

# THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXXI.

JANUARY, 1876.

No. 1.

## RENEW YOUR STRENGTH.

BY REV. B. T. ROBERTS.

A determined start is a good start. This is often half the battle. But what is begun with vigor must be followed up with industry, or failure results. The muscular energy of man or beast, no matter how great, must be renewed by rest and food, or it soon gives out.—Even the tireless locomotive must be constantly fed, or it fails to do its work. The Lord alone possesses independent strength. *God hath spoken once; twice have I heard this; that power belongeth unto God.*—Ps. lxii. 11.

A Christian lives by strength derived from God. The disciple hears the Master say, *Without me ye can do nothing.*—Jno. xv. 5. He who relies upon his own power to conquer himself and the world, will certainly fail. It matters not how favorable may be the conditions, he who trusts in an arm of flesh is sure to be overcome. In this spiritual warfare the Goliaths fall, while the stripling, who goes forth *in the name of the Lord of hosts*, comes off victorious.

*Even the youths shall faint and be weary, and the young men shall utterly fall; But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and they*

*shall walk and not faint.*—Isa. xl. 30, 31.

Notice, 1st. The necessity for a renewal of the strength. This is seen in the certainty of making a final failure without it. Young men are the representatives of natural strength. *The glory of young men is their strength.*—Prov. xx. 29. *I have written unto you, young men, because ye are strong.*—1 John ii. 14. But these, relying upon themselves, shall utterly fall. They cannot depend upon themselves. They run awhile, and their energy gives out. Elijah ate of the food prepared by an angel, but he could go in the strength of it only forty days and forty nights. No matter how clear and powerful your conversion may have been, it will not last unless from time to time you are *strengthened with might by his Spirit in the inner man.*—Eph. iii. 16. You may have grace to establish your goings in the way of the Lord, but you can never obtain grace to make you independent of the Lord.

You need to be renewed in faith. Wonderful things are mentioned in the Bible concerning faith. Men, through it, are said to have *subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.*—Heb. xi. 33, 34. But we sometimes impose upon it tasks for which it never was designed. My faith will not destroy either my free agency, or that of any other

person. The will of another person cannot be forced to yield by our faith. But we sometimes seem to think it must. And because those for whom we pray, as we think in faith, do not get converted, we become discouraged, and our faith fails, and we are weak. We know that if we ask anything according to His will He heareth us.—1 John v. 14. And when we think it is according to His will that some loved one should be spared to help us in His work, and to carry it on when we are gone, but He decrees otherwise, O! what dark hours of questioning and unbelief will follow. So, lest we should give out entirely, our faith must be renewed.

Of a genuine Christian experience, love constitutes an essential part. *For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?*—1 John iv. 20. But in the wear and tear of every-day life, there is a heavy draft on love. Some for whom you have done most, will return your kindness with ingratitude and injury. Love begets forbearance, and this invites assaults. Those who should be your warmest friends will say all manner of evil against you. There must be frequent renewals of your love to enable you to say with the Apostle, *And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.*—2 Cor. xii. 15.

But we cannot go into particulars. We need to have every grace which makes us Christians renewed from time to time.

The promise is reliable in every particular. *They that wait upon the Lord shall renew their strength.* All depends upon our waiting upon the Lord. THIS WE MUST DO IN PENITENCE. He who

sees himself will always see occasion to humble himself before God. Job was one of the most perfect characters of whom we have any account in the Bible. But he says to the Lord, *Wherefore I abhor myself, and repent in dust and ashes.*—Job xlii. 6. A penitent heart finds access to God, no matter how simple the form or how plain the language, while the proud, who come with the graces of studied eloquence, God beholds afar off. *The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.*—Ps. xxxiv. 18.

