

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXIX.

APRIL, 1875.

No. 4.

WHO COMPOSE THE CHURCH.

BY REV. B. T. ROBERTS.

There is a wide difference of opinion as to who constitute the Church of Christ. The Roman Catholics hold that none belong to it except those who are in communion with the Pope of Rome, "the successor of St. Peter, and vicar of Christ on earth." Others, as the Episcopalians, hold that those only are members who have been duly received by officers duly appointed by their predecessors. In this view the essential thing is historical succession. But generally it is taken for granted that one is a member of the Church of Christ if he is in good standing in any of the acknowledged Churches of the day.

In this conflict of opinion, it is well for us to listen to the teachings of the New Testament. Opinions of men may be entitled to weight, but the Word of God alone is authority.

1. The word "ekklesia," from ek, "out of," and kaleo, I call, denotes in its primary sense, an assembly, called together for any purpose. It is used in Acts xix. 32, "For the assembly was confused." So also in verses 39, 40.

2. It denotes a particular Church—that is, a company of Christians who assembled at a particular place for worship. Thus, "The Church at Jeru-

salem."—Acts viii. 1. "Greet the Church that is in their house."—Rom. xvi. 5. "John to the seven Churches which are in Asia."—Rev. i. 4.

3. It denotes the universal Church of Christ. "Upon this rock I will build My Church, and the gates of hell shall not prevail against it."—Mat. xvi. 18. "Christ also loved the Church and gave Himself for it."—Eph. v. 25.

The word translated, "Church," in its primary meaning, helps us in determining who are members of Christ's Church. They are those whom Christ has called out of the world and who have obeyed the call. So our Saviour says: "*But because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you.*"—John xv. 19. "*They are not of the world, even as I am not of the world.*"—John xvii. 16. This, then, is the first distinguishing mark of the members of Christ's Church. They are not of the world. Its spirit does not animate them. They are not in sympathy with its fashions, its maxims, or its pursuits. "*If any man love the world, the love of the Father is not in him.*"—I. Jno. ii. 15. But Paul tells us plainly who compose the Church. "*Paul 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."—I. Cor. i. 2. Here we have the Church described. The Apostle tells us in plain terms who he means by the Church. He designates the Church, not by its creed, or officers, or history, but by the character of those of whom it is composed. They are sanctified in Christ Jesus. The word that is here translated, "sanctified," is in Mat. vi. 19, and Luke xi. 2, translated "hallowed," and in Rev. xxii. 11, it is translated "holy;" but in the twenty-five other places where it is found in the New Testament it is translated the same as here, "sanctified." The meaning of this word is "to make pure—to make holy." In its very lowest sense the word "sanctify" signifies "to deliver from the guilt and power of sin." Hence the angel said: "*Thou shalt call his name Jesus, for he shall save his people from their sins.*"—Mat. i. 21. His Church is made up of His people; that is, of those whom He saves from their sins. If it be said that He will save them at some future time, or in the hour of death, we reply in the language of the Apostle: "*Behold, now is the accepted time; behold, now is the day of salvation.*"—II. Cor. vi. 2.

All the teaching of the New Testament corresponds with this. Christ's Church is sometimes called His Kingdom. "*Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*"—Mat. xxi. 43. To enter this Kingdom one must be renewed by the Spirit. "*Except a man be born again he cannot see the Kingdom of God.*"—Jno. iii. 3. But he that is born again is so far sanctified that he has power over sin. "*He that committeth sin is of the devil. Whosoever is born of God doth not commit sin, for his seed*

remaineth in him and he cannot sin, because he is born of God."—I. Jno. iii. 8, 9. Thus we see that all those who belong to Christ's Kingdom—that is, to His Church—are so sanctified that they do not commit sin. They are sanctified in Christ Jesus—that is, by His power, by virtue of their relation to Him. As the branch has the nature of the vine on which it depends, so do they derive a new nature from Christ, with whom they are vitally united.

2. Their lives correspond with their inward experience. Hence they are called saints. The words "to be" in our translation are not found in the original, so that the declaration is they are called saints. In the New Testament the members of the Church of Christ are called Saints over sixty times. This is the name by which they are commonly designated. The name is given to them by friends and foes as descriptive of their character.

3. They acknowledged Christ as their Lord, "*They called upon the name of Jesus Christ, our Lord.*"—I. Cor. i. 2. "*They were baptized in the name of the Lord Jesus.*"—Acts xix. 5. "*They are justified in the name of the Lord Jesus.*"—I. Cor. vi. 11. Christ is their Master. They submit to his authority—they obey His commands.

These, then, are the persons who, united together for the worship of God and the spread of His kingdom, constitute the Church of Christ. The fundamental thing is—not the creed, nor government, nor history—these may be important—but they are not essential—but the character of the members. Wicked men, organized under the apostolic form of Church government, giving their assent to the truths of the Bible, and inheriting a history the most illustrious

do not constitute a Church of Christ. They are lacking the one thing needful. Filling a sheep-fold with goats will not give you a flock of sheep. This accords, as we understand it, with the definition of "the Church," given in the nineteenth article of the Church of England: "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the sacraments duly administered." This definition comprises three particulars:

(1.) "A congregation of faithful men." Sinners can in no sense be called "faithful men." The faithful are those who have those graces of the Spirit, and a life corresponding, which fit men for heaven. "*Be thou faithful unto death and I will give thee a crown of life.*"—Rev. ii. 10. So that, whatever else it may have, a congregation of unfaithful men is not a Church. A defect in this particular corrupts the whole. If the congregation is mixed, a part faithful, and a part unfaithful, then the faithful part, however small, constitutes the Church. The others are mere intruders. Though from their numbers and wealth they may be tolerated, and may even usurp the authority, yet in reality they have no part nor lot in the matter. Their having their name on the record no more makes them members of the Church than it makes them saints.

(2.) "In which the pure word of God is preached." This, it seems to me, is too exclusive. I would not deny that "a congregation of faithful men" is a Church, because they may listen sometimes to preaching which is not in every particular "the pure word of God. I think this would be going too far.

3. "And the sacraments duly administered." I could not insist upon this in its full force and meaning. It is important that the sacraments be duly administered, but where is the passage of Scripture that makes this essential to a Church? I would not dare deny that a congregation of faithful Quakers belong to the Church of Christ, if they love God with all their hearts, and are led by the Spirit, and have come out from the world and are separate.

The essential thing to the existence of the Church of Christ is the spiritual state of its members. With this agree the words of John Wesley: "The Church is called *holy*, because it is holy; because every member thereof is holy, though in different degrees, as he that called them is holy." How clear is this! If the Church, as to the very essence of it, is a body of believers, no man that is not a Christian believer can be a member of it. If this whole body be animated by one Spirit, and endowed with one faith and one hope of their calling, then he who has not that Spirit, and faith, and hope, is no member of this body. It follows that not only a common swearer, no Sabbath-breaker, no drunkard, no whoremonger, no thief, no liar, none that lives in any outward sin; but none that is under the power of anger, or pride, no lover of the world—in a word, none that is dead to God can be a member of His Church.

Can anything then be more absurd than for men to cry out, "*The Church! the Church!*" and to pretend to be very zealous for it and violently defending it, while they themselves have neither part nor lot therein, nor indeed know what the Church is?"

Examine the Scriptures and see if we have not given the Scriptural view

of the constitution of the Church. If we have, and there can be no doubt about it, then we ask, Are you a member of the Church of Christ? Your name may have been for many years on the records of the most orthodox, influential denomination to be found. But this does not make you a member of Christ's Church. That depends, as we have seen, upon your experience and your life. Are you *in Christ Jesus*? Do you walk—not after the flesh, but after the Spirit? Are you a new creature? Have you put off the old man and put on the new man, "which after God is created in righteousness and true holiness." If not, you do not belong to the Church of Christ. Your supposed membership only lures you into a fatal security.

"Christ loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."—Eph. v. 26, 27.

WATCH!

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."—Rom. i. 18.

One great evil in the Church is vain conversation. It is talk and laugh, and no Jesus.

"I will hear what God the Lord will speak, for He will speak peace unto His people and to His saints; but let them not turn again to folly."—Ps. lxxxv. 8.

"Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly in him that is in reputation for wisdom and honor."—Eccl. x. 1.

"This I say, therefore, and testify in

the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. But ye have not so learned Christ; if so be that ye have heard him and have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation "the old man," which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption."—Eph. iv. 17-30.

"But the day of the Lord will come as a thief in the night, in which the heavens shall 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. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Let us receive and practice the burning truth of God. The truth will stand when heaven and earth pass away.—I. Pet. iii. 10.

Hope is the grace that relieves the soul when dark and weary. Hope calls upon the soul not to forget how far it is arrived in progress towards heaven. Hope will point and show it at the gate afar off; and therefore it is called the *hope of salvation*. True hope, in the right exercise of it upon God, makes no stumble at weakness or darkness, but rather worketh up the soul to some comfort by these. Thus Abraham's hope was wrought by his weakness. And as for the dark, it is its element to act in that, "For hope which is seen is not hope."

THE TEN TRIBES.

BY REV. JOHN FETTERHOFF.

The ten tribes of Israel are not lost. We give a sketch of the twelve tribes subsequent to their getting to the land of Canaan. It is a fact well known, that when the children of Israel came to the plains east of Jordan, two and a half tribes made choice of the country lying east of that river for their possession, but they did not separate themselves from the nation of Israel.—See Num. xxxii. 9., Josh. xiii. 23. The twelve tribes continued together as one people three hundred and ninety-six years, until after the death of King Saul. Then David was made king over Judah only.—II. Sam. ii. 4. And Abner, King Saul's captain, took Saul's son, Ish-bosheth, and made him king over all Israel, except Judah.—II. Sam. ii. 8, 9, 10. Ish-bosheth reigned two years, when Abner feeling himself aggrieved by his master, joined himself to David.—II. Sam. iii. 7. It was not long after this that Ish bosheth was assassinated by Rechab and Baanah.—II. Sam. iv. 5, 6, 7. After the death of Ish-bosheth, all Israel united themselves again into one nation, under David. After his coronation, 120,000 of the two and a half tribes—Reuben, Gad, and the half tribe of Manasseh—were present. All were united.—I. Chron. xii. 37, 40. Thus we see that the twelve tribes were united into one kingdom under David, and it continued one undivided kingdom during the days of David and Solomon. They were divided. After the death of Solomon, when Rehoboam, son of Solomon, ascended the throne, then ten of the tribes separated themselves and united under Jeroboam, and set up the kingdom of Israel. Jeroboam was of the tribe of Ephraim.—I. Kings xi. 26. Therefore they are often called Ephraim or Ephrathites.—II. Chron. xxv. 7., Isa. xxviii. 1, 4. They are called so twenty-six times in Hosea. The other two tribes, Judah and Benjamin, united under Rehoboam, and were called Jews, or the Kingdom of the Jews.—I. Kings

xii. 21. This division was caused by Rehoboam's refusing the wise counsel of the old men, and accepting the foolish counsel of the young men of his kingdom.—I. Kings xi. 26, 31; xii. 3, 20.

Then Jeroboam, in order to alienate the hearts of his people from Judah and their former associations and worship, set up two golden calves, one in Bethel, the other in Dan, I. Kings xii. 26, 31, and made of the lowest of the people priests, to offer sacrifice to his gods. These acts of Jeroboam caused the priests and Levites, and all such as had set their hearts to seek the Lord God of Israel, to leave his kingdom and their possessions, and unite themselves with Judah and Benjamin. These constituted the kingdom of the Jews.—II. Chron. xi. 12, 17; xii. 13.

