, he now appears to judge them, and fix their final doom.—Matt. xxv. 46.

When this great event will transpire is known to no man. The word of God declares that it shall be a day which shall be known to the Lord.—Zech. xiv. 7. And Christ said to his disciples, "But of that day and of that hour knoweth no man, no, not the angels, but the Father only;" and, "as it was in the days of Noah, they knew not until the flood came and swept them all away, so shall also the coming of the Son of man be. Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."—Matt. xxiv. 36. If we knew the time we might be inclined to lay down our watch and cease praying; but, as we know not the time, we are to keep watching and praying until that event arrives, lest our Lord coming suddenly, find us sleeping. He requires us to watch, and labor, and pray, till the end comes, and not leave a portion of our time unimproved, thinking we are near the close of our work. God's people are to fill up the measure of their work for him, that they may obtain a complete reward. "He that endureth to the end shall be saved." Again, we are admonished not to become unfaithful, and turn from our duties to follow evil, and so that day come upon us unawares. "For as a snare shall it come upon all them that dwell upon the face of the earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of man."—Luke xxi. 34-36. We must be faithful to the end, or we shall not be accounted worthy of those things that are promised. Again, the apostle

says, "It is not for you to know the times and the seasons which the Father hath put in his own power."—Acts i. 7. And again, "But of the times and the seasons, brethren, ye need not that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. v. 1. A thief comes suddenly, without giving previous notice of his coming.

Many have predicted the time when this event should transpire, but as yet their predictions have failed of fulfillment. Christ told his disciples that false prophets should rise and deceive many.—Matt. xxiv. 11. This has been repeatedly fulfilled, for many have been deceived in this way. But Christ said, "Go not after them nor follow them." Some are prophesying that Christ will come in the year 1881. In spreading abroad these sentiments many opportunities are lost that might be improved in preaching the gospel, and the minds of the people are diverted from the real work of salvation; and, no doubt, deceived by a false doctrine. "And if it were possible they would deceive the very elect." But God's people will not be deceived by such things, for they are taught by his Spirit and by his word. No man knows, except the Father only, says the word, and God's word will never be changed. Some contend that because "the day and the hour" only is mentioned, the year may be predicted. But the word says, "Ye know not when the time is." Therefore it is entirely unknown, and it seems reasonable that we have no more right to predict the year than the day or the hour. And, if this is a false prediction, whoever proclaims this false doctrine displeases God. It is our duty to admonish every one against imbibing principles contrary to the revealed word of God, for he will not reveal to any one that which no one is to know except the Father only. Another argument is, "the last days" are referred to, and that we must be near them. Undoubtedly these are the last days; but the Gospel must first be preached to all na-

tions, as a witness, and then shall the end come.—Matt. xxiv. 14, Mark xiii. 10. It is expected that the Jewish nation is to be gathered at Jerusalem, the temple rebuilt, and the Jews converted to the Christian faith, in order that they may be acknowledged by Christ at His coming: nor do we know when this is to be fulfilled. We know not when the time is.—Mark xiii. 33. And still another argument is advanced, that, by publishing this prediction, souls may be converted. But the love of God should draw men after him, and not the fear that some terrible event is to come. The apostle says, "The love of Christ constraineth us."

This will be a great and glorious event. No event will ever transpire that will equal it. The splendor and magnificence of the King of kings, in his second appearing, will be beyond description. "He will come with the voice of the archangel and with the trump of God, sitting on the right hand of power."—1 Thess. iv. 16. Matt. xxvi. 64. "And before him shall be gathered all nations, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. xxv. 32, and xxiv. 30, 31. What a glorious sight will the assembling of the heavenly retinue be! "The sun shall be darkened, the moon shall not give her light, and the stars from heaven shall fall, and the powers of heaven shall be shaken."—Matt. xxiv. 29. And the heavens, being on fire, shall be dissolved and rolled together as a scroll, and pass away with a great noise; and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up, and time shall be no longer."—2 Peter iii. 10-12, Rev. vi. 14, and x. 6.

The final result of this event will be the separation of the righteous and the wicked. The angels shall come forth and sever the wicked from among the just.—Matt. xiii. 49. "And the Son of

man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."—Matt. xiii. 41. Hitherto they have remained together; but now they are divided, the one on the right hand and the other on the left, and they shall be separated one from another.—Matt. xxv. 32, 33. "The wicked shall be cut off, but the wise shall shine as the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan. xii. 3. Blessed are they who rejoice at his coming!

IN EARNEST.

BY MRS. C. TERRY.

Because I am steadfast in my purpose to serve God I am said to be self-willed. If I get blessed of the Lord, I am called a fool, and thought to be going crazy. Sometimes I am asked if God is deaf. Suppose some of your dearest and best friends stood right on the brink of an abyss, and were in danger of falling in every moment: unconscious of their danger. You see their peril, but have no power to save them, except by warning them of their danger. You call to them, but they see no danger, and do not fear any; and only laugh at your warning. Would you not feel like being in earnest? In the agony of your soul would you not cry out?

So it is with me, and with every Christian. I see my dearest friends standing on the brink of endless woe. I see them in awful danger. I talk to them, and tell them of their danger. But they do not see it—do not believe there is any. In the agony of my soul I cry to God for mercy. I feel that it is a matter of life and death—feel the need of being in earnest. I know that they are in danger of hell fire every day of their lives. And I know that all I can do to save them, is to warn them faithfully, and show them by my own steadfastness and faithfulness that I am in earnest in thus warning them of their danger.

ARE WE CHRISTIANS?

BY REV. JOHN FETTERHOFF.

We should inquire whether we are real Christians or not.

1. Would you know whether you have passed from death unto life, look back to the time when you think the change was made, and inquire into the circumstances attending it. What views had you of yourself, of sin, of Christ? Did you see your lost, miserable and wretched condition, and were you willing to renounce all that stood in competition with the Redeemer, and to receive him as your only Saviour?

2. Do you now hate sin, do you desire, therefore, above all things to be delivered from it? Does heaven appear peculiarly desirable because there will be no sin there?

3. Is Christ the object of your faith? Do you receive him as he is offered to you in his word? Do you go to him for righteousness to justify you, for his Spirit to sanctify you, and for his whole salvation to be bestowed upon you?

4. What is your humility? Do you appear vile in your own eyes? Are you filled with self-abhorrence? Do you see nothing admirable in yourself or in your services? Do you think honorably of all God's dealings toward you? Are you willing to suffer? Can you say, Father, thy will be done, not mine?

5. What is your hope? Does it lead you to security—to take your ease, for all is well? Or does it enliven you in duty, stimulate your zeal, and put you upon seeking after purity of life, to fit you for the society above.

6. What is your love? Can you say, Whom have I in heaven but thee, and there is none on earth I desire but thee? When Christ is present do you rejoice? When he is absent is your soul grieved? When he is dishonored do you mourn? Do you long after clearer views and fuller enjoyments of Christ?

These, and such like questions, put to your soul often.

Another subject of inquiry is, wheth-

er we are growing or declining Christians.

1. Do you see more of the odiousness of sin? Do you grow more confirmed in this great truth that you are nothing? Are your views clearer of your own meanness and poverty, and of the glory and fullness of Christ?

2. Are your affections mortified to the world?

3. Does pride possess your breast as much as ever?

4. Have you increasing victories over sin? Do you get forward in your journey? Are you growing in spiritual stature? Are you more like Christ?

5. Have you more of his divine temper? Are you more meek and lowly in heart, more patient and submissive to your Father's pleasure? more active and diligent in promoting his glory, and more concerned to live usefully and profitably?

6. In what condition is your faith? Does it grow stronger? Do you feel more of its purifying power?

6. Do you love Jesus and his people more than you did? Are you more afraid of offending your Redeemer, more desirous of honoring Him, more humble under a sense of the little you do for Him, and longing more after a better world, where you shall love and praise Him forever?

8. Are you become more spiritual, more heavenly in your temper, your duties, your conversation; more circumspect in your walk, and more concerned to fill up every position and character in such a manner that you may adorn the doctrine of God in all things?

Then inquire honestly, deeply, into these two important points: 1st, whether you are a Christian indeed. 2, What progress you have made since your conversion; are you declining or growing?

Some, when they come to the cross, will either there make a stop and go no further, or else, if they can, step over it; if not, they will go round about. Do not thou do this, but take it up and kiss it, and bear it after Jesus.—*Bunyan.*

TOBACCO.

BY A. W. SMITH.

All truly awakened Christian men, think it proper to agitate the temperance question; but alas! many think it imprudent to agitate the question of the propriety of the use of tobacco because it is so generally used. Who ever knew a habitual drunkard that did not first smoke or chew? I heartily endorse the sentiment of Dr. Woodward, that "the use of tobacco is a stepping-stone to strong drink," and many other degrading vices. Oh, it is a fearful evil, and rapidly on the increase. It behooves every Christian and temperance man to raise a warning voice against it. It is sapping the very life-blood of the Christian Church.