*We must wait with perseverance.* There must be the determination of Jacob, when he wrestled with the Angel. "I will not let thee go, except thou bless me."—Gen. xxxii. 26. This kind of waiting God always rewards. The psalmist says, *I waited patiently for the Lord; and he inclined unto me, and heard my cry.*—Ps. xl. 1. Formal prayers do not answer the purpose. If you go to your closet, and hurry through your devotions, you may "feel better," as far as feeling that you have done your duty, but you will not go away girded for the conflict of life, and covered with the panoply divine. "Your public devotions may give you credit; but your secret devotions will bring you strength. A pump that is used much brings water quickly, and he who prays much in secret will not have to wait long in public before the Spirit comes. Be decided about the matter. Do not be put off. The very idea of waiting implies patience in asking. You must expect the answer, and keep waiting until it comes. Elijah kept praying and looking for rain until the cloud made its appearance. Then he knew that the answer was coming.

You must wait with firm dependence on Christ. God honors his Son. Petitions offered in His name reach the throne. Many a note would be rejected at the Bank, were it not for the indorser's name. That makes it current. So the intercession of Christ secures a hearing for the poorest soul that ever came to the Mercy Seat.

Wait thus on the Lord and you shall renew your strength. Every faculty of your mind will be invigorated with energy divine. If a slow pace suits you, you shall *walk and not faint*. You may get tired, but exhaustion will not overtake you. But if you quicken your pace in the Divine life, you shall *run and not be weary*. Your way may be rough, but you will not mind it. The faster you go the easier you will go. If obstacles impede you, wait still upon the Lord and you shall *mount up with wings as eagles*. You can rise above all difficulties, and dwell in the perpetual sunshine of God's favor.

#### A REMARKABLE DELIVERANCE.

But he, passing through the midst of them, went his way.—Luke iv. 30.

A missionary, who had been sent to a *strange land* to proclaim the Gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life, through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled: and he began his discourse; and, after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within shut the door; and the missionary and his flock betook themselves to prayer.

The mob assailed the house, and be-

gan to hurl stones against the walls, windows, and roof; and in a short time almost every tile was destroyed, and the roof nearly uncovered, and before they quit the premises they left scarcely one square inch of glass in the five windows by which the house was lighted. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood, (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him,) presented it at him and snapped it, but it only flashed in the pan! As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports.

The preacher then addressed his little flock to this effect: "These outrageous people seek not *you*, but *ME*. If I continue in this house they will soon pull it down, and we shall all be buried in the ruins. I will, therefore, in the name of God, go out to them, as you will be safe." He then went towards the door; the poor people got around him and entreated him not to venture out, as he might expect to be instantly massacred. He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged, but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or re-pass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward and they divided to the right and to the left, leaving a passage of about four feet wide for himself and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob.

They assembled with the full purpose to destroy the man who came to show them the way of salvation; *but he, passing through the midst of them, went his way*. Was not the God of missionaries in this work?



## CHRISTIAN EDUCATION.

BY REV. E. P. MARVIN.

It is scarcely possible to exaggerate the importance of giving a thoroughly Christian education to our children and youths. If Christian culture and especial efforts for their salvation are neglected until they have long learned to sin and forget God, an advantage is lost which nothing can compensate. We shall make but little progress, if we rely mainly upon proselyting adults. Our evangelism to be right and efficient, must begin with the young.

Christian instruction should begin with the dawn of existence, and predominate through the whole course of a child's education. How then shall this all important instruction be imparted?

1. The State will not, and perhaps we may say, cannot impart it.

A majority of our citizens hold that the true attitude of our government towards all religions, is that of absolute indifference, impartiality, or separate-ness. "All governments derive their just powers," not from God revealed in any religious system, but "from the consent of the governed." "*Vox Populi, Vox Dei.*"

Our Christian forefathers, like Washington and Witherspoon, for the sake of union and independence, consented with our infidel forefathers, like Jefferson, to have but little to do with religion in laying the foundations of the State. Both of our present great political parties declare themselves in favor of "the complete separation of church and State, and of a purely secular education at the expense of tax-payers."

This theory has never been "purely" carried out, and perhaps it never can be. The State has always paid some special respect to Christianity. But as our government is the creature of the popular will, the increase of religious sects, infidels and "nothingarians" is rapidly applying this theory to all the affairs of State, and especially to our educational system. Probably the Bible

and all distinctively Christian instruction will soon be banished from all schools supported by the State.