The kingdom of Israel continued for a period of about 295 years. During this time they had nineteen kings over them, all of them being idolators and desperately wicked, and the people imitated their rulers in idolatry and all manner of wickedness in secret. "The children of Israel did secretly those things that were not right." II. Chron. xvii. 9. They sought deep to hide their counsel from the Lord, and their works were in the dark. Isa. xxix. 15; Ezek. viii. 1. They sacrificed to devils.—II. Chron. xi. 15; Prov. lxiv. 2, 3. On account of their wicked, heathen practices, they were turned out of the land of Canaan, as God had threatened them.—Levt. xviii. 28. He also threatened them with banishment by his prophets.—Jer. v.; Amos vi. 14. Accordingly, about the year 755, B. C., Pul, the King of Assyria, was stirred up by the Lord to make war against Israel, and he carried away into captivity, to Assyria, the two and a half tribes east of Jordan, viz.: Reuben, Gad, and the half tribe of Manasseh.—I. Chron. v. 26. King Pul, of Assyria, being aged, divided his kingdom to his two sons, giving Assyria proper to his oldest son, Tiglath Pileser, and the south part of his kingdom, called Babylon, to his youngest son, Nabonator. Then about the year 740 B. C., Tiglath Pileser, son

of Pul, made a second invasion of the kingdom of Israel, and took the land of Naphtali and its cities and carried all the people thereof captive to Assyria.—II. Kings xv. 29. Then about the year 721 B. C., Shalmaneser, successor of Tiglath, came and besieged Samaria, and after three years took it, and carried all Israel captive to Assyria, and settled them in Halah, and Habor by the Gozan, and in the cities of the Medes, and brought people from Babylon, from Cuthah, from Ava, from Hamath and from Sepharvaim, and placed them in the cities of Samaria instead of the Israelites.—II. Kings xvii. 5, 6, 24; xvii. 10, 11. These people were called Samaritans in the days of Christ.—John iv. 9.

THE JEWS TAKEN AWAY.—The kingdom of Judah, consisting of Judah, Benjamin, and such others as had joined them, continued, with various degrees of prosperity and adversity, for more than one hundred years longer, until the days of Jehoiachin, then Nebuchadnezzar, King of Babylon, invaded the land of Judah and carried part of the Jews captive to Babylon. At this time Babylon had the ascendancy and control of all that country that had been under the dominion of Pul in his day, that is, all Assyria. The first invasion was made about 599 years B. C.—II. Kings xxiv. 10. The second invasion was made about the year 588 B. C., in the reign of Zedekiah, King of the Jews. This time Jerusalem was destroyed, the wall broken down, and the temple burned, and the Jews, all that escaped the sword, were carried away captives to Babylon.—II. Chron. xxxvi. 18, 20. They were to remain captives and serve the King of Babylon seventy years.—Jer. xxv. 11; Dan. ix. 2. At the end of seventy years, the whole land of ancient Assyria was under the control of King Cyrus, of Persia and Media, even as it had been under the sway of Nebuchadnezzar, King of Babylon, and of Pul, King of Assyria, before he made the division of it to his two sons; therefore, the ten tribes that had been carried away by Pul, Tiglath and Shal-

maneser, to the cities of Medes, were as much under the control of Cyrus as were the Jews, that had been carried to Babylon.—II. Kings xviii. 11; II. Chron. xxxvi. 26.

They shall all be brought back, both Jews and Israelites together, and rebuild the temple. Cyrus was called by name more than one hundred years before he was born, as the Deliverer of Israel. "That saith to Cyrus he is my shepherd and shall perform all my pleasures, even saying to Jerusalem, 'Thou shalt be built.'"—Isa. xlv. 28; xlv. 1; II. Chron. xxxvi. 23.

Therefore we see that after the seventy years were ended, Jer. xxix. 10, "Cyrus made this proclamation throughout all his kingdom, "Thus saith Cyrus, King of Persia, 'The Lord God of heaven has given me all the kingdoms of the earth, and has charged me to build him a house at Jerusalem which is in Judah. Who is there among all his people? his God be with him, and let him go up to Jerusalem and build the house of the Lord God of Israel, and whosoever remaineth in the house where he sojourneth, let the men of his place help him with silver and gold.—Ezra first chap. Here we see that Cyrus made no distinction between the Jews and Israelites, and this was in accordance with God's promise to them by his prophets, that both the Jews and Israelites should be brought back together to the land of Palestine. Then God said, "I will bring again the captivity of my people, Israel and Judah, saith the Lord."—Jer. xxx. 3. "In those days the house of Judah shall walk with the house of Israel; they shall come together out of the land of the North to the land I have given for an inheritance to your Father's."—Jer. iii. 18. "And I will cause the captivity of Judah and the captivity of Israel to return, and will them build, as at the first."—Jer. xxxiii. 7. This promise is or was as much to the Israelites as it was to the Jews, and there are still more promises given to them both jointly. "In those days, saith the Lord, shall the children of Judah come, they and the children

of Israel together; they shall ask the way to Zion."—Jer. l. 4, 5. "Behold, the days come when it shall be no more said, The Lord liveth that brought the children of Israel from the land of the North, and from all the lands, whither I had driven them; behold, I will send for many fishers and they shall fish them, and many hunters and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks."—Jer. xvi. 14, 16. "They shall be gathered from the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem."—Isa. xxvii. 13.

The testimony of God is abundant to prove that the ten tribes of Israel were brought back with the Jews from the North as one people to Jerusalem; therefore, to search for them elsewhere, among other nations or countries, is to seek for them where they are not to be found; hence the reports that the ten tribes were lost, or found in America, or as some of late say, in Japan, among the Japanese, all conflict with the Bible. But some may ask, Were they to be found in the land of Canaan? We answer, they were, but not as a separate people from the Jews, as they once were, I. Chron. xii. 20, but when they came back together from captivity, they were united into one kingdom, according to the word of the Lord: "He, the Lord, shall set his hand to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. He shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. Ephraim shall not envy Judah, and Judah shall not envy Ephraim."—Isa. xi. 11, 13. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head."—Amos i. 11. "Behold, I will take the children of Israel from among the heathen, whither they be gone, and bring them into their

own land and make them one nation, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezekiel xxxvii. 22. Hence, according to the word of the Lord, after their return from captivity, they continued as one people or nation even to this day.

MRS. CORNELIA THOMPSON SKINNER.

BY REV. J. G. TERRILL.

The subject of this sketch, my own sister, was the daughter of Harry and Amelia Terrill. She was born in Dundee, Yates county, N. Y., October 17, 1831, and was "born again" at a watch-meeting, held at the same place New Years Eve, 1843. Though but a child of thirteen years, her convictions were deep, her conversion genuine. This was evidenced by the change in her life from that hour. On that night mother returned from the meeting at an early hour and had retired to rest when, about one o'clock in the morning Cornelia awoke her that she might ask forgiveness for her waywardness in the past, and also tell of what the Lord had done for her at the Church. She almost immediately united with the M. E. Church, and was always afterward identified with the people of God.

In April, 1845, our family removed to Illinois, settling temporarily at Elgin, and then at St. Charles, and at last permanently in the town of Hampshire, in the same county. Among the young people in these neighborhoods she was known as a Christian from the first. In the last named place a few attempts were made to draw her into the dancing parties of that day, but she stood out firmly against them and was finally conceded the position she had assumed, with a higher place in the respect of all about her for the trial through which she had passed. The ordeal was severe for one so young, but she came forth from it a victor, with her religious principles more firmly established than ever. She never had an invitation to a gath-

ering of that kind after the first year.

In January, 1850, she was married to Josiah Skinner, who was also a member of the M. E. Church. In the Spring they commenced housekeeping on their own farm. One morning in the early Summer, while at family prayers, a tree near the house was struck by lightning, and she was so shocked by electricity as to be unable to rise from her knees. At first, her husband supposed that she was not through with her devotions, but as she remained so perfectly quiet, fearing that all was not right, he picked her up and laid her on the bed. Moving her, restored her so far that she was able to motion for water to be thrown in her face, which being done she was able to speak, and finally to resume the duties of the day. From this time her health was perceptibly impaired. A year after, her lower limbs were paralyzed, from which she never fully recovered.

After more than a year of intense suffering and almost perfect helplessness, it was concluded to remove her to the State of New York. With a small mattress and a satchel, the husband, wife and child got aboard the train at Elgin and started for the East. On arriving at Geneva the depot was in ashes, and the rain was coming down in torrents. Before they had reached the platform, the omnibuses and hacks, with their passengers, had hurried to a place of shelter. The mattress was laid on a handcar, the wife and baby laid on it, and the husband hastened away to find a carriage. Sister, in a letter written to mother soon after, says, "For a moment it seemed hard as I hugged Millie to my bosom in an effort to keep her warm and dry; but then I looked up and committed myself with my little charge to Our Father, and oh! such peace as came flowing into my soul!" Not many hours after, they had reached an earthly "Father's house," and experienced a sweet relief from anxiety and care.

The Winter of 1855-6 was passed at the Elmira Water Cure. That treatment restored the use of her limbs.

The following Summer they returned to Illinois, and for a season abode at mother's, near Elgin. While there, she and her husband were brought near to death with typhoid fever. They recovered, but sister had again lost the use of her limbs. Before Spring came they began housekeeping again on their own farm. Her only way of getting about the house for a long time was in an arm chair, by sliding it one side at a time. From this she improved so as to be able to put one knee in a chair and pushing it before her, then to use crutches, and to walk without help, though her ankles remained perfectly stiff.

In March, 1859, as I was passing through the neighborhood, I tarried with them for a night. On leaving in the morning, I gave her one of Caughey's works to read. A few weeks after, she informed me that it had been instrumental in leading her into the experience of perfect love. After giving me her experience in detail, she related the following:

"A few days after I experienced the blessing, the Tempter came to me and said:

"'You are not so happy as you were yesterday?'

Not perceiving that it was the Tempter, I answered, 'No, I am not.'

"'Your evidence is not as bright as it was yesterday?'

"'No,' I replied, 'it is not.'

"This was the truth. He then suggested, 'There is a possibility that you are mistaken as to your experience?'

"'Of course there is a possibility of that,' I thought.

"'Well,' he said, 'there is a probability that you are mistaken.'

"'It may be,' I thought.

"'Well, you are mistaken.'

"'Perhaps I am,' I thought.

"In a moment I was overwhelmed in darkness. For a few hours my distress was terrible. At last I fell on my knees and cried out, 'O, Jesus, give me an evidence I cannot doubt.' In a moment He seemed to stand before me, with arms outstretched, and with blood dripping from each hand. He looked at one,

then the other, and then at me and said, 'Is not that enough?' I sank at His feet, crying out, 'It *is* enough; I am satisfied.' I have not been troubled about my evidence since."

The tempter would have failed in his attempt to destroy her confidence if he had suggested his last proposition first.

In the Fall of 1860, as I was on my way from the Aurora Camp meeting I stopped with them over night again. As I drove into the yard, I met an old physician of my acquaintance, who exclaimed as we met, "This sister of yours beats anything I ever saw. Yesterday I set an arm for a man and he was swearing all the while. I have just set an ankle for her, and she was shouting all the while." On entering the house, I found her lying on a bed in great distress. She had sent her little girl into the cellar for a pan of potatoes, who, on bringing them to her, dropped a small one on the floor. Sister in turning about stepped on it and was thrown to the floor, putting her ankle out of joint. By the time the doctor arrived, it was so swollen that he failed to set it perfectly. For nearly a year it caused her great pain and inconvenience.

In the following August I received a letter from her, and in it the following: "One day last week, Josiah had gone to Elgin, and Millie was at school. While at my work the thought occurred to me, if Jesus was here, at a word, or a touch, He could restore my ankle. But He *is* here, I thought again. I dropped upon my knees and asked Him to do it. I heard the bone go to its place with a snap. A thrill of pain shot through my frame, and I fainted on the floor. How long I lay there I do not know. When I came to, I slipped down my stocking and found the bone in its place all right, and it has been all right ever since."