No wonder boys and young men think it a manly accomplishment to make a cloud of smoke curl above their heads, when their fathers, teachers, and even pastors, use the vile stuff. Why, we scarcely have out west a pastor who does not use the filthy weed. Many a minister would be a power in the hands of God for good, were it not for this, his besetting sin—the only idol that seems to hinder him from cutting loose and launching out for God and immortal souls. Oh, God save this nation!

THE NATURE OF THE SOUL.—What art thou, O my soul? A spiritual essence, an incorporeal substance, the very breath of God, and epitome of heaven. What satisfies thee, O my immortal soul? None but the immortal God, in whom all fullness dwells; He only can fill the soul, that fills heaven and earth. The insufficient creature may fill the soul with vexation; none but the all-sufficient God can fill the soul with peace and joy. O Lord, as no action of mine will satisfy Thee, without myself; so, no creature of thine will satisfy me without Thyself: therefore, O Lord take Thou my heart, and give me Thyself.

Love makes great burdens light.

NON-NECESSITIES AND NECES-
SITIES OF THE PULPIT.

BY PROF. CLARK JONES.

Being aware that the Spirit is the only power that can carry truth to hearts in such a way as to fasten it upon the conscience, as a nail in a sure place, I invoke the blessed Spirit's presence to illumine and direct my mind and soul, while attempting to make a few practical suggestions in reference to so weighty a theme, which might well engage the attention of an angel or seraph, instead of poor, finite man. I shall endeavor to write as I understand the subject, borrowing only slightly from any one else. A few thoughts were suggested to my mind after selecting this subject, by seeing an essay by Mr. Cheney, on a similar topic.

I. Among the things which are not absolutely necessary to a successful Gospel ministry, is a college education. A moment's glance at the pastors of various evangelical churches of the present day, is sufficient proof of this, if we will but be candid with ourselves. My own views are, that it may be set down as a general rule, that a liberal education is detrimental to the ministry. I would not be understood as speaking against knowledge, as any one will confess who is acquainted with my habits of life. We are not apt to speak against our own craft; but I perceive a serious tendency, on the part of some of our ministers and people, to put great stress on education—which is not only good enough in its place, but is *very essential* to one who ministers in divine things. Moreover, I would throw in, as a caution, this statement: *No man, who does not husband time carefully for the specific purpose of self-culture, is fit to act as a teacher and guide to the flock of the Lord; as no one will deny, that the most profound problems in man's destiny are to be discussed by the shepherd of the fold of Christ.*

I would I could throw light on the minds of some of our watchmen, who are idling away so much precious time.

Oh! they are doing even worse than that—talking it away uselessly. "In the multitude of words there wanteth not sin." Better be alone in idleness than hindering others. "Be diligent in business." "Study to show thyself approved unto God a workman."

Was one of the early disciples an educated man, properly speaking? But were they ignorant men? What was the Saviour doing among them and for them during the three years of his ministry? Behold the parables and their application. Consider His diversified miracles. Listen to Him as He teaches the multitude in their presence.—Would not three years under such a teacher, far surpass twice the number spent in college halls in listening to men whose souls are themselves furnished by their own theories? He was a living teacher, who had a momentous theme, and a generous soul longing after the souls of men. Who that has made the trial, will not agree with me in saying, that halls of learning are deserts with but now and then an oasis? True, many of the leading men of the Church in modern times, have shared the benefits of a thorough education; but, did they leave their field of labor for this purpose?

Cannot God call men who are fitted for peculiar work just when He needs them? Are there not Sauls of Tarsus to-day? Are there not Luthers and Wesleys who are trying to be justified by the deeds of the law, upon whom God can make drafts when necessary for the advancement of His cause? Does He call men before He needs them? "Say not there are four months and then cometh harvest." Had Jonah three or four years to spend in preparation, before going to Nineveh? Why, then, undertake that hazardous trip to Tarshish? Do not various passages in the Scriptures indirectly point to the fact that God calls when there is a demand? How many times have we seen fields ripe for harvest; and, by reason of a little delay, the devil has been able to get possession of the ground. Remember, young men, whom God has

called to work in the vineyard, the Master says, "Go work in my vineyard to-day." O, how this *now*, this *to-day*, troubles these loiterers! How visions of the lost haunt them at times, as they look upon the silent marble that marks the spot where some unsaved sinner's remains are sleeping! O, the thoughts of the final day of reckoning, when these lost men will meet them! Alas! how can they meet the gaze of such men, as they come up from the flames of the second death to see the Judge for the last time. The commission is from God, "Go preach my gospel." But then, passing by this idea of the perishing multitudes, can men always feel, when entering the arena of action, that they are fitted for such weighty responsibilities? What were Moses's feelings, when God called him to make known His will to Pharaoh? How did He look upon his excuses? How did Jeremiah feel when commissioned?—Ah! how?

Is it the case that well-rounded sentences and logically arranged ideas awaken the consciences of men? True, they may please and draw after one the masses; but do they cause the throngs to go away with a dagger of conviction in the soul? Intellect may feed intellect; but *soul must feed soul*, or there is a spiritual famine. "What man knoweth the things of a man, save the spirit of a man which is in him?" Behold the masses hanging upon the lips of John as he preached repentance! He was clad in a garment made of camel's hair:—wonderful difference between him and our men clad in kid gloves, broad-cloth, and fur hats! Think of the throngs that crowded around the Saviour, to hear the gracious words which proceeded from His lips.

The Apostle says, "Beware lest any man *spoil* you through philosophy."—Well had it been for the Church, had her young men heeded this admonition. O, young man, on whom God has set His claim, be not so foolish as to reason with the Almighty about the preparation! O, ye fathers and mothers in Israel, do not advise young men to stifle

their convictions till they can procure a preparation which will be likely to result in a career of fame. I have seen the fatal effects of such advice. Be warned in time. Teach young men to be in society but little except when on errands of mercy. Impress upon their minds the fact that God is the best of all teachers, the closet the best of college halls, and eloquence at the throne of grace, the most powerful oratory.—Away with this sickish idea of polish. The finest finish is the cheek bathed in tears of humility, shed in view of one's own unworthiness and in behalf of lost men.

What degree of mental culture could enable one to plead as did Abraham for the cities of the plain; or as did Elijah, when the heavens were shut up three years and six months; or again, at the altar, when the four thousand false prophets were destroyed? When do we read of the conversion of three thousand in one day, except under the preaching of Peter? Away, then, with this idea of thoroughly bred men; and instead, teach those who are called to preach the gospel, to spend the first five or six hours of the day in careful reading, meditation, and prayer, and the remainder in charitable ways—such as visiting from house to house, instructing the people, praying with them—thus studying their wants and experiences.

A moment's glance over the past, will show that many very mighty men have lived and labored, sounding the gospel trumpet in such a way as to stir the sleeping consciences of men, and that, too, without a liberal education; but, in lieu of this, they wept between the porch and the altar till answers of prayer came.

If men would be famous in any nation, they must have influence at the seat of government, and especially with the chief executive and cabinet. So, if a minister would succeed in saving men, he *must* have power at the court of heaven—i. e., at the throne of grace. Governments have different places,—where cases are tried and sentence passed;—so God is not confined to the

heaven of heavens alone, but He is in every place where there is a soul to plead in behalf of His cause: yes, the Everlasting One is *very* present to hear and answer. Think of Jacob's *wrestling till break of day*. Listen to Paul, as he talks of *beseeking* God thrice to remove the thorn, and he receives the answer, "My grace is sufficient for thee."

But turn for a moment towards the highly-bred ministry of to-day. Do its individual members plead till they prevail? How much time is spent in preparing essays and declamations, to be followed by festivals, socials, etc.—the devil's soul-traps—as a remuneration for such efforts, as well as to awaken interest in those who were not entertained by the pastoral display! Fish cannot live out of the water; no more can Christians live on ideal piety. Men dying for the bread of heaven, would as soon listen to the echoes of the wind as to theories without God in them.—Might as well read Plato or Aristotle, and call that Gospel, as old sermons or ideal pictures of man's needs and destiny, if there is no Christ in them.

Men cannot give the people anything better than they have; and if they have only a mass of head knowledge, this is *all* they can offer their hearers;—and this is just what most educated men have to live on themselves, and hence the people must take up with the same. Step into one of the popular churches of to-day, and see the marks of culture. But begin to open the hearts of preacher and people, and see how quickly you will find there are *arcana* there, which it would be well nigh sacrilegious to behold.

The truth is, literary robes frequently cover depths of depravity too deep to be seen. I remember being acquainted with several young men, a few years ago, while in college, and some of them were *very* saintly while in the house of God; but, upon seeing them differently situated a little later, my soul was stirred well nigh to indignation, as I was listening to the obscenity that fell from some lips that were wont to lisp the name of Jesus under different cir-

cumstances. Ah! there is too frequently death beneath the gilded mantle. Silver coated iniquity is among the worst kinds, as it is apt to pass for genuine virtue.