If "moral" instruction is still imparted, we cannot predict whether it will be founded on the Bible or on some other book. The slender use made of the Bible now in many of our public schools, exerts no appreciable influence on the minds and hearts of the children. Yet the proper authorities in this State have repeatedly decided that the rights of individual conscience and the limit of political power absolutely forbid even this. Our Superintendent of Public Instruction has declared that an objection, lodged by any patron of the school, must banish the Bible, prayer, hymns, and all Christian instruction. It is wise for us to open our eyes, and face these important facts.

We hold that the head and heart are carried to the same school, and that moral values and ends are infinitely superior to natural and intellectual. We prize Christianity above all governmental theories, and the church above the State. If the salvation of the people is the supreme law of the State, we hold that Christian education and Christian churches should be supported rather than "purely secular schools." We deny with the authority of history, reason, and revelation, that a secular education alone diminishes immorality and crime. We assert that it creates more skilful knaves and dangerous neighbors. We deny that it is safe for Christian parents to send their children to infidel instructors under any circumstances. The General Assembly of the Presbyterian Church has declared that they could not see how religious instruction could be expelled from our public schools "without inflicting a deadly wound upon the intellectual and moral life of the nation."

Washington said, "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principles."

The *Journal of Commerce of 1870*, said :



"Where the common school system won its chiefest laurels, and achieved its highest success, all scholastic learning was based upon the fundamental truths of religion, and the Gospel teachings were the only sanctions of faith and practice. Without the sanction of religion there can be no proper training of the young in any branch of instruction; and the school where this is excluded is a heathen nursery. It is all in vain to say that geography, arithmetic, grammar, history, botany, etc., may be taught as sciences without any necessary connection with religion, true or false; and that the baptism of faith can be given to all these acquirements by exercises in the family and at the church, having no mutual relation with the school room."

Says Horace Mann, "To render the cultivation of the intellectual nature beneficial or even safe, nay, to save it from being baneful, it must be accompanied by moral education." In confirmation of this, every student of history knows that the golden age of intellectual culture and refined civilization in Greece and Rome, was the age of vilest moral corruption and greatest national decline. Learned rascals differ from the unlearned, but they are the most dangerous and the least liable to be caught.

Dr. Anderson declares that if a skeptic promises to abstain from all moral and religious teachings, he will "fail to keep his word." A sneer, a curl of the lip, a sly innuendo, and especially, the daily example of a godless life will serve to blight many a tender bud of faith in the youthful heart. I would not trust an infidel to teach my child the multiplication table. Dr. A. further says:

"With the element of Christian faith in head and heart, it is impossible for an earnest teacher to avoid giving out constantly religious and moral impulses and thought. He must of necessity set forth his notions about God, the soul, conscience, the future life and Divine Revelation."

We regret therefore, that the State

cannot or will not, admit the common precepts and moralities of Christianity to its schools of learning.

2. We next look to the family for this Christian culture. Parents must be persuaded, by all possible motives to do their duty. If parents were pious and faithful like Abraham, we might safely rest this important charge in them.

God expects "a Godly seed" from His people. But two-thirds of our parents are irreligious, and they will not "disciple" their children. Only a part of the "religious" third are induced by their pastors to pray in their families and impart any appreciable amount of religious instruction to their children.

Unquestionably the parent, by appointment of God and in the fitness of things, is designed to be the chief educator of the child in religion and morals. We should open our eyes to the important fact, that but a very small portion of our children are getting a thorough education in Christianity at home.

Home religious instruction, although the most divine and difficult of all, cannot at present be made to reach "the masses" of children and youths. We must adopt additional ways and means.

We turn next to the Sabbath School, to which so many Christians commit the religious education of their children. However high our estimate of the work done by Sabbath Schools may be, the vastly superior efficiency of parochial schools may be clearly seen. The Sabbath School gives but one lesson a week, while the parochial school gives five or ten. No educator would expect to give a child an adequate knowledge of arithmetic, grammar, or geography, by one lesson a week. Much less can we make children proficient in divine truth by the Sabbath School. One lesson a week can at best afford but a mere smattering knowledge of those momentous truths which are infinitely more important than all others within the range of human knowledge. Seven lessons a week are seven times as good as one, and seven times as apt to make a Christian. Then the parochial school possesses a valuable advantage in its authority. The

majority of Sabbath School children come to the recitation without any previous study of the lesson; the teacher has no authority to compel study: he can only coax, pet, urge and lecture. Often all his resources are exhausted in vain to "hold" the class while he recites the lesson, and his words drop through their minds like drops of water through a sieve. The day or parochial school is founded in order and authority. Scholars are either induced by moral suasion, or compelled by absolute authority, to learn and recite their lessons. An education is given to the child, *no lens, volens*.