From the time she experienced perfect love, her eyes were opened to see the spiritual state of those about her as never before. Her testimonies were full of exhortation to her classmates to come up from the low grounds of ordinary Christian life to the higher plains

of experience and usefulness. Her husband would put her arm-chair in the wagon, and lifting her into it, in this manner would take her to the house of worship. It was some trouble to do this, and when her exhortations began to chafe some who "cared not for these things," her husband at last told her if she did not stop talking thus he would not take her to meeting. But the baptism she had received was not to be kept to herself, and the next opportunity her voice rang out in the same manner as before. He then told her, on their way home, that he would not take her again. When she arrived home, she knelt and consecrated the matter to God, asking that work might be given her at home. Every day for two weeks some one came to the house, and she took it for granted that it was in answer to her prayer, and did her duty accordingly. Some, not in the habit of kneeling, did so during this period, and no doubt will long remember the humble one who tried to do them good.

This period came to an end the week of the St. Charles Camp-meeting, in 1863. From numerous falls she had again lost the use of her limbs. The other ankle had been broken, and the probability was that she would never walk again. She had heard much of the Free Methodists, but had never had the privilege of attending their meetings. Monday her husband went to Chicago with a load of grain by wagon, in company with some of his neighbors. Tuesday his brother came to talk with her about going to the Camp-meeting. She told him of her husband's determination to not take her to meeting any more, and if she went God would have to undertake for her. They prayed over the matter and awaited the result. Meanwhile, in the city her husband had sold his grain, purchased a load of lumber to bring home, and with his companions had concluded to drive home during the night. On the way he fell asleep, his team got out of the road into the ditch, upset the wagon and nearly broke his neck. His friends righted up the load, put him on his wagon, and one

of them cared for his team until he could do it himself. He arrived home about noon Wednesday, and on entering the house about the first he said was, "Cornelia, how would you like to go to the Camp-meeting?" They went, and she enjoyed it very much. In the Fall she united with the Free Methodist Church in Marengo.

In September I was sent to the south part of the State, and saw her no more for two years. After the conference of 1865, I visited her again. As I drew near the house I heard her singing

"Am I a soldier of the cross?"

When I got to the door she had reached the verse,

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

I stepped around to get a good view of her before entering, and, there she was, coming from the pantry, walking on her knees, with her arms full of dishes to set the table for dinner. I backed up against the house and took a good cry, while she went on:

"Thy saints in all this glorious war,
Shall conquer though they die;
They see the triumph from afar,
By faith they bring it nigh."

How many times since then has the memories of that sweet, patient face, as it appeared then, encouraged me when almost sinking under discouragement. And many a bedridden saint has been cheered by the narration of that scene.

A number of years after, I visited her again. As I was returning on the train, a clergyman by the name of Pomeroy, whose face I had seen at a ministerial gathering once, came on board at a station. I invited him to a seat at my side. In our conversation, as I was speaking of sister, he interrupted me by inquiring: "Is Sister Skinner your sister?" "Yes, sir," said I. "Why, when I am under temptation I go there to get her to pray me out." He then went on to tell me of the great blessing she had been to him. Thus, almost unconsciously to herself, and un-

known to the world, she was blessing all that came about her. Doubtless many a wavelet of influence is still rolling through the world, touching a heart here and there with encouragement and cheer, that has for its centre that humble home in Illinois.

Towards the close of her life she began to gradually decline—so gradually as to make her a wonder to her friends. Subsisting on a quantity of food that would scarcely keep a well person from famishing; her flesh shrunken away until she was a living skeleton, with frequent spasms from a distressed stomach that would almost take her life, between which and in which, the praises of God were often upon her lips, she lingered for more than a year, and in June, 1872, was released and ascended to her reward on high.

Her affliction had attracted the attention of the country around, while her sweetness of spirit had drawn to her the pure and the good. The young and the old gathered to pay their tribute of respect at her grave, while orthodox and unorthodox conceded her claim to a home among the blessed. None of her father's family were with her in her last hours, but nearer, dearer friends were there to welcome her to everlasting habitations.

Was her life a failure? Shall it bear no comparison with that of those of her sex who have sometimes been honored in this world? Has faithfulness in the "ministry of suffering" no reward?

"And I beheld, and lo! a great multitude which no man could number, and they stood before the throne and before the Lamb, clothed with white robes and with palms in their hands. And He said to me, 'These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.'"

"And they overcame through the blood of the Lamb and the word of their testimony."

Pray often; for prayer is a shield for the soul, a sacrifice to God, and a scourge for Satan.

BE NOT DECEIVED.

BY REV. J. OLNEY.

This is a command of God.—Gal. vi. 7. It is our imperative duty to keep ourselves from any deception, but I suppose God intended especially that we should guard ourselves from soul deception, for that will be attended with the most horrible results—the eternal loss of the soul. This solemn warning to every man not to be deceived in regard to his salvation, implies not only that one may be deceived, but also that no one need be deceived. We have been asked, “How shall we know what is right and what is wrong, since so many teach us the way, and they most all differ, as to what is genuine and what is spurious, what is truth and what is error; how can we know? Shall we be to blame if we miss the right way? We answer, yes; if you are deceived, you can blame no one but yourself. God has made it possible for all to be saved if they will. Jesus Christ has, by the grace of God, tasted death for every man. Obey I beseech thee, the voice of the Lord which I speak unto thee, and thy soul shall live.—Jer. xxxviii. 20.

Jesus says, “Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of Me.” This is a positive command of God to read His word; to see for ourselves the way He points out for us to go; to take that as the man of our counsel. Take no man’s theory unless it is according to the plain teachings of the word of God. Paul said to Timothy that “from a child he had known the Holy Scriptures, which are able to make us wise unto salvation. He who will search the Scriptures and pray for divine guidance will not be deceived. If he is in real earnest, God will shed the light of the Holy Ghost on that word, and on every honest heart, so that he will be instructed in the right way, for the Spirit and the word agree. Glory to God for the Bible and the Holy Ghost, which can guide us unto all truth.

A Universalist minister told me that one of their ministers got so perplexed and dissatisfied with his own preaching (Universalism) that he did not know what to do. He came to him for advice. He told him not to preach any more till he was settled in his mind. He told him, “Go to reading the Bible; take no counsel from any man.” He did so. In a few weeks he came out an orthodox Christian. So will any one honestly pursuing the same course. He that neglects to take this course prescribed by God himself is terribly guilty, and will be deceived. Here lies the curse on thousands of souls to-day who are not saved. Many, in all the Churches, are guilty for not having the clear sunlight of present salvation from all sin—a clear title to “mansions in the skies.”

Any one who will take the Bible right under the light of the Holy Ghost, will be neither a fanatic nor a formalist. Bring every man’s teaching and preaching to the test of the Holy Scriptures, for by the word of God we are to be judged at the last day. By that alone should we judge of the soundness of any man’s theory of salvation. We are astonished at the recklessness of thousands who take the teaching of men without a single look into God’s word to see if it is, “Thus saith the Lord.” This is why so many in the Churches say they do not feel condemned for following the fashions and spirit of this ungodly world, mixing up and going into close fellowship and brotherhood with ungodly men. They do not hear their spiritual guides condemn their course; they do not search the Bible to see for themselves, hence they are deceived. Doubly guilty for not knowing the truth, God will hold them guilty and accountable at the Judgment Day, for their self-deception, for the loss of their precious souls, to save which Jesus died. But there is another scheme of working of Satan’s or of man’s inventing, to deceive poor souls, which prevails to an alarming extent. This is having sham revival meetings. They look more like children’s play than real revivals.

They are almost equal to Catholic mummery. There is so much mechanical operation without any of the Divine Spirit. *Merely coming to an altar to bow, and listening to a few cold, formal prayers will not save a sinner.* God requires heart felt sorrow for sin; honest and full confessions and forsaking of all sin; the putting off of the old man with all his works—a new creation in Christ Jesus. When this is done for any person he knows it for himself. Others around him will see a mighty change in him—he is not, and cannot be deceived.

MY EXPERIENCE.

BY WM. D. VAUGHAN.

I was born under Roman Catholic influence, baptised according to its rites and taught its doctrines. I was led to think that the Roman Catholic was the only true Church and that others were heretics, and filled with all error and delusion. My father died, leaving me at the age of eight years. He was a very dissipated man. Strong drink made him a miserable, unhappy man. I was let go without any moral training. My mother's people were Roman Catholics and my father's Protestants, which caused a division, as it will in all cases. Being young, I did not know what to make of it, although I held to the Romish belief, believing the priest could forgive sins, and that all Catholics would be saved. I did not remain under the control of my mother long. Being naturally of a very wicked temper and willfull disposition, it was not long before I became a noted character in all regions where I lived. People prophesied I would murder or do something terrible. I will allow I was fast stepping into the tracks of the worst in the country, but in the midst of my great wickedness the Lord kept me from crimes.

At the age of twelve, I ran away from home and sailed upon the lakes. The lowest and hardest were my company. In this way I went on, filling up

my days in wickedness that should have been spent in God's service. When the war broke out, I was in the State of Illinois, a short distance from Chicago, stopping with a man by the name of Northrup, a very nice family, and belonging to the Baptist Church. They gave me good advice, and exhorted me to seek an interest in Christ. I got under conviction, took conviction for conversion and was baptised, but did not join the Church, for the reason that I went away before they had time to extend the hand of fellowship to me.

I enlisted in an Illinois regiment, the first that left Chicago. I did not like the regiment. I got a pass to go from camp to the city, with some other of my associates. We fell in with some men who wanted men to go to Buffalo to go into the navy. We, not liking our regiment, concluded to go. When we got to Buffalo, I left the party with the navy agent and enlisted in the New York volunteers known as the Utica regiment. I left for the seat of war, serving my time in the army, in crime and vice until the close of the war. Then I went to Chicago, and there struck out anew in sin. I got into employment with a man who kept a saloon in one of the worst places in that wicked city. There I was ripening up fast for hell. After I was in the business not quite a year, I left Chicago to go farther West, and after getting a short distance out I got out of money by drinking, and went to work among the farmers.

About the beginning of 1866, I was out of employment with only a little money, which did not last long on account of gambling and drinking. I started from a place called Kankakee, on the Illinois Central railroad, for Toledo, Ohio, pawning my best clothes, expecting to go on the lakes. I got to Toledo a tired, jaded, ragged, dissipated young man in that large city, among strangers, and without any money. Navigation not having opened, I could not stay in Toledo, for want of money, and would have been taken up as a vagrant. So from Toledo I went to Blissfield, Mich.

I got into employment, intending to go back on the water, but the Blessed Lord ordered otherwise, and I remained in his employment.