An educated ministry without God, is more desirable in some respects than an ignorant one in like circumstances; but the former is no doubt the more dangerous. Most people prefer to take mild medicines rather than severe ones; and these highly-bred men can pass off as genuine that which is not, much more effectually than others. If these things be true, let us then, as a people, beware of falling into the error of leaning upon ability for success.

II. Again, they are not men of the greatest natural abilities that are needed in the pulpit. "Not many wise men after the flesh, not many mighty, not many noble, are called." Great minds are very likely to indulge themselves in the mysteries and intricacies of whatever they take in hand, while they forget that the way of life is so plain that "wayfaring men, though fools, shall not err therein." Like spiders, they can spin out their webs from their own minds without the aid of the Holy Spirit, and wrap themselves up in them, and then uncoil the same at leisure; but what ordinary mind can trace their lines of reasoning? "The poor have the gospel preached unto them," *i. e.*, the ignorant, vile, and all such as have not the opportunity of thinking and reasoning upon intricacies. Paul said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

How simple the Saviour's illustrations of truth! How striking the resemblance between truth and its dissemination, and the seed sown on different soils! The Saviour's mind was full of truth, and he made use of the simplest means to present it to all classes. How easy his methods of confuting his opposers,—sometimes a few words, sometimes perfect silence. The most violent opposers are not generally silenced by the most profoundly

arranged arguments, but by the simple, soul-stirring remark of some humble disciple, whose heart is glowing with zeal for God. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

[To be concluded.]

THE CHURCH PURE AND UNDEFILED.

BY O. A. PRATT.

Religion is universal, common to every age and to every nation. That it is our duty to worship a Supreme Being, or some supposed superior power, is an innate principle of man, from the pagan idolator, to the sanctified believer in Christ Jesus. For the general diffusion of Christianity, the Church of God is instituted. It was to establish the true Church, that the Son of God left the courts of glory, came to earth, took upon himself the form of humanity, and suffered and died the ignominious death of the cross. Though various forms of religion have, from time to time, originated among men, as the Moham-medan, Buddhist, Brahmin, even down to the Yezidees or devil-worshippers, to say nothing of those recently instituted by Joe. Smith, John Humphrey Noyes, and others of similar tendency, yet to-day stands, as stands the sun, the *Christian Religion*, pure and undefiled, unmoved and unshaken. As it has stood the past two thousand years, despite the skeptic and scoffer, and armies of persecutors, so it shall stand, firm and unshaken till the end of time.

This, the religion of the blessed Jesus, is the *one true religion* and our only hope of salvation and eternal life. Though the Church appears under varied forms of government, and different rites and ceremonies, yet this variety does not materially affect its vitality; it is nevertheless the Church of the true and living God. The main-spring and dependent machinery, and not the and chain, constitute the watch.—

In view then of the fact that this is the true Church, and through her the world is yet to be saved, how important that it be kept pure and unsullied, that *religion* the great *main-spring* be found perfect therein. But, alas for the Church and her spiritual decline! Instead of our conformity to the simple requirements of Christ, we would fain have religion conform to us. But we may as reasonably hope to stay the course of nature, as to alter God's religion. Instead of entering by the *door* of the sheep fold, we attempt to climb up *some other way*. Instead of paying worship and obedience to the God of the Bible, we worship the god of this world, by our worldly conformity. A church is organized. An increase of membership is desired. Funds perhaps are needed; and unsaved men, simply because of their wealth, are admitted. Our Saviour says, "I am the vine, ye are the branches." We cannot hope to be fruitful branches of the *living vine* when we are *dead*.

No labor, nor expense is spared in our large cities to procure pure water. Dearly beloved, up yonder, in bright paradise is the great *Fountain of Life*. Eighteen hundred years ago its healing streams came to our earth. In one day three thousand drank and were refreshed. Salvation currents flowed in mighty power in the days of Luther and the Wesleys. The living fountain to-day is open, and whosoever *will* may come and partake of the waters of life freely, without money and without price. If we partake of this water as it comes unsullied from its Great Source, we shall be refreshed. But alas, how the stream becomes contaminated with the corruption of earth! The streams of intemperance, of fashion, of pride, of vain glory, of formality, of conformity to the world, enter in and if we partake thereof, instead of receiving spiritual nourishment, we become filled with disease and death. Let nothing be counted too great a sacrifice for the purity of the church. Let the Church of the true and living God, the gateway of bliss to perishing immortal souls, be preserved
"PURE AND UNDEFILED."

THE BAPTISM OF THE HOLY GHOST.

BY MRS. H. E. HAYDEN.

Have ye received the Holy Ghost since ye believed?—Acts xix. 2.

The above text ought to be sufficient to prove to any Christian that there is something to be sought and obtained beyond conversion. St. Paul addressed the little church at Ephesus in the language of the text. They replied, "We have not so much as heard whether there be any Holy Ghost." So it is with many Christians to-day; so far as their own personal experience is concerned, they have not heard that there is any Holy Ghost. The Holy Spirit has not yet come into their hearts to be an abiding guest; henceforth to be their constant Teacher, Guide and Comforter. Christ said to his disciples, in speaking of the Holy Spirit, "But ye know him, for he dwelleth with you, and shall be in you."—St. John xiv. 17. The disciples were sanctified and baptized with the Holy Ghost on the day of Pentecost.

I once heard a minister of a sister denomination preach a sermon before their ministerial association. He said to their ministers, "Brethren, I have heard some of you here praying for the baptism of the Holy Ghost. I hope I shall never hear such a prayer again. That baptism was only for the apostles." I thought to myself, I wonder if my Heavenly Father has any favorites in his family. Perhaps the brother forgot that some of the sisters were baptized on the day of Pentecost. Could it be that he had read, and yet never understood, what Peter said, in relation to some of the Gentiles? "Can any man forbid water, that these should be baptized which have received the Holy Ghost as well as we?"—Acts x. 47. Such ministers read the Scriptures in order to bend them to their own opinions, instead of constantly begging God to give them the light, so that they can rightly explain his blessed word. There are three especial things that God pro-

poses to do for all who seek his salvation. First, He pardons all our sins, and blots out our guilt from his book of remembrance. Second, He washes our hearts in the Redeemer's blood, or sanctifies us wholly. Third, He fills us with his Spirit, or baptizes us with the Holy Ghost. A few receive all these in the same hour. The work of grace is done so rapidly in their hearts that they cannot distinguish one work from the other. They pray to be made perfect Christians, and they get just what they ask for. But with most of us it is quite different. In my own experience the three were separate and distinct. I was converted in my youth. At the time of my conversion there was no ecstatic joy, but "Peace with God, through our Lord Jesus Christ." I lived in a justified state, in the land of doubts, and fears, and struggles with inbred sin for twelve years. Then God in great mercy, and in answer to prayer, washed my heart in Jesus' blood. I did not feel the application of the blood as some do. All the blessing I received was a weeping blessing. But my faith grasped what I desired, and it was given. I heard the voice of Jesus saying, "Be it unto thee even as thou wilt." When I left my closet and went out into the world, I felt that there was a great change. My affections were completely unglued from earth, and fastened upon the Celestial City. Evil desires, desires for things which I knew were forbidden in the word of God, no longer troubled me: but my desire was unto God and his throne. My will was lost and swallowed up in the will of God. A few weeks after I was sanctified, I sought and obtained the baptism of the Holy Ghost, at a Camp Meeting. I felt this baptism all through my soul and body too. And you will feel it, brethren and sisters, when you receive it.

While we remain in this wicked world, with its contaminating influences all around us, we need to pray often for a new application of the blood of Christ to our hearts. We need frequent baptisms of the Holy Ghost, to keep us

firm in opposing sin and evil everywhere. I have learned of Jesus that special baptisms are given to confer special gifts. With the first baptism I received holy joy, such joy as I had never tasted before. It was "joy unspeakable and full of glory." A few months after this I was led by the Spirit to pray for the impelling power of the Holy Ghost. I did not understand what it would do for me, but when it came I felt that a new era had commenced in my life as a preacher of the gospel. I found it so easy to speak, when carried along by almost a tornado of God's power. By observation I have learned that God gives me the greatest degree of power when there are the most fault-finders present.

Once at a Camp-Meeting, the power of God rested so heavily upon my soul that it seemed to me I should almost fly away. Soon after the sermon closed, a brother confessed to me that up to that day he had always been opposed to women's preaching. When I entered the pulpit he felt that it was wrong; but the Lord made him change his mind. For several years past I have practiced kneeling a few moments in silent prayer, for the baptism of the Spirit, before addressing a congregation. This baptism was invariably the same, but different from the baptism that gave joy or power. It produced a trembling all through my frame. For a long time I did not understand what this baptism was intended to confer. About four years ago, as I entered my closet one day to commune with Jesus, this baptism fell upon me in great power a few moments, and then ceased to descend. I now felt inclined, for the first time, to ask the Lord what it was. I said, Lord, is it a baptism to increase my faith? If it is, please let it descend again. But it was withheld. Is it a baptism of power? I asked. But still the stream did not descend. Again I asked, Is it a baptism of thy love? And now it came in an almost overwhelming flood. I am now receiving daily baptisms of this love. It gives me such a love for all the dear people

of God, that I cannot rest unless I see them panting after God and holiness. It gives me such a love for sinners that I could weep my life away for their salvation. With this baptism there is no special joy. When I am suffering the most for Christ's sake, the joy and the love are showered upon me without stint or measure. God says, "My grace shall be sufficient for thee." Then, brethren and sisters, do not let us be afraid of the suffering. "If we suffer with Christ we shall reign with him."