Again, a day or parochial school may be supplied with teachers who are thoroughly educated and trained for the work. In spite of our best efforts, much of the teaching of our Sabbath Schools is performed by novices—young persons poorly furnished with knowledge of the Bible, and sadly deficient in the art of teaching. What a manifest contrast then in the comparative efficiency of these two kinds of schools. And if all these advantages are regarded as important and necessary in furnishing our children with a "purely secular education," how much more so in furnishing a Christian education. If we really believe that,

*"Religion is the chief concern  
Of mortals here below."*

let us maintain the consistency of our faith in the education of our children. If the Bible is a revelation from God, containing the greatest and most important truths that the universe contains or eternity can reveal, let us by all possible means give those truths precedence and prominence in the whole course of a child's education. Any other course is infinitely inconsistent and infinitely perilous. Says Dr. Anderson of Rochester: "All instruction unfolding the laws of science, literature and history, should be permeated with the warmth, and light, and glory of the incarnate Redeemer. The ends of a Christian school while working by its own laws and limitations, ought not to be essentially different from a Christian Church."

"If parents wish their children educated in Christian principles, they must seek out honest Christian men to be their teachers." We do not wish to destroy or oppose the public schools of the State. We will cheerfully pay taxes to support them.

We ask no aid from the State for our private schools, and we will oppose all State appropriations for other private schools. But we believe that the church is held responsible to God for a better system of education than the one adopted by the State.

But some may say "our people will not pay for parochial schools while they are taxed for public schools." We reply, that if when God's professed people are made to see the transcendent importance of this scheme, they hesitate to make this paltry sacrifice, we be to the hope of our evangelizing the world or even our own land. But we believe that not only most of God's people, but many parents who are unconverted will soon be prepared to support Christian schools. Parents who have any faith whatever in divine revelation, it seems to us, cannot be satisfied to have their children trained daily in schools that are but little better than a respectable heathen nursery of the old Greek or Roman civilization. God's blessing can never rest upon a system of education that ignores Him and His word. It may be said that "Ecclesiastical bodies cannot carry on schools successfully." We reply, that from Apostolic times when the schools for the catechumens were established, to the present time, ecclesiastical bodies have established and maintained Christian schools with success. The Apostolic Church, the Romish Church, the Reformers, the Puritans, we may also say the Christian Church of every land and age but this, has provided day schools for the Christian instruction of the young. The church has always carried on most of the schools of all Christendom. Nearly all the colleges and seminaries of our land at the present time are more or less under ecclesiastical control. The primary schools, which are really most

important, were relinquished into the hands of the State, when the State was expected to allow moral and religious instruction.

The time has now come for the church to resume the important office of imparting daily Christian instruction to as many as can be gathered into her schools. It is our solemn duty then, to keep every Christian school we have, and make more as fast as we can. Christian schools of all grades must be established for all that can be gathered into them, schools in which God is honored, and the Bible taught daily by competent Christians; schools pervaded with the atmosphere of faith, prayer, holiness and heaven.

The church has no duty before her to-day more imperative and immediate. These Christian schools should be enabled by liberal endowments to compete with the best secular schools, and they should especially receive the patronage of Christian people. We conclude by recalling and emphatically approving the action of the General Assembly in 1848.

“Resolved, That this General Assembly, believing that the children of the church are a trust committed to the church by the Lord Jesus Christ, and having confidence in the power of Christian education to train them, with the divine blessing, ‘in the way they should go,’ do cordially recommend their congregations to establish primary and other schools, as far as may be practicable, on the plans sanctioned by the last Assembly—of teaching the truths and duties of our holy religion in connection with the usual branches of secular learning.