In the winter of 1867 I was employed to get out railroad ties. Previous to this time, Brother and Sister Bills and family moved in from New York State, and located a short distance from where I was at work. Prizing the cause of God most of all things, and seeing souls going down to ruin and no one to save them, they opened their house for prayer meetings, which caused excitement and talk. But Brother and Sister Bills, being saved through Christ, were not to be defeated, and continued the meetings, getting blessed and holding on for the salvation of the people. This caused still more talk about their doings. My curiosity was aroused to go and see. This was the beginning of better days. Conviction got hold of me. I felt awful beyond discription. I saw myself a sinner doomed to hell, covered with iniquity. O, how I saw my wicked state! How my past life came up before me. In this state, only seeing myself plainer, I remained three weeks, which terminated in my salvation in Brother and Sister Bills's house, the 10th of February, 1868—"Praise God, from whom all blessings flow!" Oh, hallelujah to King Jesus!—what a change! Tobacco, cards, dice, liquors, love of the dance, and lust of the flesh was removed, and in exchange I felt glorious within. My wicked heart had been changed. I was a new creature, blessed be God, living in a justified state before God. I was a happy man. Oh! how different everything was! Things looked different. I was in the light—I walked in the light, being among teachers that were led of God, that lived on the food of the kingdom, and taught the blessed doctrine of holiness of heart. The Holy Ghost wrote convictions on my heart by letting me see there were remaining roots of bitterness that were not cast out. I was not under condemnation. But I was burdened to be delivered from the carnal mind, being commanded to be "perfect even as our Father which is in

heaven is perfect."—Matt. v. 48. I went to the blessed Lord to be cleansed from all sin, and to be set apart for His service. I pleaded earnestly, and blessed be His holy name, forever and forever I was fully adopted in the Royal Family. What, I a holy man? Eight months before I was a drunken gambler. Yes, blessed be God, light came in my soul to the removing of all dross, and setting me free. The past was under the blood and now I was in the enjoyment of full salvation.

From that time until the present I have been a happy man, fully serving the blessed Lord to the best of my ability, with the exception of once or twice, by giving way to the devil my joy left me, but I sought and obtained and returned to former obedience and duty. Thro' Christ that strengthens me I will meet with all the blood-washed in bright glory. A word to the readers of this experience, bear in mind you are responsible beings, accountable for light and privileges.

RELIGIOUS EXPERIENCE.

BY REV. T. F. STUART.

I was born in Burlington, Vt., on the 6th day of November, 1818. From a child I was taught by my parents to fear the Lord. My father was leader of the first Methodist class that was ever formed in Burlington, which class consisted of seven members, my father and mother being two of the seven. I was born of the old Methodist stock, as my grandfather Stuart was the first man to introduce Methodist preaching into Vermont, west of the Green mountains. His house was the home of the pioneer preachers, who were Michael and Samuel Coats, succeeded by Joseph Mitchell and the famed Lorenzo Dow. Surrounded by the associations and power of primitive Methodism as I was, I cannot recollect the time when I was not under the influence of the Spirit of the Lord. My heart was often melted into tenderness at the family altar, and I wept while my father and mother sang

the old Methodist hymns in the Spirit's power. When about eleven years of age, there was an extensive revival of religion in the town of Burlington and its vicinity. I was awakened, and converted in a powerful manner in the night, while praying in my room. But, being of a timid nature, I did not confess Christ before men, and as none tried to lead me, all thinking me too young to serve God, I lost my enjoyment, and fell into many youthful follies and sins. When about sixteen years of age, I was enabled to renounce the world, and devote myself to the service of the Most High. At this time my convictions of duty, to call sinners to repent were deep and powerful, but in view of my inability to fill the responsible position of ambassador for the King of Kings, I was disobedient unto the call, and, like Jonah, I fled from his presence, only to be swallowed up of deep affliction and woe. But after great trials of mind, fierce conflicts with the devil, bitter opposition from the unsaved in the Church, and still more bitter opposition from my father and family, I overcame every opposing influence, and began to sound the silver trumpet of the Gospel, and proclaim the year of jubilee to lost men. With weeping and trembling, I went forth "bearing the precious seed," yet returned with many sheaves.

By a prayerful perusal of the Bible I became convinced that there was a power of which I was not possessed, and which I must have in order to be more efficient in the work of the ministry. For months I sought this power from on high, with prayers, tears, and strong cryings unto God; with none to teach me, and none to guide me but the Holy Spirit—no minister ever giving me even one word of advice or encouragement; while in panting agony of soul I sought the tongue of fire, and the power from on high. At length a gracious God heard my earnest cry, and I was baptised with a pentecostal power. Every faculty of my soul, body and spirit were consecrated to the work of God, and the seal of the Infinite Spirit was set to my soul, and I was sealed

unto the day of Redemption.

From this time the Lord was pleased to crown my feeble efforts with a degree of success, and many souls have been brought into the kingdom of God. For thirty-three years I have sought to arouse a sleeping church, and to awaken a world, slumbering on perdition's brink, and not desiring to be aroused. In doing this I have traveled enough to circumnavigate the globe a number of times. For the thirty-three years the amount of preaching that I have performed has averaged nearly two sermons a week, besides attending many thousands of class and prayer meetings, and making thousands of pastoral visits, and this while constantly suffering severe bodily infirmity. For two-thirds of this time I have sustained myself, receiving no salary, and most of the time I have defrayed my own traveling expenses. Like the Prophet, I can say, "It is like fire shut up in my bones; I am weary with forbearing." If I had health to do it, I should take no rest, but I would run through the world proclaiming salvation in Jesus, until my Lord should say to me: "Thy work is completed; thy warfare is accomplished; rich, glorious, and eternal is thy reward."

Happy, if with my latest breath
I may but gasp His name,
Preach Him to all, and cry in death,
"Behold, behold the Lamb."

I do find in most such a spirit of idolatry concerning the learning of this world and wisdom of the flesh, and God's glory so much stained and diminished thereby, that had I their aid and assistance at command, I durst not make use of aught thereof, and that for fear lest that grace and those gifts that the Lord hath given me, should be attributed to their wits, rather than to the light of the word and Spirit of God. Wherefore I will not take of them from a thread to a shoelatchet, lest they should say, We have made Abraham rich.—*Bunyan*.

A Christian can never be overcome unless he should yield of himself.

KEEP PRAYING.

BY REV. G. R. HARVEY.

Prayer is a consciousness that we are really in need of some desired good and going to God for it.

Keep praying is my text; of course we must commence.

If you want to be kept from the power of the Devil, *keep praying*. The Devil cannot harm you while you are praying, therefore, keep at it. The world will lose its charm for you while you are holding communion with your God. If you want God to save you from your sin, commence in good earnest, and *keep at it*, and it will come; none has been sent empty away. If you want to be cleansed from all sin give yourself no rest till you get willing to let God have his way with you. God is more willing to save us than we have any idea of. Keep praying for it till you are fully satisfied that every unholy propensity is entirely destroyed. It will be done, and then you will be able to sing,

"Jesus makes me free indeed,
Just as free as Heaven."

If you want a revival in your own heart keep praying for it and it will come. Of course we do not ignore faith, but prayer will bring faith, Holy, living, blessed, *clothed* faith; It will have the smell of the Heavenly and Divine. Ejaculatory prayer will not always answer, we will have to do some knee work.

If you want a revival in your community, get two who are really saved, to agree with you, then you have the promise of the Saviour in Matt. xviii. xix. "Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, *it shall be done* for them, of my Father which is in heaven."

And again, Mark xi. 24: "What things soever ye desire when ye pray believe that ye receive them and ye shall have them."

Prayer is something we can never do without in this world. I used to think

when I was first converted, twenty-seven years ago, that I should n't need to pray so much when I was farther advanced in the divine life, but I find it just as essential for me to pray as it is for me to breathe. When I cease breathing my body will die, and when I stop praying the joy (life) of my soul will cease.

Keep praying for your children. Don't give them up, this is what the Devil wants. They may be very "hard cases," they may be very wicked; the axe (may be) "is laid unto the root of the tree," but importunate prayer will suspend the blow and stay the hand of Divine justice or wrath. Examples, "Moses pleading for the life of the Israelites in the wilderness, Abraham pleading for the cities of the plain, and as long as he kept pleading the fire was staid. The destroying Angel could do nothing as long as Lot remained; Jacob wrestles with the angel and prevailed;" and thousands of other answers to prayer have been given. One dear old pilgrim prayed forty long years for the conversion of his two wayward sons, and they both were soundly converted in the evening of the day of the funeral of their sainted father. Father, mother, friend, *keep praying* for your children. The bread cast upon the waters shall return after many days.

Most of the people who are converted in this day over whom some preachers get lifted up, are not converted through anything particularly they do or say, but through the earnest prayers of a pious father, mother, or friend. My own father writing to me some time ago, says, speaking of his children, "I have given you all to God hundreds of times."

Let us keep praying. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi. xviii. But this prayer must be done in the HOLY GHOST.

Assure thyself, thy God will not give thee straw, but He will expect brick.

GOD KNOWS.

BY MRS. G. W. FRENCH.

God knows what? Everything done, said, or thought by you, or me, or any one of the myriads of human bodies scattered over this world of ours.

Did you ever think of this?

Why, yes; some one told you so when you were a child, and you have never doubted it; but did you ever *really think* of it, strive to grasp the subject, to form an intelligent, clear conception of this Omnipotent Being?

You cannot do it. Your mind will wander on, on, on, until completely bewildered, but the effort will do you good, will strengthen the intellectual and spiritual part of your nature.

God knows. A startling thought.

Sinner, He knows how you have been disobeying Him all your life time; how soon the end will be; how near you are to ruin's brink. He has done His part, but if you will not do yours, why you must go down; He cannot save you unless you are willing.

You are willing? Show it then by giving up your own way and accepting His.

Professor, He knows whether your religion will stand the test of the judgment day. You had better find out.

Christian, He knew when inclination and self held parley with conscience; when you stepped aside from the narrow way. He knows your heart has lost its peace and joy. His Holy Spirit follows you; the Crucified One intercedes for you, and waits to welcome you back.

Knowing that He sees you, knowing how He loves you, will you still wander among thorns, wounded and weary, when the privilege of traveling the king's highway is rightfully your own?

God knows. Comforting, precious thought.

Dear brother, sister, are you tempted, sorely tried by foes without and foes within?

He is watching the struggle and will not suffer you to be tempted beyond

your power of resistance, but He cannot help you as He would if you would only fasten the *whole armor* securely on. You are *too careless*; neglect to adjust it properly, so through some opening the enemy's arrow finds its way. This has happened many, many times. It rests with you to say whether it shall ever occur again. The Master has the key of the armor; if you give Him undisputed possession of your heart He will baffle any attempt made by the adversary or his minions to penetrate within.

Are you striving to bear the cross bravely, nobly? Do others, even your brethren, misconstrue your motives, wrong you, making the cross seem a weary weight at times? God knows just how heavy a weight it needs to crush out some defect in your nature, just how long it is necessary to be borne, and He will remove it as soon as the desired object is accomplished, for our God has pity, love and mercy in abundance for all His children.

Do earth-born clouds o'ershadow the present?

Is the future so misty, so obscure that you scarcely dare take one step in any direction?

Take home, then, the blessed thought God knows, and with it the promise, "In all thy ways acknowledge me and I will direct thy paths."

Cling closely, confidingly, as a little child, and thy guide shall lead thee, through dangers and trials it may be, yet safely on, across the stones, up to the throne of the Father, up to your home. God knows too, all about that home of yours; He is keeping it ready for your reception.

When you get there you will be satisfied, will be capable of appreciating its glories, its peace, its rest, but until this mortal puts on immortality you must be content with "seeing through a glass darkly," comforted ever by the thought—God knows.

Satan diligently waiteth to come in at the door, if Careless has left it a little ajar.

NON-NECESSITIES AND NECESSITIES OF THE PULPIT.

BY PROF. CLARK JONES.

(Concluded.)

Having considered the non-necessities of the pulpit in a former number of the *EARNEST CHRISTIAN*, we now proceed to call attention to some of the *indispensable requisites of the pulpit*.

I. A THOROUGHLY SOUND JUDGMENT. In all great enterprises, men feel it highly important to have talent adequate to the undertaking. No thorough agriculturist would think of leaving his most important concerns in the hands of one who was deficient in a knowledge of his business and in natural tact and foresight to take advantage of times and changes.