GOVERNMENT.

BY MRS. H. A. CROUCH.

Many are indued naturally with authority, or good government—an inestimable qualification in a parent or teacher, and indispensable to success. Many are conscious of a lack in this respect. Some shield themselves, as once I did, by saying, "I have no natural government." This refuge of lies was swept away from me seven years ago, by Bro. Gould, in a sermon on Family Government, in which he said, "No good thing will God withhold from them that walk uprightly. Family government is a good thing."

We live in the last days, one of the signs of which is, "disobedience to parents;" which sin opens the door of the child's heart so that every evil may stalk in. And as "the days are evil," so much the more do we need to have *diligence*.

"In the name of our God we will set up our banners." That signifies victory. To take them down implies defeat. You would not call a viper "cunning," because it is "so little." So do not smile upon, or allow in your little pet, any sin, or any wrong. A stream near the fountain is easily turned aside. A fire in its beginning is easily extinguished. So evil in the heart of the little one is easily corrected.

But try to do in after years the work that was neglected in infancy. Who shall mould the unyielding rock?

Crush the viper in the egg.

But because the egg is so small, and apparently harmless, too often it lies undisturbed in the warm folds of the little heart, till a living evil spreads its venom there, and lurks away where no human hand can reach it.

Pain is the correction of evil. The child soon learns not to touch the hot stove. And if an evil is every time and promptly followed by sharp pain, it will not long be practiced. The Bible names the rod as the instrument of correction. Who shall find a better way? Who shall make improvements on God's methods?

Do you see that child go here and there in dark rooms, or over the hills and through the woods in the darkness? It is one who has not been frightened with stories of "bad-man," and "bear," or punished by being shut up in the dark. This may be a comparatively easy method for the parent to insure obedience to the right, but *oh, how cruel!* The sting of the rod is soon over, but the sting of fear robs the child of trust in man and God, and terribly afflicts.—sometimes the whole life long.

So it is easy for the parent to tie up the hands of the offender, or shut him up in a room by himself. But what to the child? Here he has time to justify himself and condemn others. Here he has time to indulge sulkiness, and nurse passion, and pet all the evil of his nature. But the rod, judiciously applied, turns the mind at once from everything to pain, and puts a stop to passion as suddenly as a bucket of water puts out fire.

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."—Prov. xiii. 24.

"Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him."—Prov. xxii. 15.

"Chasten thy son while there is hope, and let not thy soul spare for his crying."—Prov. xix. 18.

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."—Prov. xxix. 17.

"Withhold not correction from the child: for if thou beatest him with the

rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."—Prov. xxiii. 13, 14.

SCRIPTURE QUOTATIONS.

BY F. A. ARNOLD.

SANCTIFICATION.—Sanctify them through thy truth: thy word is truth.—John xvii. 17.

And for their sakes I sanctify myself that they also might be sanctified through the truth.—John xvii. 19.

For this is the will of God, even your sanctification.—Thess. iv. 5.

And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thess. v. 23.

But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—2 Thess. ii. 13.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—1 Peter i. 2.

OF PERFECTION.—And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.—Gen. xvii. 1.

Thou shalt be perfect with the Lord thy God.—Daniel xviii. 13.

That they may shoot in secret at the perfect: suddenly do they shoot at him and fear not.—Psalms lxiv. 4.

I will behave myself wisely in a perfect way. O, when wilt thou come unto me? I will walk within my house with a perfect heart.—Psalms ci. 2.

Mark the perfect man, and behold the upright: for the end of that man is peace.—Psalms xxxvii. 37.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. v. 48.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and

give to the poor, and thou shalt have treasure in heaven: and come and follow me.—Matt. xix. 21.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world that come to nought.—1 Cor. ii. 5.

For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—2 Cor. xiii. 9, 11.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv. 13.

And let, therefore, as many as be perfect be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you.—Phil. iii. 14.

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.—Col. 28.

Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.—Col. iv. 12.

That the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. iii. 17.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.—Heb. vi. 1.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James i. 4.

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.—James iii. 2.

OF PERFECT LOVE.—But whoso keepeth his word, in him verily is the love of God perfected.—1 John ii. 5.

Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is so are we

in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.—1 John iv. 17, 18.

OF HOLINESS.—Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God.—Lev. xx. 7.

That ye may remember and do all my commandments, and be holy unto your God.—Num. xv. 40.

Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Cor. vii. 1.

According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.—Eph. i. 4.

In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.—Col. i. 22.

Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.—Col. iii. 12.

To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.—1 Thess. iii. 13.

For God hath not called us unto uncleanness, but unto holiness.—1 Thess. iv. 7.

For they verily for a few days chastened us after their own pleasure: but he for our profit, that we might become partakers of his holiness. Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. xii. 10, 14.

But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.—1 Peter i. 15, 16.

OF PERSONS WHO HAVE BEEN PERFECT OR HOLY.—These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.—Gen. vi. 9.

And she said unto her husband, Be

hold, now I perceive that this is an holy man of God, which passeth by us continually.—2 Kings iv. 9.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil.—Job i. 1.

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.—1 Cor. i. 2.

Ye are witnesses, and God also, how holly, and justly, and unblameably we behaved ourselves among you that believe.—1 Thess. ii. 10.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Heb. iii. 1.

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.—1 Peter iii. 5.

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour.—1 Peter iii. 2.

PROMISES TO THEM THAT SEEK IT.—Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.—Ezekiel xxxvi. 25-27:

And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.—1 Thess. 23, 24.

And if we confess our sins, he is faithful and just to forgive us our sins,

and to cleanse us from all unrighteousness.—1 John i. 9.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.—Mark xi. 24.

PROMISES TO THE HOLY.—Truly God is good to Israel, even to such as are of a clean heart.—Ps. lxxiii. 1.

Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways.—Ps. cxix. 1-3.

Blessed are the pure in heart, for they shall see God.—Matt. v. 8.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John xv. 7.

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.—1 John iii. 21, 22.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii. 14.

CHRISTIANS CHOICE.—I am frail, and the world is fading; but my soul is immortal, and God is eternal. If I place my affections on earthly enjoyments, either they may take wings like an eagle that flieth towards heaven, or my soul may take its way like the poor fool, and go to hell; but if I choose God for a portion, then mercy and goodness shall follow me whilst I live, and glory and eternity shall crown me when I die. I will therefore now leave that which I shall soon lose, that so I may embrace that which I shall always enjoy.

Can you give me some motive to self-denial? Yes, the Lord Jesus denied himself for thee: what sayest thou to that?—Bunyan.

DARKNESS.

BY REV. A. B. BURDICK.

Men love darkness rather than light.—John iii. 19.

Night is the favored season for revelry and crime. The more intense the darkness, the more emboldened and secure feels the man of evil deeds. Vice must be screened to be enjoyed. Hence darkness is loved by those who throng the haunts of vicious pleasure. "Fox-fire" and magic lanterns have no special attraction in open day. So darkness seems to lend enchantment to wine, and dance, and vulgar song.

Evil men love darkness, not for any quality in itself, only as it serves their purpose in concealing their evil deeds. They love it as the wrecker loves the storm, not for the terrific gale that endangers his own life, his rude home and family on shore; not for the grandeur of rolling billows, which roar and break along the coast, but for the opportunity it may afford him of securing valuable plunder from some unfortunate, shipwrecked crew. They love it as an undertaker loves an epidemic, because it gives business a prosperous turn.

Light restrains, intimidates, awes the evil doer. Evil, of almost every kind, would be greatly diminished if there were no screens, no close-curtained rooms, no darkness. Few would be willing to expose themselves to public gaze at the billiard, the faro, or the card table. *Darkness is the gambler's forte.* The streams of intemperance would soon run dry, if there were no shades, no screens between the bar and the street. What young man would take the social glass, when he knew a praying mother might be passing near? What husband would tittle at the fashionable bar, exposed to the weeping eyes of a devoted wife, or lovely daughter? Publicity would kill the license law; and in a little while bar-tenders would have to change their business. There would be a decrease in public revenue, and a more than corresponding decrease in public expense.

License revenue, for the sale of strong

drink, is a saving of "filthy lucre," at the expense of public morals, peace, health, wealth, and the souls of men. "Shades and screens" are the strongholds of the drunkard maker.