The design of God’s providential dispensations is seldom understood at first. We ought, therefore, to believe, though we understand not; and to give ourselves up to the Divine disposal. The great work of faith is, to embrace those things which we know not now, but shall know hereafter.—*Wesley.*

He who knows Christ is able to instruct even those that are mighty in the Scriptures.—*Wesley.*

## EXPERIENCE.

BY CELIA O. PIERCE.

I have been asking Jesus to teach me how I could best glorify Him, promising, in his strength, that every cross shall be borne. When I look back over the past, and call to mind the dealings of God with me, I can but exclaim, What hath God wrought! A little more than a year since, I came to this place to live; my friends thought to die; but God had ordered otherwise—all glory to his name! Consumption was doing its work of destruction, and, to all human appearance, a few short months would close the scene. My cough was very distressing. Days of weariness and nights of restlessness were mine. Oh! how I longed for rest, and felt the rest of the grave would be sweet. The religion of the Bible was my support. The Lord of Jacob was my refuge. In other days I had learned to trust in Jesus as my Physician, for body as well as soul. At times I felt that could I get to Him as in the past, I might be made whole. I knew if restored to health I must testify to what God had done. Here the enemy hindered me. He suggested, you will be branded as a fanatic. It is all well enough to ask the blessing of God on your body, but to speak of it publicly would never do. But the Spirit held me to it. If I removed disease, will you be a witness to my power to heal in this age of unbelief and infidelity? At times I felt that *such* a cross I could never bear; that it would be easier to die. If I could only have obtained relief from medicine I might have rested there; but earthly remedies were of no avail. If Jesus did not help me, I must go speedily down to the grave.

Oh, the long-suffering and forbearance of God in sparing me till I consented to God’s way! The eleventh of December, 1874, Brother King came to Brother Ranney’s to spend the evening. He said to me, “There is a piece in the *EARNEST CHRISTIAN* for you.” It was the obituary of one who, years ago, was



given up by the physicians to die, being in the last stages of the consumption. When all other help failed, the Spirit led him to look to Jesus, and he was healed. Brother K. wanted to know if I did not think it would be for God's glory to heal me. I told him that the people would not receive it; they would call it fanaticism. He thought not. Some time was spent by Bro. K. and Sister Ranney in mentioning instances of the power of the Lord to heal, which had come under their observation. Finally prayer was proposed, and while they prayed, Jesus was present to hear; and I was enabled to consecrate myself anew to Christ, promising to be a faithful witness for him, and to spend the strength that I received in his service, and to bear joyfully the reproach of the cross. Jesus accepted the consecration. How near, God seemed in that hour! I felt all through my being, He doeth the work. What a rest I found in Jesus! What a quickening of soul and body! It seemed that the everlasting arms were all about me, imparting new life and strength. Oh, how I was humbled, to think that Jesus cared for me,—one so unworthy! Surely, if any one ought to live for God I had! My cough was all gone, and has not returned. Previous to this I had to be carried to and from meeting. Now, with the strength that was given, I often walked; and in a series of meetings that lasted nearly through the winter months, I was out in all kinds of weather, without receiving any injury in so doing; but rather gaining in strength instead.

The past summer while visiting my relatives, the summer was often made, "We did not expect you would live till this time," or, "We thought that when Spring came you would be gone; and now you are looking better than you have in years. What did you do?" And when I told them that Jesus, in answer to prayer, had healed me, some believed: others said, "It is so strange;" and others still counted me as a fanatic.

h helped me to witness for him, and  
w he blessed me in so doing!  
Though the reproach that I feared came,

it was sweet to bear it for His sake. He is letting the light shine on my heart, giving grace sufficient for my day. Crosses have been presented which I had never thought of, which none but God could help me bear, but he can and does. Praise his name forever!

I fear, at times, that I have not had as much of the gladness in my heart as I ought to have had. The Lord is leading me in a plain path. The way looks very narrow, but Jesus helps me to walk in it. He has enabled me to die out to the world, to self and friends. I feel to-day that I am His as never before. Christ is my portion here. While I recount his mercies he blesses my soul. His promise to me is, "I will guide thee by my counsel, and afterwards receive thee to glory."