Again, no commercial man would trust his deeply laid schemes in the hands of an agriculturist, no matter how proficient he might be in his peculiar calling. Why not? Simply because it requires more skill to manage his affairs. Paul, in writing to Timothy, speaks of the necessity of having men who are not novices, and in this and other epistles he speaks of "sound doctrine, sound minds, sound in the faith, and sound speech."

But what concerns are of so much importance as the salvation of men, and what enterprise demands so much skill as that of catching the souls of men? "He that winneth souls is wise." Some seem to think that any man can preach who has the gift of words; but, were this the case, many a natural imitator could soon learn the theory of preaching and thus engage in the work.

God is a master workman and knows what is the nature of his cause and what it needs, and yet he called Moses instead of Aaron though he was slow of speech. Doubtless the former possessed a better judgment as well as more grace as seen in the sequel. But a *sound* judgment implies a state of health rather than strength. Some men have been sound in mind, but have been perverted in some way. Intemperance in

any form, false doctrine and the like, tend to pervert the judgment. Zion's interests are bleeding at many a pore from the fact that we have many men in the field who may be well meaning men, and who may feel an interest in the cause of God, and who may be doing the best they know how, and yet this does not prevent a catastrophe. Should a company employ a man who was destitute of a knowledge of navigation to run a boat across one of our lakes, and should the boat wreck by means of his want of knowledge and many lives be lost, would the public, and especially the friends of the lost, accept the plea of ignorance? But how many precious souls are being lost as a result of so many men being sent to preach the Gospel who are not qualified! How many groans this extorts from the hearts of such as have the cause of God near their souls! The responsibility rests somewhere, and God knows just where. But why do these men make such sad havoc in the church? Ah! the church has made a mistake shall I say? I fear to attribute it to such a source. It seems to me that there are men enough who have natural and spiritual foresight sufficient to enable them to read these defects, had they the grace of moral courage and a greater measure of the spirit of Christ, so as to be true to their convictions.

Who will answer at the day of judgment for those large tracts of country which have been desolated by indiscretion, when God shall ask the question, "did you commit those interests to faithful men who are able to teach others also?" These are fearful responsibilities resting upon men who assume positions of trust in the church of God; even from *Official Boards on circuits* up to the President who lays his hands on men and gives them authority to teach others also. How many instances have fallen under our own observation, which prove beyond a doubt the great importance of having men to care for the flock who know how to be shepherds. We cannot afford to lose so much ground and be compelled to leave it as a barren

waste to be desolated by time-serving men; and much more, God cannot afford to lose so many souls for whom Christ has died. These are fearfully solemn considerations.

O, how my heart writhes in anguish as I look back over some of the battle fields in this state, and image the past scenes where souls have been swayed by the power of God! Alas! how many of these precious souls are now rushing with the fury of a torrent down to death and dark despair; already, to all appearance, beyond the reach of hope; and we, as a people, have become a stench in their nostrils, partly at least, by reason of unsound and unsaved men who have been sent into the vineyard. In view of the coming judgment, allow me, dear brethren, to ask how long these things must be. Eternity will reveal terrible responsibilities as having rested on the church. Whose skirts will be clear? Not only the leading men in the church are responsible for these men being in position; but every man, woman and child who is in the church and is old enough to cast a vote, and all who can think, bear a share in the same. Every soul should be so alive to the interest of the cause as to stand as a sentinel on duty, all the while ready to reprove any misstep in this direction or any other. Our leading men ought to feel that they are not only prayed for but that they are closely observed and that they are to be admonished in case they fail to discharge their duty. "*Rebuke not an Elder but entreat him as a father.*"

II. THEY SHOULD BE CLOSE OBSERVERS.—The Saviour's command to Peter was to feed the lambs as well as the sheep, *i. e.*, to look after the weak ones. But a shepherd would be very likely to overlook some of the flock unless he should pay strict attention to each one, so that the spiritual pastor would be apt to pass by some if he should not give special attention to every one. How many in the flock of Christ are attacked by the Devil, who goes about as a roaring lion; and such are liable to become discouraged when

thus assaulted, unless cared for; and close observation will often enable one to detect these suffering ones. It is the nature of sheep when hurt to make no complaint, and the only way to determine their state is by close observation; and so real Christians, like their Master, may be suffering severely, and yet say nothing about it until they are almost dead, unless noticed and questioned. Like sheep, the sicker they become, the less one will see of them. Not only are these weak and sick ones in the flock of Christ, but different ones need a different class of truths, and a man of close observation can, aided by the Spirit, tell how various ones grow, or fail to do so, when fed on a certain class of truths. Some need much of the law to keep them alive, while others need much of the Gospel. Some need the love of Christ, others the efficacy of the atonement; some the spirit of forgiveness, others charity; some faith, others hope.

III. MEN READY TO RECEIVE ADVICE.—Ministers, as a rule, begin their life work while young, and hence the greater need of their taking advice of those who are older, whether pastors or laymen. It is often the case that there are laymen upon a circuit who have had far more experience than the minister, and hence there will be a difference, if the laity see a man fails in his work, and yet refuses to receive counsel; and it is liable to cause a division, for no lay member is under obligations to sustain a man in error even if he be the leader of the flock; nay, he cannot do it and be true to God. Ministers are no more than other men, aside from their peculiar work of explaining the Scriptures. No doubt there are many class-leaders and stewards who are much better financial and executive men than ministers, and hence the importance of a pastor's not only receiving counsel, but also of his keeping it. This is at best a sign of humbleness of mind.

IV. MEN OF SELF-CONTROL.—How many things all public men have to meet that are very trying to human nature; but it is expected of ministers

that they never show self or the human, hence it is necessary that they be men who demonstrate the fact that "a soft answer turneth away wrath." We always look for models in case of our pastors, and so does our Lord. Paul said, "What things ye have *learned*, and *heard*, and *received*, and *seen* in me do." Again, the same apostle could say, "Follow me as I follow Christ."

V. MEN HAVING WELL-GOVERNED FAMILIES.—All must admit that God is the perfection of *order* as well as purity, power, wisdom, and goodness. Christ is the Christian's pattern, especially so in case of the Christian minister and his family, and the world and the church too, expect to see Christ portrayed in His followers. Vain is it for a man to speak in the most reverential and sublime strains, while picturing the character of our Saviour, in case his life lacks the fruits arising from union with that vine. Paul, in giving advice to Timothy, says, "Be *thou* an *example* of the believers." But he had, in 1 Tim. 3d chap., set forth the character which a man and his family should possess, in order that he might be eligible to certain offices. We need not comment upon the passage, but simply request all who may fail in this regard, (for many there may be), to turn to it and read for themselves. "To the law and the testimony," as this always has great weight upon the mind of the really godly man, and such as are earnestly seeking to become such.

VI. MEN HAVING CLEAR VIEWS OF CONVICTION.—Thorough conviction is all important to genuine conversion. Sinners love sin, and many, at least, will never give up their sins unless they feel that death and hell lie just before them, while they stand as condemned criminals at the bar of God. But men who minister in holy things cannot expect to see sinners feel deeply the wrath of God, unless they have learned to feel it by experience, and are thus prepared to set forth the woe which is impending over their heads. Again, men must have seen the hand of Justice raised to slay the wicked, or

they cannot draw the picture in such vivid colors as to arrest the attention of unsaved men. Sinners *must*, in many cases, feel that the executioner is at *their* door ere they will take warning. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Then again, if ministers have not had a deep sense of sin and its deadly nature, they will be likely to be satisfied with slight conviction in case of those who may seek God, and to be slightly sick is to be slightly healed and *vice versa*. "They that are whole need not the physician, but they that are sick."

VII. MEN SOUNDLY CONVERTED.—This is pre-eminently an age of shams, an age of conjecture, an age of theorizing, an age of sophistry, an age of hope. So much so is this the case that most men seem to be quite as much surprised to hear the Christian talk of positive experience, as would have been one of the ancient Greek or Roman sages. No less is this true now than in the time of the Saviour, that men *must* be born again. If men are not positive about experience, they will be inclined to make their doubts and fears a status, by means of which to decide upon the fate of all men in regard to man's privileges in the Gospel. Hence we shall see a class of unbelieving believers, *i. e.*, a class trying to believe what they can not; and they will, as a result, be straining at gnats and trying to swallow camels of difficulty. Nothing is more detrimental to the cause of religion than this idea of always living in hope of something yet to come. It makes people visionary, whereas God speaks of *knowing* this and that. "He that *believeth* hath the witness in himself." "By this ye shall *know* that ye love God." No individual should be contented while living in doubt, especially a minister of the gospel. "Great peace have they who love the law." Great events do not happen in man's history, but are the result of great undertakings, and, as the salvation of the soul surpasses all other enterprises, so it should require

and does, the greatest direct effort, and should also be attended with the most satisfactory results. A defective foundation materially injures the value of the edifice placed upon it, and so a defective conversion results in a defective experience in all after time. No man can be a genuine scholar who passes over the fundamental branches, however fine may seem to be the culture, the time will come when the superficial student will see and realize his mistake; so the person who may be so unfortunate as to take up with a partial conversion, will have reason to repent in dust and ashes such a delusion, in case he tries to make advancement in the divine life. By way of caution, however, it should be distinctly understood that God never makes partial converts. He never deals in counterfeit, nor does He offer it to His creatures, but He always does a *thorough* work or *none*; but the great masses take their cases out of His hands ere God can get them where His Spirit moulds them.

Men may and do make partial converts, *i. e.*, converts to certain doctrines or theories, but they have never yet learned how to transform the nature of an individual. Let no man attribute man made converts to God. Everything in nature shows the skill of its Creator. Whether we examine the world beneath or the world above, whether the animal, vegetable, or mineral, we see alike glorious traces of wisdom, order and perfection. Why, then, a reverse in the law, when we come to that which is all important to man, for whom Christ died? Ah! does it not look like blasphemy to say that God would do so much for man and then leave him just at the point where his future destiny turns?

VIII. MEN IN POSSESSION OF THE BLESSING OF PERFECT LOVE.—The Bible, especially, teaches this doctrine. "This is the will of God, even your sanctification." Mark the expression—this *is*, and not only so, but this is the *will*, and further, it is the will of *God*, and that concerning *you*. We are aware of the fact that different views are en-

tertained in reference to this doctrine but here it stands in the word of God. But does a belief in such a doctrine enable one to teach it? Could one teach Greek because he believed there was such a language, or even because he might have seen it? No more can one preach sanctification successfully because he has read about it, or even seen it lived out by others? He must have felt the finger of God around his carnal heart, severing the cords that bind it to the spiritual being. He must have said, "Vain world, adieu." Ah! he must know what it means to give the world the last look, so as not to do as much as did Lot's wife. He must have such a sense of his *state* as to cause him to feel it is time to flee for his life, and such a sense of the great necessity of a radical heart and soul change should take hold on his inmost being, as will ever after cause him to cry death—death, as he thinks of the past, and this will incite him to *strive*, and struggle, and groan after the powers of the world to come.

In fact, there is perhaps no one who has really died to self who does not hate himself; *i. e.*, the natural man more than anything else, unless it be Satan. He abhors every manifestation of self, and this is all important in a pastor. He knows it is the man of sin, and remembers the body of death and cannot forget the dire appearance. How often does he call to mind the sighs extorted from his bosom, by reason of the struggle going on between the old and the new. "Oh! how important is this as he has to witness such scenes so often, in case he is successful in winning souls! Men of God must become accustomed to these spiritual death agonies—to the great drops of sweat, as they are pressed out by the internal commotion of the soul. Nature writhes in death, and so does carnality. Ah! God and Satan must have a contest in man. This is sacred ground. God and angels are interested on the one hand, while Satan and the infernal powers are on the other, and what can a man do in such a place unless he has had experience in

this ordeal? But this fearful ordeal must be passed by every soul that gets to heaven, and how important that a skillful guide be at hand. The Lord lead men to see that they have taken upon themselves work that they cannot perform unless thus dead—even all who minister in sacred things. There seems to be but few men who know this; but how *very few* feel it to that extent that it brings upon them the sense of woe? Oh, for men who feel!