Lastly, but not the least important, we treat very briefly on the *unfruitful works of darkness*, which we are commanded to, "*have no fellowship with, but rather reprove them.*" None love darkness more than those who are associated with its *unfruitful works*. Unfruitful because dark, and darkness is unfavorable to the production of fruit.

An institution that requires "light on" it, must necessarily be a dark one. If it were an institution of light, it would shine of itself. "*Whatsoever maketh manifest is light.*" Now who is so void of common sense, as to make himself a public laughing stock in open day, by being blindfolded and haltered, in some conspicuous place, preparatory to initiation into an *ancient order of Masons or Odd Fellows*? Who would be duped into *degrees* of such blasphemous nonsense, if it had to be done in public? No matter how charitable or ostensibly good such an order may claim to be, *daylight and publicity* would put an end to such "splendid" mummeries.

Truly, darkness is essential to the perpetuation of such institutions; and, since their secrets are published to the world, and a formidable resistance made by the best Christian men in our land against this citadel of darkness, we hope the time will soon come when many more will come out and "*renounce the hidden things of dishonesty, and not walk in craftiness.*"

"*O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man.*"—Gen. xlix. 6. Darkness is a term of such latitude that it cannot be comprehended in a few brief sketches. It "was upon the face of the deep" before the creation of light. The prophet foresaw moral darkness to such extent as to *cover the earth, and gross darkness the people.* For those who love it, and persist in evil, there "*is reserved the blackness of darkness forever.*" "God

is light, and in Him is no darkness at all." He is the source of all moral, spiritual and intellectual light. Reason may try to light her lamp by other fires, but it will not burn. Wit may sparkle and flash, only to die out and leave darkness darker. "If we say we have fellowship with him, (that is with God) and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"Walk in the light, so shalt thou own,
Thy darkness passed away;
Because that Light hath on thee shone,
In which is perfect day."

DESIRES OF THE SOUL.

What wantest thou? O my soul! With what imaginable excellency wouldst thou clothe thyself? What desirable object wouldst thou pitch upon? Is it beauty? The righteous shall shine forth as the sun in the kingdom of heaven, and the wise as the brightness of the firmament for ever and ever. Is it riches? Wealth and riches are in the house of God; every one of his family shall have a rich, a glorious, an incorruptible and eternal inheritance among the saints. What is it, then? Is it honor? What honor like to this, to be a friend of God, and a spouse of Christ? To have a crown of righteousness, of life, and of glory? Yet more, a far more exceeding and eternal weight of glory set upon thy head. Yet again, Is it pleasure? The just shall enter into their Master's joy; and there are rivers of pleasure at his right hand for evermore. In a word, what wouldst thou have, O my flesh? A confluence of all the glorious things, both in heaven and in earth? Why, godliness hath the promise of this life, and of that which is to come. If heaven and the righteous thereof be the thing that thou dost ask, both heaven and earth, with the excellences thereof, is that which thou shalt find. Lord make me holy, and then I am sure I shall be happy.

THE OBSCURE, OR INCOMPREHENSIBLE PRINCIPLES OF CHRISTIANITY.

BY R. GILBERT.

Rousseau, one of the great infidel philosophers of France says, "The Gospel is accompanied with marks of truth so great, so striking, so perfectly inimitable, that the inventor of it appears abundantly more admirable than its hero. But, after all, this Gospel is filled with incredible things, with things that are repugnant to reason; things which no sensible man can possibly conceive or admit."

From Celsus to Tyndal, infidelity rejects Christianity, because it has incomprehensible principles. This species of logic, in its practical working would reject all science; because mystery is found more or less everywhere. Reasoning *a priori*—from cause to effect, it is reasonable to expect, a religion from God to have much that is incomprehensible to man's limited mind, warped by sin, and darkened by prejudice. It is reasonable to expect mystery; because,

First. We are young in existence. We live so short a time on Earth that our minds only begin to develope.

Second. A revelation, coming from a Being of infinite knowledge and wisdom, must necessarily contain much that finite minds cannot fathom.

Third. Man is in a state of probation. It is reasonable to expect, that many things would be left unexplained, purposely to put our faith and obedience to a proper test. It would be no test of faith—no trial of obedience, to make our salvation dependent on a belief of such truths as these: twice five is ten; a whole is greater than a part.

"But," says one, "the Bible has no mysteries:—whatever is mystery is not a revelation." This is an attempt to cut Alexander's "Gordian Knot" with a tin sword. The Bible does not reveal mysteries in the abstract: it only reveals the fact that mysteries exist. Thus, the Scriptures reveal the

fact, that the Divine and human natures unite in Christ—a great mystery; but the revealed mystery is unexplained. God's other book—the volume of Nature, treats us in the same manner. Thus, philosophy teaches that substances fall towards the center of the Earth—the mere fact, but who comprehends the mode?

The great rock, on which unbelievers get wrecked, is this: They reject moral truth without giving it an experimental trial. They act like the tyro in arithmetic, who glances at the abstruseness of algebra, and not comprehending it, at once rejects the whole as absurd. Much of the mystery of religion will clear up, if a man will honestly commence with repentance, and advance to complete holiness.

It only remains for us to inquire, whether Christianity is any the less valuable to us, because it has mysteries. Certainly not. The unlettered savage is as much benefited in breathing the atmosphere, as is Prof. Liebig, who can analyze the air, and tell all its constituent qualities. The most ignorant gets as much good in drinking water, as Sir Humphry Davy, who can put water in his crucible, and delineate its chemical qualities. The uninstructed farmer receives as much benefit from the falling shower, as the scholar who has studied the law of evaporation, and the phenomena of clouds, and the concentration of rain drops. The hungry infant grows by using milk, without waiting for Dana to analyze milk, and explain its nutritious elements. John Blake, a semi-idiot, was as happy in religion, as Dr. Dick, who wrote "The Philosophy of Religion."

How many persons stumble at the "mystery of holiness!" "How is it possible," say they, "for fallen man to be saved from sin—all sin, while in a 'sinful body,' possessing impaired mental powers? While the proud intellect is demonstrating the absurdity of the mystery, the humble believer reverses his demonstration, by a reception of the "tongue of fire."

Let common sense prevail in religion

as in the common avocations of life—Columbus did not understand the mysterious electrical currents, that control the mariner's compass, yet he trusted it, as it guided him to the New World. Trust the mystical working of the Spirit and it will lead us to the heavenly world. Mongolfier stepped into his balloon and ascended to the clouds, without stopping to comprehend the philosophy of the distended gases, that lifted him up from earth. With a confiding trust, step into Elijah's chariot of holiness; and let it sweep heavenward, leaving earth and sin in the dim distance.

THE PURE IN HEART.

BY EDWARD RING.

O Father, make my heart more pure and white
Than lillies fair, which rear their lovely crests,
Or than the snow, which earthward wings its flight,
From the blue arch which firm above us rests.
Then shall it be more beautiful, more fair
Than trembling stars, that gild the breast of night,
Or summer clouds, that haunt the golden air,
And, more than all, e'en precious in thy sight.

Then the wild storms of life may toss and roll
Around my bark, whose course I guide to thee,
And waves of sorrow break about my soul,
While, tempest-tossed, I sail o'er life's dark sea.
For in the lonely hour of gloom or grief,
My weary eyes I'll turn to thy reward,
And there my beating heart will find relief,
In Heaven—"The pure in heart shall see their Lord."

He that is under the law is under the edge of an axe.—*Bunyan.*

THE SPIRIT OF CHRIST.

BY HANNAH PELTON.

Now if any man have not the Spirit of Christ, he is none of His.—Rom. viii. 9.

To enjoy religion is to have the Spirit of Christ. It is this that changes the soul, causing it to hate sin and love holiness. As this divine Spirit enters the soul, it softens, melts and subdues. How easily then the soul receives the Divine impress; how eagerly it seeks for and grasps the hallowed fire of Divine inspiration! We can aspire to nothing higher than to have the Spirit of the living God. One who has it is endued with strength, force and power.

The Spirit of Christ—what is it? We know, by the study of his life, that it is characterized by humility, meekness, a spirit of self-denial, and of unwearied patience. O, what noble simplicity there is in his every utterance! No egotism, or love of self, stained his moral purity. Once his disciples were displeased, when they saw one casting out devils in his name, who, as they said, followeth not us. The Saviour rebuked them and said, Forbid him not. How many of his followers indulge in the same spirit? They do not lovingly fellowship those, who for want of light, or because of their views on non-essentials, may differ from them; but they are held off, and the feeling is, *you are not of us*. We read, "Judge not, that ye be not judged;" also, "I came not to judge the world, but to save the world."—John xii. 47.