*Summer Hill, N. Y.*

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### HAVE FAITH IN GOD.

BY REV. JAMES MATHEWS.

Our Lord Jesus Christ uttered this command, and those who profess to love Him may not disregard it and expect to prosper. Carnal reasonings and evil criticisms are alike reprehensible in the face of this express word of the Redeemer.

The flippant manner in which many speak of Faith, especially of that real and lively Faith which is of the operation of the Spirit of God, which is shown by its ready obedience to the Divine convictions wrought in the heart, and which leads to a total abandonment of self to the Holy Ghost, is at once shocking to the sensibilities of the sanctified soul, and indicative of blindness of mind—if not hardness of heart, in those who do so. The immediate result and reward of the exercise of heart faith in God, is the lifting of the entire being into a new life, a grand and inspired state of existence, blessed beyond description, and made up of experiences which no human language can adequately declare. After all our reading, and all our singing, and all our hearing, how little we know of real faith in God!

Now let me put into sober prose a hymn that is sung perhaps as much as any—commencing:

“O for a faith that will not shrink!” and let us see what we have been desiring, and then we may inquire whether we have yet seen anything which goes beyond it. I think the writer of this hymn has never been accused of fanaticism, at least such an accusation has not been made public.

“O!”—an ejaculation indicating strong emotion, a feeling too deep for adequate expression,—I want a faith so that when foes press me I shall hold steady to my purpose; that should the greatest possible of earthly disasters come, even the “wreck of matter and the crash of worlds,” I will not even tremble. I want, when chastened, to be uncomplaining; and when most afflicted in body to be able to lean on God. When tempests rage, and I hear the breakers on the rocks; and know that there is imminent danger of speedy destruction, I want to be able to illuminate the gloom by my faith. When the world frowns on me, as it will if I take the narrow way, I want to be immovable; and when, by its flatteries and specious smiles, it would woo me back from my allegiance to God, I want to pay no heed to it. I want to be so refined that when trouble comes like a sea, and lifts its waves mountain high, I shall rise on the shoulders of the mighty billows, and by my griefs be borne nearer to God. When Satan, the accuser of the brethren, artfully lays snares for me, I want to be able to detect and conquer him. Having taken the narrow way, I want to be able to walk in it to the end; and in the full flood of glory light to pass to my eternal home. In fine, I want a faith that brings heaven down to earth, and gives me the foretaste of eternal felicity while walking here below.

Now read the hymn again and say—Do you believe that this is the privilege of the children of God? What? An unshrinking, courageous, trusting, shining, immortal principle which never fears and never falters, never murmurs

at providences, or complains at losses or sufferings? Yes, that is what we want, and have been singing about for years.

Then why don't you get it? “Because somebody told me that I needed love, and that had I ‘all faith so as to remove mountains,’ and had not charity, it would profit me nothing.” Well, that is Scripture to be sure, but you do not need it quoted to you, for you have not been trying in vain self confidence, or Pharisaic self assurance, to get a gift to work wonders, or work miracles. If you are like Simon, who offered money for power to be able to do great things, then it may apply to you. Although faith in God will do these things when they are needed, this is not the primary object of faith.

When the disciples of Jesus returned and said, “Lord, even the devils are subject unto us through thy name,” he answered them, “In this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.” Here we note that the devils were only subject to them through faith; but this, which may have in it food on which self may grow, was not to be a matter of congratulation. The faith which assured them that their names were written in heaven was the best.

“Without faith it is impossible to please God.” “The just shall live by faith.” God is the life of the soul, but, as life in the body cannot be sustained without breath, neither can the God life be maintained without faith. What the breath is to the life, that faith is to the God-life; and he who breathes out after God the prayer of faith, will receive unto himself, by inspiration, the power to “rejoice ever more, pray without ceasing, and in every thing give thanks.”