IX. MEN BAPTIZED WITH THE HOLY GHOST.—The Saviour's command to His disciples was, "Go, but *tarry*." Certainly Jesus knew just what His followers would need to meet the world. But it would be vain for us to say anything upon this point, when it is possible to obtain such a comprehensive treatise upon the baptism of the Spirit as has been written by Dr. Mahon. This work should be read by all of our ministers.

JOSEPH'S COAT.

BY ———

"Now, Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." Gen. 37; 3-4.

God gave me two little boys. The older one, a hardy little plant that grew in rocky soil. We wonder sometimes such do not die, but God has a plan, and they peep up fresh and green, and live notwithstanding hail and frost. I did not mean that he should know a want that I could anticipate and relieve, or suffer one moment if anything I could do could prevent it. But I was as ignorant of the care of young children as you can well conceive a young mother to be. And the result was *he cried*. I know now that he suffered for want of care which I did not know how to give. A babe is not so much of a pet, you know, when he cries, and you can do but little else

than tend it, and you have all your other work to do. Two or three years passed, and the chilly night of poverty and inexperience passed with them.

One sunny day in June a sweet bud blossomed in our home. And we loved him and petted him, and he never cried. Just like all God's other little creatures, babes are happy. Like fish in sunny streams, and lambs in rolling pastures. But their wants must be understood and met. He grew to be two or three years old, with a nature in which there could not be discerned the slightest taint of evil, and beautiful as he was pure and simple. No wonder everybody loved him. The pet names, the kisses, the little attentions, were lavished upon him. The little pies baked in saucers were meant for him, and the pretty gifts of servants, neighbors and visitors always found their way into his little palms. I did not think anything about it. Was he not "the baby"?

That stirring, noisy boy, he would get into the street, and then I would have to punish him, for I would not have him grow up a street boy. And when he was in the house, so noisy, plowing the rooms with his little chair, or riding his stick full gallop. It was "Hush! Hush! How noisy you are! Go into the kitchen." And he was not wanted in the kitchen. So he would sit hour after hour in the hot sun, astride the door yard fence, wistfully watching the little boys at play. I knew the little boys in that neighborhood. They were good. Why did I not get him a hoop to troll with them, and a little cart, peck and shovel, to dig in the sand bank? It was work he wanted, and not the rod, to make him happy and good.

I saw an evil. It was not hid from me that he disliked his little brother. They would play together, and he would plague and hurt him. Often I would hear little "Joseph" crying, and would run to bring him in. I feared, O, I did not dare to think what might happen. One day he was brought in to me, and I did not know but one eye

was put out. I washed the blood and tears from his face, and soothed him to sleep. The offending one stood by, evidently feeling bad enough; but he did not cry. He confessed it all; how they were playing together on the grass, and he stuck a stick into his eye, *on purpose*; he did not seem to know what made him do it. He did not like him; he did not know why. I had punished him many times, but I did not punish him now. Every little while he stole around the house and looked into the parlor window, near to which little "Joseph" was lying, and came back again to ask me if I thought he would be blind.

Things grew worse and worse, instead of better. It almost broke my heart. I wept before the Lord until I was really unfitted for duty. I begged of Him to show me what was the matter and help me to correct it, and He did. Bless His name! *I saw Joseph's coat!* How plainly I saw it then, when the Lord showed it to me. My part was to love the older one more, and pet the little one less. I wondered I had not seen it before.

We had some ministerial company shortly afterward. One of the ministers patted the little one on the head and said, "You're a nice little boy." The older one looked up into his face, then went out, washed himself and combed his hair, as best he could, came in and sat down in his chair with his hands folded. After sitting awhile without securing attention from any one, he went out again and brought in a plate of apples, which he passed around.

Oh, the yearning of the young heart for the love that it sees lavished upon another! And when, day after day, it reaches out its hands in vain, no wonder it retires, disappointed and sullen, into its own heart, to cherish envy and jealousy and hate; it knows not why. Those tares an enemy's hand hath sown.

Now I have not told you this to entertain you. It is experience, and it means something to a multitude of pa-

rents. If we have to discipline our children very much, there is a fault somewhere, and, most likely, if we stop to look, we will find it just where we least expect to—in ourselves. Those quiet, gentle natures, like "truant flowers of Eden," will not make any one any trouble, but will blossom silently, giving out only fragrance. It is those active, energetic, daring ones, that have pent up within them the war and freedom of 1776, that make the trouble. And yet, the world could not do without them. What they must have is a plenty of work such as *they love to do*; and trust and confidence. I suppose pine boards, gimlets, stout little hammers and shingle nails will serve a better purpose than many whippings. I know Washington had a little ax, and if he chopped one nice cherry tree with it, there was more good than harm came out of it, a thousand fold. They say he had a *good mother*. I know he had a *good father*. Many a father, under like circumstances, would have whipped him straitly, and never have known what an upright, honest son he had. A lesson here of consideration and forbearance upon the part of the father, which parents will do well to imitate.

Give a child—one of those boys we were talking about, a ten dollar bill and let him go to the grocery and settle up the account and bring you back the right change; or fifty or one hundred dollars to deliver to some one to whom it is due, and mark how quickly he straightens up to a sense of new responsibilities.

How pleased God was with Solomon's prayer for wisdom, that he might rule his kingdom aright, and how fully he answered it, giving him all he asked for and much more. Will he not then grant us our desire, and give us wisdom, that, as parents, we may rule our little realms aright?

Zeal without knowledge is like a mettled horse without eyes, or like a sword in a madman's hand; and there is no knowledge where there is not the word.

THE GREAT SALVATION.

BY CORNELIUS GRACE.

To the praise and Glory of God, I would tell to the readers of the **EARN-EST CHRISTIAN** what he can do for a poor sinner, and what salvation can accomplish for the drunkard or habitual dram-drinker. I was born in England, of Christian parents, and came to this country about thirty years ago. I had become before this a lover of company and a confirmed *moderate drinker*. This often drew me into society not of the best. I see now how surely but almost imperceptibly the enemy was coiling his chains of habit around me. I, like many to-day who are going headlong to ruin through the accursed cup, thought I had manhood enough to resist an excess of its use, and used to pride myself (when any word of warning was given to me), that I could use it or leave it alone; but this did not last long. I began to love drink for drink's sake, and I found my appetite increased yearly. I have sometimes been aroused out of my security by conscience and conviction from above, and would resolve (in my own strength), never to taste it again, but of course failed, after an abstinence of some months, and always "the last state was worse than the first."

When in Boston many years ago, I tried (after looking through delirium and hell), temperance societies, joined one, paid my initiation fee, but found it came so far short of what I expected that I did not go near them any more. This was not the way I was to be saved, and although many may be temporarily saved by them, my experience tells me there is nothing short of salvation that will effect a complete and radical cure, to this most terrible of all scourges—intemperance. I went on until restraint ceased and I was a confirmed tippler, never eating a meal, early or late, without first taking a dram, and for years never going to bed entirely sober. I was a nuisance to everybody, and an abhorrence to myself. In this desperate

emergency, God in His mercy called upon me, at the commencement of a revival of religion at Middletown Springs, Va., in the Fall of 1869. I was then fifty years old, and God through His Spirit, showed me there was a fountain in Jesus, and that there was

"A balm in Gilead
To make the wounded whole,
And there was power enough in Jesus
To cure a sin-sick soul."

And all I had to do was to come repentant to this great Physician with all my diseases and He would make me whole; and, glory be to God, I was enabled to say, I will, for I saw this was just what I wanted, for I loathed myself, not on account of my sins then, but because my pride told me I had lost my manhood, and had become a slave to intoxicating drink. But when God arrested me by His Spirit, then I saw my sins and my danger, as I had never before seen them, and resolved if there was any mercy for me, I would seek it *now*, and I at once started for heaven by the way of the cross; glory be to God!

Not very long but very deep were my convictions. The second evening after I started, God came to my help, and I was enabled to look to Jesus and live. "Being justified by faith I had peace with God, through Jesus Christ," and with it deliverance from my besetment. I was at once exhorted to go to work for Jesus, and in obedience I found exceeding great peace and joy. Willingly I obeyed the Spirit, and was led on at once to seek a deeper work of grace. God required of me a *whole* heart and a *perfect* service, and I went at once about it, by the help of the Holy Ghost, to cleanse myself "from all filthiness of the flesh and spirit." I had heard of a thorough cure for all my ailments, and I persistently laid claim to it through the merits of Jesus. I promised the Lord if He would take care of my body, from the effects of the poison accumulated for years, from drinking and chewing, I would, by His help, give up tobacco chewing, and I was en-

abled by His grace to do so on the 1st of January, 1870. This done, I still found something in the way of my full consecration, for I was seeking a clean heart, and when pleading the promises, and being almost able to grasp them by faith, I found a weakness at that point, little thinking it was the *pipe* that stood in the way. The enemy was always saying, "It is so small a thing, the Lord will not notice that," but the more I struggled and prayed, the more I was conscious of an imperfect consecration. The pipe made me sick; I could not smoke without becoming dizzy, and I would often, when in this state, ask God to take away the appetite.

One afternoon, as usual, I resorted to the pipe, and went about my daily labor, and being more than common sickened by it, I cried out unto the Lord to take away the appetite, when a voice, apparently audible, said to me, "Can't you give it up for Jesus?" In a moment the spell was broken, and I said, "Yes, Lord." Away went the pipe, and the appetite with it. The next day, about 10 o'clock A. M., alone with God, on the third day of February, 1870, while reading a sermon on "Precious Faith," by the now sainted Lawrence, I was enabled to step out on the promises, and say:

"Tis done; thou dost this moment save—
With full salvation bless,
Redemption through Thy blood I have,
And spotless love and peace."

And I *was* washed in the blood of the Lamb, "Whiter than snow!"

Glorious experience! Precious faith!
How it saved and still saves me, none but God and eternity can tell.

A few months after this, while employed at a doctor's house, who had warned me against leaving off all at once, saying it would make me sick, he invited me to take some old cider, saying it would do me good—just what I needed. I was persuaded; one glass did not suffice; I took the second, and was, before going to dinner, invited to take another. I went into the cellar for that purpose, and put my hand upon the glass, when the Spirit of God ar-

rested me and told me not to touch it. Thanks be to God, I was again saved, and I promised God, from that hour, by His help, never to taste cider again.

This narrow escape has taught me that there is no safety for any one that has been so miraculously saved, but *total abstinence*. I no more dare to trifle with *cider* than rum or *tobacco*. I thank God for a complete victory through Jesus Christ. I *know* there *is* power enough in Jesus to *save* us from our sins, be they ever so deep-dyed. But this is not all He has saved me from. I was a great lover of billiards, theatres, cards, dancing, gambling in all its forms, and all kinds of riotous living, loved the good opinions of men, and the approval of self. Now I can say, to the glory of Jesus, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." "I hate the things I once loved, and love the things I once hated." "It is more than my meat and drink to do my Master's will." I have no room for the world or worldliness. God required me to renounce the world and all its follies, making a full and perfect surrender of all to Jesus, before He would accept me and give me the desire of my heart. I could not get saved any other way. I have no desire to go to picnics, excursions, church festivals, Christmas trees, donations, etc., or to go into any secret society, to seek the friendship of the world, for I am told that such is enmity against God, and His cause of course. *I have an all-sufficient Saviour*, and this uttermost salvation alone satisfies my longings.

"The past is under the blood,
The cross it covers my sins,
I'm trusting in Jesus for all,
My will is the will of my God."