How ready are many to pass judgment on others. This is a great evil. A child of God may see wrong and error in another, but it is the sin that is condemned, and not the person. The charity that suffereth long, and is kind, is of the Spirit of Christ. Even those who have once had this Spirit in its power, but have lost it, should be encouraged to come back to God. No attention should be given to the resistance that may be manifested. Jesus came not to call the righteous—but the

lost and erring. We should, in our daily life, in all we say and do, stop and think—Is this act—are these words in harmony with the Spirit of Christ? Were we to do this, the feeling of disunion and discord would have no place among God's true worshippers. When we are filled with the Spirit of Christ, the white robe is kept unsullied; heavenly showers fall upon us, and the drops echo sweetly the music of heaven, and we have a foretaste of the joy that is to be our portion forever. Have the Spirit of Christ, and God will rain righteousness upon you. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."—Hosea x. 12.

My sins have at times appeared so great, that I have thought one of them as heinous as all the sins of all the men in the world. Reader, these things are not fancies, for I have smarted for this experience; yet the least believing view of the blood of Jesus hath made my guilt vanish to my astonishment, and delivered me into sweet and heavenly peace and joy in the Holy Ghost.

Sometimes when my heart hath been hard, slothful, blind, and senseless—which are sad frames for a poor Christian—then hath the precious blood of Christ softened, enlivened, quickened, enlightened my soul.

When I have been loaded with sin and harassed with temptations, I had a trial of the virtue of other things; and I have found that when tears, prayers, repentings, and all other things could not reach my heart, one shining of the virtue of his blood hath, in a very blessed manner, delivered me. It hath come with such life and power, with such irresistible and marvellous glory, as to wipe off all the slurs, silence all the outcries, and quench all the fiery darts and flames of hell fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of sinful life.—*Bunyan*.

EDITORIAL.

WORKING WITH GOD.

God has done all He can to save us. He has given His Son to die for us. *For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*—John iii. 16. *For when we were yet without strength, in due time Christ died for the ungodly.*—Rom. v. 6. What greater proof of the compassion of God for us could be made, than the giving of His Son as an atonement for our sins? Christ, in laying down his life for us, has manifested the highest degree of pity that can be shown. Greater love cannot be conceived.

Men act from motives. In deciding what to do we look at the probable result of an action. But God has appealed to every right motive in order to influence us to listen to His voice. *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and they said may live.*—Deut. xxx. 19. Happiness is inseparably connected with obedience to God's commands; and unhappiness with disobedience. Men have been trying for six-thousand years to break this arrangement, but it will not be broken.

Men cannot gather grapes from thorns, nor figs from thistles. They may find pleasure in unrighteousness. But pleasure is not happiness. It is momentary in its duration; and guilty pleasure leaves a terrible sting behing. Godliness has the promise of the life that now is, as well as of that which is to come. The godly enjoy peace even when in trials. In their worst state, they are better off than the wicked. Whatever of happiness this life affords, belongs to them. Then they can look forward to the future without dread. To them, death is gain. *The wicked shall go away into everlasting punishment, but the righteous unto life eternal.*—Matt. xxv. 46. It is impossible to conceive of motives stronger than those which God has placed before us, to lead us away from a life of sin to a life of holiness. He has

gone to the full extent of possibilities, this side of forcing the will.

We are influenced by others. Association often determines a man's character. But God has put Spirit upon men, and sent them out to lead their fellow-men to Christ. The Great Commission reads, *Go ye into all the world, and preach the Gospel to every creature.* This provision is made in mercy. No matter how great the sacrifice or danger involved, in every age of the world God has sent out men to speak in His name.

That every needed help might be afforded, He has given His Spirit to influence every undivided heart. *For the grace of God which bringeth salvation has appeared unto every man, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.*—Tit. iii. 11.

No matter where men may wander, this gracious Spirit finds way to their hearts. It warns when men will not submit to its restraints. It restrains often where men will not submit to its control. You cannot go with the offer of mercy where the Spirit of God has not been there before you. If you will only take trouble to think, you will find that God has done for man's salvation all that He could do, without interference with his freedom, and thus making him a being infinitely lower than man. *What could have been done more to my vineyard, that I have not done in it?*—Isa. iv. 4.

To be saved we must be *workers together with God.* We are not machines—acting as we are acted upon. We are intelligent, moral beings, endowed with the power of will and of choice. All that God does for us will not save us, unless we do our part. It is in the Spiritual, as it is in the material and intellectual world. The farmer may try ever so hard, he cannot raise a crop unless God favors him with the necessary conditions. But the rain, and the sunshine, and the fertile soil will not make wheat grow, unless man tills the soil and sows the grain. The best of teachers, with the best of appliances, cannot make a scholar of an idiot. But God may give the

bright talents and good advantages, but if these are not improved one may grow up in ignorance. So one may have every opportunity that can be given to a human being to become a Christian, and still live in sin, and at last make his bed in hell. It is possible to *receive the grace of God in vain*.—2 Cor. vi. 1.

It will not do, then, for you to sit down in indolence, and, as you say, rely upon what Christ has done for you. This is a stimulant to activity, and not an invitation to indifference. Because God works in us, we must *work out our own salvation*. We have a responsibility in this matter that we cannot throw off upon God, or upon the church. *If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it*—Prov. ix. 12. *And ye will not come to me, that ye might have life*.—John v. 40. The responsibility of his salvation or damnation rests upon every human being. *To his own master he standeth or falleth. Every one of us must give account of himself to God*. You must then shake off a spirit of indifference, and work for life. God is gracious, but you must accept his grace, and submit fully to its peaceful sway. Awake fully to the responsibilities of your state, and begin to act as a candidate for eternal life.

PRIDE AND PRINCIPLE.

Is there not something very defective in your religious state, if you find yourself willing to give more to gratify pride than you are to promote those Christian principles to which you give your cordial assent? Many give more for pride than they do for principle. We have known men to give a hundred dollars for a plain, free church, which they cordially approved, and the same persons, in no better circumstances, to give thousands for a showy, pewed church, from which the poor were practically excluded, which they did not approve.

This is wrong. It not only injures those who take this course, and perils their salvation, but it weakens those who are determined to stand by the right at all haz-

ards. If your principles are good, support them; if they are bad, change them. Give no countenance to that which is wrong. Its popularity is an additional reason for giving it no countenance.

Look over your accounts. See which you give the most for—pride or principle. Men pay their money for that which they love. If you pay freely and largely for dress and show, and scantily and grudgingly for the Gospel in its purity, then you cannot be in a good spiritual condition.—You need, not merely to be blessed; you need to be reformed.

You are weak in conscience—in a place where weakness is fatal. The first element in the Christian character is *righteousness*—a knowledge of the right, and a disposition and determination to stand by it,—and in this element you are defective. Ask God to put courage in you, to enable you to stand by your convictions. **QUIT YOU LIKE MEN. BE STRONG.**

CHILI SEMINARY.

Our school thus far has been successful beyond our most sanguine expectations. The possibility of running a school upon purely Gospel principles, has been abundantly demonstrated. God has raised up competent teachers, devoted to His work, who teach for Jesus' sake—to do good. The state of religion is most encouraging. Nearly all of our students in the Seminary enjoy religion. They take the narrow way, and embrace the Gospel in its simplicity and purity. With one accord they look for the outpouring of the Spirit, and it comes at times, in great power and sweetness among us.

WE NEED MORE ROOM. There should be an addition made to the building the coming season. We need for this purpose about six thousand dollars. If this amount was wanted for a fashionable school, where pride would be fostered and worldliness encouraged, it would be contributed at once. Rich men would step forward and pay it freely. Are there not those who have money, who are willing to put it where it will do the greatest amount of good? We

should be glad to hear from any such as soon as possible, so that if warranted by sufficient encouragement we may make the needed preparation for enlarging our Seminary building.

CORRESPONDENCE.

DYING TESTIMONY.

J. M. Y. SMITH.—Our beloved Brother died of heart disease, on Thursday, January 21st, at 11 o'clock in the night, in New York City.

Brother Smith was born in Nottingham, England, July 5th, 1827. His mother was a saint. Often, instead of punishing him for a misdeed, she would take him into her chamber, and kneel by him, with her hand upon his head, and pray God to make him feel his sin, while her warm tears would fall upon his brow. He idolized her, and when she died, while he was yet a boy, so intense was his agony that his hair turned white in one night.

He was converted at fourteen years of age. He began to preach at seventeen. He had been preaching thirty years up to the time of his death. Through all this period, with the exception of five years in the regular ministry, he supported himself by his trade as a stone-cutter and builder, in which he was uncommonly skillful, and could command large wages.

He preached more frequently and earnestly, although supporting himself, than the most of ministers who devote the whole of their time to the vocation. His ministrations were abundant in England, Scotland, Ireland, Spain and America. While in Spain, superintending the erection of some large and costly edifices, he held a number of meetings in a cave, the entrance of which was guarded, as his life and the lives of those who dared to hear him, were threatened, in that stronghold of Roman Catholicism. In Ireland he was repeatedly pelted with stones and addled eggs. A vest of his, now in the possession of his wife, he said, "could it speak, could tell some strange stories of rough treatment received for Jesus' sake." One night he was lost in a bog in Ireland, standing

up to his waist in the mire for hours, until morning. This apparent mishap saved his life, as a man who was converted not long after, confessed that he himself and another lay in ambush that night, along the path, to kill him.

The Holy Ghost was wonderfully poured upon him and the congregation at one time, while preaching in the old country. For three hours, whether in the body or out of the body, he could not tell, but he spake as if in direct communication with the Throne, and some sixty were then and there converted.

Bro. Smith came from England to New York City in July, 1868. He was married in this city, to Miss Amelia Henrietta Boehme, in December of the same year. The ensuing spring he went to Chicago, Illinois. While there he was abundant in labors for God, working meanwhile with his hands for his daily bread. In two months he preached seventy-one times. A large number were converted under these ministrations. While standing on a box, in a street in Chicago, preaching, a man partially intoxicated approached from behind, and violently felled him to the pavement. A policeman offered to arrest the man, but Brother Smith said, "No, the rage of Satan is a sign that God is at work; let him alone." The man was that hour effectually convinced of sin, and was soon converted. His wife soon followed him. She most heartily thanked Brother Smith for not suffering the officer to arrest her husband, as that might have enraged him and prevented his conversion.

Our brother wandered around Chicago during the summer of 1869, from church to church, finding no food for his soul. At last he discovered the little Free Methodist society, and he came home with joy, telling his wife that he had found a people after his own heart, with whom he could worship God in spirit and in truth. He soon joined them.

In the fall he joined the Illinois annual conference of the Free Methodist Church. His first charge was Marengo, Illinois where he ministered one year; then in Chicago two years, then in Aurora two

years. In all of these places his labors were abundant, and a goodly number were saved.

Last winter, 1874, he held a protracted meeting in Aurora. Through ten weeks he preached twice each Sabbath, and every evening, and conducted a prayer-meeting every afternoon. Finally he was taken with congestion of the brain, on Sunday evening, and came home sick. He went to Chicago, where he remained a week under the treatment of Dr. Cook. He returned in good health, and preached until April, when he was taken with pleurisy. He continued preaching, stopping at short intervals; his zeal would not allow him prolonged rest.

He was taken more violently ill while attending annual conference, at Marengo, last September. He went to Chicago, where he remained some weeks under the care of Dr. Cook, for whom he entertained the highest esteem. His sickness had assumed the worst form of heart disease, that of neuralgic pains and spasms. He rapidly improved under the excellent treatment of Dr. Cook.

In November he started for New York, having been appointed as supply for the society on Thirty-seventh street. He reached here just before Thanksgiving. His health improved fast. He was animated over the prospect of a quick and full recovery. He preached six times in the two months he was here, twice on each of two consecutive Sabbaths. His last public service was rendered on Sabbath, January 10th. On the morning of that day, after a sermon full of pathos, he administered the Lord's Supper. It was a time never to be forgotten. All wept as though their hearts were to break. In the evening he spoke twenty minutes, when a deathly faintness compelled him to sit down. He said, "Brethren, sing." After two stanzas were sung, he arose, and spoke about five minutes, looking like a dying man. Then he said, "It is of no use, brethren, I shall have to give up," and sank into his seat. He was led out, tenderly supported, while weeping and sobbing filled the place.

I visited him on Monday, January 18th.

He was dressed and sitting in the rocking-chair, very weak, and in great pain; but in full possession of his mental faculties. We held sweet communion together, weeping and praising God. We talked freely of death, which had no sting for him. "He would be pleased to live and work for God, if He willed, but was ready to go."

I shall always remember, when I returned to his side after a short absence, and we were all alone, how heaven came down our souls to greet. We both wept and praised. He was in extreme pain: tortured with that fearful, undefinable sensation which attends inveterate forms of heart disease—of immediate impending death. He broke out and repeated distinctly, with great sweetness of voice, and with an elocution made eloquent by the solemnity of the hour, the beautiful hymn beginning:

"Vital spark of heavenly flame,
Quit, O, quit this mortal frame,
Trembling, hoping, ling'ring, flying,
O the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life.

"Hark! they whisper: Angels say—
Sister Spirit, come away!
What is this absorbs me quite—
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath,
Tell me, my soul, can this be Death?"

"The world recedes; it disappears:
Heaven opens on my eyes; my ears
With sounds seraphic ring.
Lend, lend your wings! I mount! I fly!
O Grave, where is thy victory?
O Death, where is thy sting?"

About two hours after this, at 4 o'clock p. m., he sat up on the sofa, moaning in pain, when he suddenly gave a deep groan, and then with a cry started to his feet, seized with a fearful heart-spasm. He fell back on the sofa. I caught him in my arms, and sent for Brothers Mackey and Irwin, who were in the house, and who have showed him and his wife much kindness and help. They came, and Bro. Irwin held him until the spasm passed. We thought he must be dying: such a look of death settled upon his face. In about half an hour he was sufficiently revived to give us to understand that he de-

sired to be laid upon the bed, and Brother Irwin gently carried him in his strong arms into an adjoining room.

He rallied during the week, but continued very feeble. One time he raised his hand and pointed upward, saying, "Home, home." On Thursday night, about 9 o'clock, his symptoms suddenly became worse. The mortal struggle was violent; his strong constitution yielding reluctantly. The last words he was heard to say were, "Father, thine, thine," and the ransomed spirit soon passed away.

He was a preacher of uncommon power and fervor, and a faithful pastor. His writings were full of pungency and power. He combined, in rare measure, the qualities of "The Lion of the tribe of Judah," and the "Lamb as it had been slain,"—holy boldness, unswerving integrity, child-like innocence, and Christ-like sweetness of spirit.

T. S. LADUE

SHERMAN S. PARKER died in the town of Alabama, Genesee Co., N. Y., Jan. 10th, aged 74 years and 10 months.

He was born in Westchester Co., N. Y., March 28th, 1800. Was converted at a camp-meeting on the bank of the Hudson river, over fifty years ago. Soon after, he joined the M. E. Church, of which he remained a member until 1863. He moved on the Holland Purchase in 1831, and built his log cabin in the woods on the farm that he occupied until his death. His house was the home of the Methodist preachers, and was also a preaching place for a number of years. He helped form the first class, and was the first class-leader and steward in the town. In those early days, it was considered no hardship to go three or four miles to an evening prayer-meeting. The writer of this can well remember the time when father and mother would go on foot three miles, most of the way through the woods, to an evening prayer-meeting, and drawing some of the younger members of the family on the hand-sled.

He was a radical Abolitionist and Temperance man. He joined the first temperance society formed in his native county,

and never drank a glass of liquor as a beverage in his life. He was a strong Anti-mason, having suffered much by its secret workings in the times of Morgan. He did not believe that Holiness and Masonry could dwell in the heart at the same time. He used to mourn over the declension of Holiness, and the worldly conformity of the church of his choice; and soon after the organization of the Free Methodists, he became a member, and remained in it as ordained Deacon until his death.

He was taken ill last August, and notwithstanding all earthly aid, continued to fail until death relieved him of all pain. At times he suffered very much. He would say, "O! this is pain—this is pain." A few days before his death, he said, "If my work is done, I shall die; but I have no fears of death." Again, "My pain is severe, but it seems as if I was borne on angels' wings above it all." At another time, being asked if Jesus could make a dying bed, "soft as downy pillows are," he said "Yes;" and turning his head towards some members of the family, said, "but you must make it first yourself." One evening, he asked us to sing something; we sang the 931st Hymn. During the singing he wept, and said, "Isn't that good! O, bless the Lord!" At another time, on receiving a glass of water, he said, "O, the water of life! I shall drink of it freely and fully." One night, he lay a number of hours in an unconscious state, and we thought he was dying; but he revived, and his countenance lighting up, he gave his family his dying charge, urging them all to be earnest Christians and meet him in heaven. To his companion he said, "You know the way." At another time, he shook hands with her and said, "In a little while, we shall shake hands where there is no more death." She asked him, "Pa, are you afraid to die?" He answered, "O, no, no; my work is done: I have shed all my tears,—do not weep for me." During his sickness, he would often say, "I am so thankful it is so well with me: how much worse it might be! O, bless the Lord! salvation is all of Christ."

On Friday morning, before he died, a

change came over him. It was plain to be seen that he could not long survive. He nearly lost the power of speech; inquired for all of his children; was perfectly resigned and willing to go. He continued to fail until the morning of the 10th, when he expired without a struggle, sigh or groan. His end was peace. Truly, "the chamber where the good man dies, is privileged above the common walks of life, quite in the verge of heaven. Yes, father is gone; and may his mantle fall upon his children!"

WM. H. PARKER.

JOHN HAYDEN.—Died of heart disease, in the town of Clayton, Mich., January 20, 1875, John Hayden, in the 65th year of his age.

Father Hayden emigrated from England nearly twenty-one years since, landed at Pekin, N. Y., at which place he settled. He was converted to God under the labors of B. T. Roberts, lived faithful for upwards of three years, after which he backslid and remained in that state for some time. He moved to Michigan some eleven years since, returned to the Lord, joined the F. M. Church, and lived a faithful Christian until the death summons called him home.