A word of warning: To parents I would say, beware how you bring your children up to drink even cider for a beverage, I believe I received my first taste for drink at home in my boyhood. And to professors of godliness I would

say, give up your tipping, tobacco chewing and smoking, and you *can* and *will* have Jesus. I know if we are willing to come to the light with these things, God will show us our duty. I have seen so much *weakness* come from want of obedience in these days.

This *uttermost* salvation is for you, my brother and for you, my sister, when you are, willing to abandon all for Christ. Let us really give all to Christ—body, soul and spirit, which are His. Let us look to have our besetments and our wrong desires washed away in His precious blood; and let us, from choice, take the "lone way with Jesus." 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. It is worth the venture. "Venture on Him venture freely, let no other trust intrude."

And to the young convert I would say, If you have any of these habits, bring them at once to Jesus, and ask Him to help you to cleanse yourself from all filthiness of the flesh and spirit, and plunge by faith into the cleansing stream and be saved.

"He is able, He is willing; doubt no more."

CONFESSION.

BY WILLIAM FELL.

"Confession is good for the soul." This is an expression frequently used by Roman Catholics, and it is none the less true on that account. It is the only thing that will disburden the soul of its load of guilt and bring it into favor with God. We shudder when we think of Roman Catholic priests taking upon themselves the prerogative which alone belongs to Jesus Christ, the "Judge of the quick and the dead." All we can say is, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Christ is the great High Priest, we must confess to Him. He and He alone has power on earth to forgive

sins, bless His holy name. The command is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." How reasonable this is, and how thankful we ought to be that there is a way of getting rid of our sins. This is the only way of getting right with God. Jesus declares that if a person seek any other way he is a "thief and a robber." None of this class can enter into God's Kingdom. How many there are, God only knows, who are professing religion over a heap of rubbish that ought to have been cleaned out of the way long ago. They are full of hatred and old grudges; full of evil speaking and fault finding; nothing pleases them, and yet they claim that they love every one. There are none so blind as those who will not see. Why, if this class should get into Heaven, nothing would please them there, but they need not think of ever getting there with such hearts. Heaven is a pure place, none but the "pure in heart" will ever get there. Now, the only remedy for these sin-sick souls is confession and application of the blood of Jesus. Nothing else can reach their case, and if they fail to take this remedy they will be left to "believe a lie that they might be damned." Death visits this class of professors, and they tremble at his presence, their sandy foundation gives way and all is dark and gloomy. The devil holds a mortgage on their souls, and death is about to foreclose. They neglected to search their title to see whether it was clear and no encumbrance on it, and consequently they are left to themselves, an easy prey to the devil. There is nothing that will effectually rout the devil from his resting place but confession. Crying, weeping and groaning will not do it, an ocean of tears will not reach the case, but, thank God, confession will. This is the golden key that unlocks the soul and makes way for the blood of Christ to come in. Hard feelings, brothers and sisters, are thoroughly washed out by the precious blood of Christ. Thank

God for the remedy. Many a professor of religion will wail in hell because he refused to take this remedy. The Psalmist said "I acknowledged my sin unto Thee, and my iniquity have I not hid. I said I will confess my transgressions unto the Lord, and Thou forgavest me the iniquity of my sin." Ps. xxxii. 5. However abandoned and wicked a man may have been, even though he may have worn the "livery of heaven to serve the devil in," if he will meet the requirements of God, the blood of Jesus Christ will meet him. For the word of God declares plainly that "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. xxviii. 13. There is a multitude of ways of getting away from God, but there is only one way back again. Individuals will try every other way but the right way, but it does not work, when they pray or talk they come right square up to that big stone; there it is, they cannot go any farther, they look guilty and they feel guilty. There are too many of this class of individuals in the church. They go just about so far and stop; whereas, if they would break down before God and be honest with themselves and make an open confession, Jesus could do something for them.

Sin is deceiving in its nature. It eats like a canker in the heart, it stupefies and blinds the sensibilities of the soul, and is the hardest and the most hateful thing in the sight of a holy God. Sin is the devil's chloroform; he puts his subjects under this influence and then robs them of their pearl of great price. He then throws the black veil of the bottomless pit over their eyes, and they go sleeping and dreaming along, and like the blacksmith's dog, they can bear the sparks that fly from the anvil, and if a red hot coal falls on them it makes but little difference, they are used to it. There is a remedy for this class of church members, thank God, if they will only take it. David took it and it cured him; here it is: "I will declare mine ini-

quity; I will be sorry for my sin. I said Lord, be merciful unto me, heal my soul, for I have sinned against Thee: for I acknowledge my transgressions, and my sin is ever before me." A backsliding church will have to do just this kind of work before they can have the favor of God resting on them. They will have to humble themselves under His mighty hand and obey the command of God, "Confess your faults one to another and pray one for another that ye may be healed." How sore a church feels that has got away from God. They can hardly bear to be touched. Christ is the physician, and confession is the remedy. He says, "Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God." Jer. iii. 13. Thank God, there is a way back to Father's house, glory be to his blessed name, and He will never turn us away, but meet us half way and throw His arms of love around us, and if the elder brother does not feel like rejoicing over us, the younger ones will, and all the angels in heaven besides, glory be to God forever. There is a way of causing a tremendous stir in three worlds at once, and the devil knows it perfectly well. The devil understands that if the church goes at the work of confession a revival of religion will certainly break out, and sinners will get converted. A wholesale confession will not answer; it is an individual work. A person that has not been living right at home in his family, must make things right with his children, or they will have no confidence in him. Children know when father and mother get mad just as quick as any one. An honest soul will go to the bottom. He will confess just as deep and as broad as his influence has extended. Outside of the church he will make wrong right, and will humble himself and confess to individuals that he has hated in his heart. The command is, "When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, then they shall confess their sin which they

have done." Num. v. 6. Confession is mortifying to self, it brings us down in the dust where we belong. O, how careful it makes us. We do not feel like speaking evil or finding fault with any one. Dear reader, if you have the heart disease and things do not go right, and you are disagreeable and unpleasant, sour and sullen, just take a dose or two of this confession, and the blood of Jesus Christ will find its way to that sore spot, and you will get cured. While we are in God's hospital we had better take the medicine and get healed up quick, so we can be of some service in His vineyard. Time is short, and our probation will soon end. May God help us, for Jesus's sake, Amen.

MY PHYSICIAN.

BY MRS. MARY M. BESECKER STONE.

It is not an uncommon circumstance among people who are much afflicted with sickness to have a favorite physician—one in whose skill they have confidence, and who is successful in his treatment.

I have such a physician, and would recommend him to every one. Whatever your disease may be he understands it and has a remedy for it. My physician's name is Jesus, he who cured so many sick people more than eighteen hundred years ago; and to convince you that what I say of him is true, I will tell you what he has done for me.

In the spring of 1873 my health became very poor. We employed a physician who did but little for me, telling me he thought I would be better as soon as the warm and pleasant days of summer came; but instead of being better my disease was becoming more chronic, and the 5th of June we employed another physician who said my case was a difficult one—that it would be a long time before I would be well again, if ever.

God enabled me to rejoice and give thanks at the prospect before me.

Whether the medicine I took was a benefit to me or not, I cannot tell. God knoweth. Soon, I became very weak, and for a few days I lay covered with a cold sweat, my face bleached to ashy whiteness, and my strength fast failing; but the everlasting arms of Jehovah were underneath me and I began to revive. I was just able to walk across the floor when a quarterly meeting was held here, and, at my father's request, (without my knowing it) some of the pilgrims promised to come to our house and hold a prayer meeting Monday afternoon, July 7th, and administer the sacrament of the Lord's Supper to me.

As they began to come in, one after another asked me if I was praying that God would cure me? I told them that I was not praying definitely for that. They encouraged me to do so, telling me they felt impressed that it was God's will to miraculously restore me to health. What they said seemed like something strange to me, and I began to believe some great work was about to be accomplished. Among those present were Brother and Sister Bronson, and Brother and Sister Harvey. Before kneeling in prayer, Brother Harvey requested all present to pray especially for my health; and, oh, such prayers—they took hold of God, and our united faith prevailed. I received the assurance that my disease was cured. The change was so great that it could be seen in my countenance, and I could skip about the room with ease, which before would have caused great pain. The next day we discharged the physician, for I had found the Great Physician, and knew by experience that he *could* and *did* heal both body and soul. "All honor be unto his name."

The next Sabbath, in going to and coming from meetings in the morning and afternoon, I rode about twelve miles with as much ease as any of the family though I had not yet received full strength; but the Lord kept increasing it till in the autumn of the same year, when I began to be afflicted with other weakness which kept increasing,

so that about the first of January I was brought down to my bed. It was nearly three months before I went out of the house and nearly five before I was able to go to meeting; but God was with me every day and supped with me and I with him. I besought Jesus who was my only physician, to restore me to health if it was his will; but he told me, and two others also who were praying in faith for me, that this sickness was not unto death, but for the glory of God. In all my Christian experience I never grew in grace so fast before, nor felt such wonderful nearness and submission to God.

The 21st of June, 1874, in answer to prayer, I was permitted to attend our quarterly meeting held four miles from home. The day before, I was not well enough to sit up an hour at a time, and had not walked across the floor in two weeks. We went from home about 8 a. m., and when we returned at 3 p. m., I was stronger in body than before I started. Glory to God!

I was reassured that it was God's will to heal me; but, though my consecration was complete, I learned that my friends also must be willing God should have his way with me.

At our last Abington camp meeting, in the last meeting held on the ground, while I was earnestly praying to be cured, Jesus asked me if I was willing from henceforth to take Him, and Him alone for my physician? I said, yes, Lord. Then He said "what things soever ye desire when ye pray believe that ye receive them and ye shall have them." I had desired and prayed; and now I cried out, Lord, I believe with all my heart. That instant the healing power of God touched me, and seemed like electricity going through every nerve, vein and muscle; and I felt in my body that I was healed. Glory to God forever! This same Jesus is my physician to-day; and though I have naturally a weak constitution, yet I have strength to do all God's will. I carry all my ailments to him, and he constantly manifests his power in my body. Praise the Lord, O my soul.

"NOTICE ME."

BY A. B. BURDICK

Two men were at variance. One of them was disposed to be quarrelsome, and tried to put himself in his neighbor's way. This was purposely avoided by the other, which served to aggravate the case. At length they met. The noisy quarreler crossing the path of the silent quarreler, cried out: "*Notice me! I want to be noticed!*" The meeting resulted in threats and laughter.

When I hear people talk or laugh boisterously, before or after a religious meeting, I think of the man who said, "Notice me! I want to be noticed!" When I read an article that contains great flourishes of language, especially in Latin phrases *explained*, the plain English of which would have been quite sufficient, leaving the borrowed phrase only a scholarly show, and often a poor one at that, I think again, "Notice me! I want to be noticed!"

When I see a young man taking out his watch and winding it up in public, or dangling a galvanized chain; whispering to attract attention in church, again I think, "Notice me! I want to be noticed!"

When I see a young woman profuse in artificials and flashy jewelry, so restless as to change position often in time of religious service, I think she might as well say, "Notice me! I want to be noticed!"

There are many other ways than those we have mentioned, by which public attention may be attracted. The desire for notoriety may be said to be universal. Few, if any, are willing to be entirely *unnoticed*. There may be times when Christians feel like being shut in with God.

And yet I question the theology of an unknown Christianity. While it is meet for us to "render honor to whom honor is due," all real Christians can truthfully sing,

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

EDITORIAL.

THE SABBATH.

A respected brother writher writes:—
 "Please write an article for the **EARNEST CHRISTIAN**, showing the reason why we should keep Sunday for the Sabbath."

1. FOR THE SAKE OF PUBLIC DECENCY. People generally agree on keeping this day. Therefore, in the absence of any reason to the contrary, we should keep it with them. To shock, unnecessarily, the religious sensibilities of the great mass of Christian people, savors more of an overweening vanity and self-will than it does of true humility. The Sabbath is much more likely to be respected by the ungodly, if all professing Christians unite upon one day, than it will if some keep one day and some another. For the few to require the many to come to them on a mere matter of reckoning of time, in which it is impossible for any to know that they are correct, seems very much like arrogance and presumption.

2. *In keeping Sunday we are keeping the original command.* We hear so much said about keeping the seventh day of the week, that we take it for granted that God commanded us to keep that day. Never was a more baseless assumption made and acquiesced in. NOT ONCE, IN ALL THE BIBLE, ARE WE COMMANDED TO KEEP THE SEVENTH DAY OF THE WEEK.

We are commanded to keep the seventh day after six days of labor. It is probable that the Sabbath was instituted at creation. In Gen. ii. 3, we read *And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.* But there is no mention of the Sabbath till over two thousand five hundred years after. In the book of Job, written doubtless before the days of Moses, there is no allusion to the Sabbath. It is first mentioned in Exodus xxvi. 23: *This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.*

In Exodus xx. 8-11, the Sabbath is formally enjoined as a perpetual institution.

Weigh carefully the words: *Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.* Here we are commanded to

(1.) Work six days.

(2.) After six days of work, to keep the seventh day holy. Not the sixth day nor the eighth—but the seventh day is set apart by God as a day of rest. And the reason is given. God worked six days and rested the seventh: He commands us to do the same. There is not a word said about the seventh day of the week. That is an addition made by man. If God had meant it He would have said it.

3. BY KEEPING EVERY SEVENTH DAY, THE MOST IGNORANT MAY KNOW, IN ANY PART OF THE WORLD, WHAT DAY TO KEEP.

The way of life is plain. Isaiah says, *The wayfaring men, though fools, shall not err therein.*—Isa. xxxv. 8. But you require me to keep the seventh day of the week, and most likely I should err in it. We go to Alaska—our most western territory. On our way there we keep the Sabbath with great exactness. On arriving there we find the inhabitants professing to keep the same day of the week that we do. But what we call the first day of the week they call the seventh. To get there they went East: we went West. This makes a day's difference in our reckoning. Which is right? I do not know. Neither can any man know, without a revelation from Heaven. So we admire the wisdom of God in requiring us to keep simply one-seventh of the time, and go to church with the people, and get blessed, and avoid all strife and confusion.

But how do we know that our common reckoning is right? I dare not affirm it, and make my salvation depend upon its correctness. History tells us that our cal-

endar, or mode of adjusting the civil year to the natural year, has been frequently changed. The Jewish year consisted of twelve lunar months. To catch up with the seasons they introduced, from time to time, a thirteenth month. Julius Cæsar, 46 years before Christ, finding a great deal of confusion in the reckoning of time, made the civil year to consist of 365 days, and every fourth year added another day. He gave to the months the number of days which they still have. He assumed that the year is 11 minutes and 10 seconds longer than it really is. In time, this accumulating error became so great that Pope Gregory XIII. ordained that ten days should be deducted from the year 1582, calling the 5th of October the 15th of October. In all these changes has there been any change in the day of the week? I do not know. If you do, you may be a "way-faring man," but certainly you are no "fool."

4. IT IS PROBABLE THAT THE APOSTLES, AND EARLY CHRISTIANS KEPT WHAT THEY CALLED THE FIRST DAY OF THE WEEK

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—Acts xx. 7. To "break bread" was to celebrate the Lord's Supper. This certainly implies that the first day of the week was their regular day of worship. If not, why did they not meet the day before,—the seventh day of the week? Paul was there seven days.

Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Cor. xvi. 2. I was in the Spirit on the Lord's day.—Rev. i. 10. The first day of the week was called "the Lord's day," because on it Jesus rose from the dead.

Ignatius was bishop of Antioch, in Syria, the latter part of the first, and the beginning of the second century. He is said by some to be the child whom Jesus set in the midst of his disciples, as an emblem of simplicity and humility. He says, "Let us no longer Sabbatize, but keep the Lord's day, on which our life arose."

Justin Martyr was born in Sichern, a city of Samaria, in Palestine, A D. 103. He

suffered martyrdom about A.D. 163. He says, "And on the day called Sunday, is an assembly of all who live either in the city or in the country, and the memoirs of the apostles and the writings of the prophets are read."

Dionysius, bishop of Corinth, flourished about the year 170. He writes to the church of Rome, "To-day we celebrate the Lord's day, when we read your epistle to us."

These quotations are sufficient to show that the change was early made. Do you ask by what authority? If our view of the Sabbath is correct, and we have no doubt about its correctness, it needed no authority. There must have been all the authority needed or it could not have been done so quietly and peaceably.

We can but look upon efforts to unsettle weak consciences about the Sabbath, as schismatical and pernicious. Do those who keep Saturday give any evidence of superior piety? Does the blessing of the Lord rest upon them in any remarkable degree? "Do they ride upon the high places of the earth?"—Isa. lviii. 14. From boyhood we have been acquainted with a neighborhood, settled by Christians who kept the seventh day of the week. The first generation were a devout, holy people. Their children learned from them not to reverence Sunday, and from the neighboring children not to reverence Saturday, and the result is, a more godless community, similarly situated, it would be difficult to find.

Be careful, then, and keep the seventh day, as God ordains: but dismiss all anxiety about the day of the week it may be called. Do not suffer yourself to be brought into bondage. *Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day.—Col. ii. 16.*

WANT OF SUCCESS.

A beloved young preacher writes: "I remember your statement at Conference, that if we did not have a revival on our charges, we might conclude either that we had mistaken our call or that we failed in doing our duty. I have made it a matter

of conscience to do my duty up to all the light given, but have not had a revival.— Shall I conclude that I have mistaken my call?"

By no means. Conclude rather, that you have failed to work in the right way for a revival.

The Scriptures plainly teach, that if a preacher fails of having a revival it is his own fault. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*—Ps. cxxvi. 6. Here success is said to depend entirely upon the worker. He must—

1. Be zealous and laborious—*goeth forth.*
2. Manifest a deep compassion and sympathy for souls—*weepeth.*
3. Declare the plain, unadulterated truth—*bearing precious seed.*

He that does these things, will succeed.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal.—Jno. iv. 36. *I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.*—Jno. xv. 5.

The Rev. Mr. Earl, of the Baptist Church, a remarkably successful revivalist, says that if he fails to have a revival in any place, he does not lay the blame on the people, or on the Church, but on himself. A minister will never succeed as he should unless he holds himself personally responsible for the prosperity of the work. It is his part, under God, to mould men and to control circumstances.

1. Some good men fail of having a revival, for want of direct efforts to promote one. Their labors are aimless. If you would reap wheat you must sow wheat.
2. Many work upon a false theory. They have exaggerated ideas of the power God would manifest in the salvation of men if everything was right in the Church. So they are constantly at work to get their members where they think they should be. Sinners soon come to feel that they have scarcely any responsibility for their own salvation. The whole trouble why they are not saved is with the Church. So they become hardened and indifferent.

Sometimes the preacher takes personal

issue with his members who do not come promptly into the adoption of his measures. Church trials are resorted to—for the Church must be purified at all hazards.— Parties are formed, bitterness takes the place of brotherly love, and the work of getting the Church right is carried on until there is but little left, by the time the process is completed. Beloved, you forget that God works through very imperfect instruments. Besides, victory is promised not to the many, but to the few. Remember Jonathan and his armor-bearer. Jesus says, *If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*—Matt. xviii. 19.

So, beloved, see if the failure is not to be attributed to a defect in the plan of your campaign. Do not be discouraged. Gain wisdom from the past. See what mistakes were made and avoid them in the future. Peter, the Great, after having been successively defeated by Charles the XII., in several battles, said, as he again rallied his forces, "Our brother Charles will teach us yet how to conquer." The prediction was verified, and in the end Peter was victorious. Any man will ultimately succeed who will learn wisdom from defeat.

MRS. HELEN CASE.

MRS. HELEN CASE, wife of Norman Case, died at North Chili, N. Y., Jan. 2d, 1875, of consumption, aged thirty years.

She was one whose fidelity to God could always be relied upon. To the full extent of her ability she was always ready to cooperate in every effort to promote His cause. The one aim of her life was to do good. She was thoroughly unselfish, and wholly consecrated to God. Her religious experience was deep and uniform. She was a fast friend of the Seminary,—ready to do all she could to promote its interests, and the welfare of the students.

Through her sickness she was an uncomplaining sufferer. During the winter she was at times greatly blessed in reading the Bible—and the Lord gave her very clear light on *consecration*. She saw where, in some respects, she had come

short, and, as she walked in the light, she found a larger place, and one of greater liberty for her soul. She would often say, "I have become as a little child." She had a word of exhortation for all who come to see her, and from a full heart she praised God. At times she was quite confident her work was not done—that she would be restored to health, and service for God. But she gradually failed, and the last day of December she thought would be her last day on earth. She talked to us calmly about going—gave us each the last message, and took leave of all.

Giving her child into the hands of her Father in Heaven, she said, "I am so glad I have a Father who will take care of my child." After she was unable to speak, and her pulse had apparently ceased to beat, and we thought her very nearly over the river, she opened her eyes, and said, "I am here yet, what does it mean? How good you all look!" The glory in her face was wonderful. She began to laugh and continued for some time in a suppressed laugh to praise God and tell us how she felt—often saying, "I cannot tell you how I feel—but I feel good—I have no choice." "Thy will be done," she said again and again. Her countenance was lit up with a glory unearthly. Mrs. R. said, "Helen, you have been near enough to the other world to bring back some of the glory." She replied, "Yes—and I am thinking, can we not live near enough to have more of it all the time?" She said, over and over, "I do not covet life—it would be a cross to live—only a step across. There is a place for me in Heaven."

She was very happy during the night and day following—though she suffered from shortness of breath. The evening of January 1st she began to suffer exceedingly, and said, "I will bear," again and again. Her suffering was intense through the night. She often asked the hour, and just before the break of day she said, "This is the last," and in a few moments her spirit took its flight, and she was "Forever with the Lord."

NATURAL AFFECTION.

A genuine Christian experience does not weaken our affection for those who are united to us by the ties of nature. We do not love them less, but we love Christ more. The heart is cleansed from sin; but the love of kindred is not sin. On the contrary, having purified our hearts by faith, we are commanded to "love one another with a pure heart fervently."—1 Pet. i. 22. The fourth commandment has never been repealed. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."—Ex. xx. 12. This command is quoted by the Apostle, and applied to the relative duties of parents and children.—Eph. i.

A true Christian is more considerate and tender and true in all the relations of life, by reason of the work of the Spirit within him. That is altogether a mistaken sense of duty which renders us less careful of the feelings of others than we would be without religion. It savors more of heathen philosophy than of Christianity.—Jesus never taught us to gain victories over our friends so that we do not care for them. The Apostle gives it as a mark of those who have the form of godliness without the power, who are "without natural affection."—2 Tim. iii. 3. A hard heart is not a holy heart.

POSTAGE DOUBLED.

Congress, at the close of its session, passed a law doubling the postage on books and pamphlets, and transient periodicals, and other small articles usually sent through the mails. This was done, it is alleged, at the instance and in behalf of the Express Companies. These companies, by combining, have become a powerful and, as it seems, a dangerous monopoly. Their influence upon Congress appears to have been more powerful than a sense of honor and proper regard for the interests of their constituents. Men who enact laws putting burdens upon the people, for the benefit of a rich monopoly, are not worthy to be trusted.