His death was triumphant. The writer visited him a short time before his death. He expressed perfect confidence in his Redeemer, had liberty in prayer,—the glory of the Lord was present with him. Forty-eight hours before his death, he passed into a state of unconsciousness, and remained so until a very short time before his death, when his mind again became clear. His weeping wife and children could distinctly hear words like these: "Come, blessed Jesus, I am waiting. He is coming,—He is coming." And thus gently he passed away.

JOHN P. SOULE.

LOVE FEAST.

S. H. POTTER.—I am trusting to-night in Jesus. I am glad to have an opportunity to speak to the readers of the EARNEST CHRISTIAN, of the joys of salvation. To you who have this joy, I need not tell how great it is. I have no doubt but many desire, with myself, more of this joy. Then

let us call upon Him, who is able to make all grace abound in us. O, that you and I may have a stronger faith, a richer experience, in the things of God, and be prepared for usefulness in this world.

Windsor, New Jersey.

T. M. LAYNE.—I love Jesus this morning, and the narrow way. I love the religion of the Bible. It saves me from the world, and all foolishness and stuff. Praise God for this salvation. It makes a man a new creature. It leads in the way of all truth and holiness, and fills our souls with joy and peace.

F. L. SORTORE.—I am trusting in that blood that cleanseth from all sin. Only fourteen miles from Lake Superior, 1800 feet above its level, surrounded by the Iron Mountains, I find Jesus precious. O, how he enables me to stand up for him! Surrounded by formality, and worldly conformity, He enables me to hold up the blood-stained banner of King Immanuel. Up in the mines I find a few that seem to love Jesus. O, how they seem to hunger and thirst for the bread of Life! My prayer is, that the Lord of the harvest will send laborers into his vineyard. The harvest truly is plenteous, and the laborers are few.

Negaunee, Mich.

H. CLAY.—I feel happy to-day. Praise the Lord for salvation! I experienced religion last May, and the Lord has most precious saved me ever since. Although the enemy has suggested many devices, to bring me into captivity, yet the Lord has wonderfully delivered me, praise his name! Last May the pilgrims at the Seminary organized as a praying band, and went about proclaiming glad tidings of salvation, visiting from house to house; and I praise the Lord they were filled with the Holy Ghost and with fire; and God used them as an instrument for the salvation of sinners, among whom I was one. Praise God, he is able to save to the uttermost all those who are in earnest to get to heaven, and are willing to forsake their evil ways, and

turn unto God who will have mercy and abundantly pardon. Before my conversion I was somewhat skeptical, as to the spiritual manifestations, evidenced in professors of religion, being the work of the Holy Spirit; but since my conversion the Lord has given me such a blessed experience, and so wonderfully baptized me with the Holy Ghost power, that I was unable to keep my body still, or keep from shouting. I praise God, all the rubbish of unbelief has been swept from my mind, and Jesus reigns in my heart, bringing all things into subjection unto himself. I give God the glory.

Chili, N. Y.

IDA M. HULING.—I am trusting Jesus for all things, knowing "He will bring it to pass." No good thing will he withhold if I walk uprightly, and I am striving so to do, by His grace assisting me. The Lord's dealings with me—one of the least of his children—are truly wonderful, praise His name! The plain, narrow, self-denying, and glorious way, is my choice now.

Saratoga Springs.

A. C. BLODGETT.—I first united with the M. E. Church in 1864. I remained in the Church two years. I then moved to a place where there was no preaching, and I went back into the world. In January, 1871, during a revival, I joined the M. E. Church again, and lived along for about three years; sometimes enjoying religion, but the most of the time living under condemnation. In the fall of 1863 I went to work for a man who belonged to the Free Methodist Church, and I soon found out that they enjoyed something that I did not. I thought it must be holiness, and I went to seeking for that. Soon after this, Bro. J. C. Norton came there and held meetings a few evenings, and God showed me that it was pardon that I wanted. I sought and found it. I attended a Quarterly Meeting shortly after this, and heard Bro. Norton and T. S. LaDue preach, and I sought and obtained the blessing of perfect love. I united with the Free Methodist Church, at the Owatonna Camp-meeting last June. This fall, by taking back

a part of my consecration, I lost this love of God out of my heart; but I have given myself anew to God, and this morning I can say, I am all the Lord's. Jesus saves me fully—praise his name! I have victory over the world, the flesh and the devil; my peace is like a river. Glory to God!

Menomance, Wis.

A. ROBINSON.—I am still trusting in the Lord, and proving his power to save, amid such opposing influences as I have never met before. I am wonderfully kept by the power of divine grace. Through faith in the atoning blood I am saved. To God be all the glory! Yours in Christ.

MISS FANNIE WILKINSON.—As the hart panteth after the water brook, so panteth my soul after perfect love. Our love must be made perfect, or we cannot have boldness in the day of judgment. Nothing short of the Holy Seal, the baptism of the Holy Ghost, will answer. We must be pure and holy in the sight of God. Pray for me.

North Bergen.

F. M. RICE.—I do praise the Lord tonight for full salvation. I know that God owns me for His child. All that I have and am is on the altar. Although I have always been one of the doubting ones, and the weakest of the weak; yet since our Quarterly Meeting, the good Lord has wonderfully blessed me. Praise the Lord for what I feel in my soul. I promised the Lord if He would give me the victory over this man-fearing spirit, I would walk in all the light that shines on my heart; and, glory to His name! He took me at my word. While wrestling with Him in secret prayer, the victory came. He showed me that I was looking more to my surroundings than to His glory. I find it means a good deal to walk in all the light that shines on our hearts; but in Jesus's might I am going through by the way of the cross. I do praise the Lord there are a few real pilgrims in Coopersville, and two Holy Ghost preachers, who are not afraid to preach salvation, and talk and live it.

W. K. WRIGHT.—Glory to God! I am wonderfully saved. The blood cleanses; the fountain flows, and I am bathing. All hail the power of Jesus' name! Let all the saints say, Amen!

ALEXANDER C. TEETIN.—In the year 1870, I united with the M. E. Church at Rock City, not because I had experienced religion, but because the minister asked me to. Two years later, they had a protracted meeting, and my pastor came to me and asked me to speak and tell what the Lord had done for me, when as yet I did not know what he had done for me. I was without hope—there was an aching void the world could never fill. So, one Sunday I attended Quarterly meeting and God sent an arrow of conviction to my heart and I said, in my agony, I want to flee from the wrath to come. I was miserable. God's law I had trampled under foot and I saw nothing but destruction all around. Hell I thought was gaping wide to receive me. In my despair, I called on God, and Oh! glory be to his name, he heard me and gave me sweet peace in believing. But I still felt that I wanted something more, and feel so still. By the help of the Lord I mean to have all the Bible tells me to have.

C. B. EBEL.—I rejoice in a present Saviour to-night; my feet press the Rock Eternal. Although in the midst of cares, and with an afflicted body, I can say, Praise the Lord, Oh, my soul! We have been seeing some souls saved of late,—one woman saved. Her step-father gave her her choice of prayer or a home, she chose the former. Oh! bless God for the old apostolic salvation. There are a few in the land yet, who choose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season. May God increase the number.

Jacksonville, Ill.

FRED. WURSTER.—I will praise my Lord Jesus, for His grace given unto me; I cannot say that I was pretty good when he Lord found me, but I was found all

over corrupted, and was as deep fallen in sin as ever a soul could be. But what mercy; the Lord in His mercy went after me, to bring me to His blessed fold, and this morning His love constrains me to leave *all* and follow Him. For several years the enemy would want to satisfy me with being a member of the church, but he did not succeed. The Lord gave me no rest until I found Him, to the joy of my soul. And now I cannot go forward in this way, unless the Lord is with me, angels or good men will not do, I want to hear my Saviour's voice, and then I go. Praise His holy name forever and ever! Amen. I the chief of sinners am, but Jesus died for me.

New York.

FANNY McLAIN.—My experience to-day is that the Lord sanctifies me, soul, body and spirit, a heavenly sweetness fills my entire being. I can rejoice with joy unspeakable, and full of glory. We are surrounded here with spiritual death, and dead formality, but bless God we still live, and there is just enough of us here to claim his promise. We are praying for the Lord to send some one to break unto us the bread of life. I love the narrow way. It is the only route to glory.

C. W. DAIN.—My experience is that obedience is better than sacrifice. I travel in a path in which the lion's whelp hath not trod, and the vulture's eye hath not seen. *Blessed be the name of the Lord!* In the path of duty there is safety. Oh, how I love the way! The debt is canceled; the account is footed up to-night. Hallelujah!

Norwich, N. Y.

Where the fear of the Lord and sin are, it will be with the soul, as it was with Israel when Amri and Tibni strove to reign among them, both at once. One of them must be put to death, they cannot live together. Sin must down, for the fear of the Lord begetteth in the soul a hatred against it, an abhorrence of it; therefore sin must die, that is, as to the affections and lusts of it.—*Bunyan.*