I tell you we need faith in God, as much now as when our Lord uttered these words to his disciples; and faith will do the same things, and as much, now as ever it did. Faith is never timid and querulous. When it sends a passage of Scripture, it does not hunt out possible reasons why it may not be

so, but lovingly accepts the declarations of marvellous things, knowing that God is omnipotent. What a sublime exhibition of faith we have in the case of the Virgin Mary, who, when informed by the angel of the will of God concerning her, meekly answered, "Behold the handmaid of the Lord; be it unto me according to thy word." It knows God's voice, and says amen to his will.

Faith in God enables men—not only "in everything to give thanks,"—but for everything. We have no sympathy with the language of unbelief, so artfully interpolated here, to the damage of the souls of many. How common it is to hear men, when reading this Scripture, add, "not for everything, but in everything." This is wrong and hurtful. Faith receives all God's words, and is it not said that "all things work together for good to them that love God?" He who can give thanks in every condition, will be able to give thanks for every providential dispensation, whether dark or bright. The best way out of the deep, is to praise God in it, and for it. We pray that God's will may be done in us, and by us, and through us; we submit ourselves entirely to him, and he comes into our hearts to abide. If He abides with us, our goings are ordered; and our goings down into the depths will be as precious as is our soaring on eagle's wings.

The Apostles are worthy examples of this power through faith. Read Acts v. 41.—"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Also we have the record of the Hebrew believers, "who took joyfully the spoiling of their goods." Now, on the idea that we can only in everything give thanks, it should be added, "knowing that they had their houses left, or that their lives were spared." But what saith it? "knowing in yourselves that ye have in heaven a better and an enduring substance." Hallelujah! But faith triumphs when life is threatened. Yea, more; faith has a life of its own, and the man of faith loves not his natural life at all, in com-

parison with his love for the will of God. O, precious faith! Precious because it is of God, and leads and links the soul to God. Precious in itself, and precious in its trial. Let us "HAVE FAITH IN GOD."

### SANCTIFICATION—HOLINESS.

BY REV. L. B. DENNIS.

How striking the sentiment of the devoutly good Charles Wesley, when he said, "What we have felt and seen, with confidence we tell." Then we hear the beloved disciple talk like this:—"That which we have seen and heard, declare we unto you."—1 John i. 3. Then we have the united remarks of Peter and John, in their experience, "For we cannot but speak the things which we have seen and heard."—Acts iv. 20. God simply demands our own experience. When Ananias, a devout man according to the law, was sent of God to instruct Saul of Tarsus, language like the following fell from his lips: "Thou shalt be his witness unto all men, of what thou hast seen and heard."—Acts xxii. 15.

Here we have an intimation of the extent of this testimony—Ananias said, in very plain terms, "unto all men." Then our divine Lord is so plain, positive and pointed, "After that the Holy Ghost is come upon you:"—an experimental knowledge of the facts involved. We are only to speak that we do know. Another fact is, we are to receive such measure, to be endued with such power, and to be brought under such influence, that "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts i. 8. In our testimony there is an unusual—ah! more, an indescribable disposition in our hearts not to speak of Holiness or Sanctification.

True we become familiarized with the term "conversion," or the "new birth," and we go so far as to say, "We love him, because he first loved us."—1 John iv. 19. And we may venture a little



farther, and say occasionally, "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. How seldom do we hear the pure, the clear, the strong, the sweet and soul inspiring words of Paul, "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification."—1 Cor. i. 30. Or, as John uses the expression, "We have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7.

The injunction of the Apostle to his brethren at Corinth, was intended to apply in the fullest force: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God."—2 Cor. vii. 1. When the poor convert said, "Please your Reverence, it's to be clean inside," that simple utterance means much, yes, so much!

Philip Henry bears strong testimony in favor of sanctification, when he says, "Christ is the pattern, the sample, the exemplary cause of our sanctification. Holiness in us is the copy, or transcript of the holiness that is in the Lord Jesus."

Mr. Wells most emphatically says, "Holiness excludes selfishness." Every person of experience is well apprised of that fact. The anxiety after office, the ambition for preferment, or even the hankering for honor, passes away as we become filled with all the fulness of God.

The Apostle very modestly tells us how we may secure the highest favors, the best blessings. He says, "By patient continuance in well doing, seek for glory, and honor, and immortality—eternal life."—Romans ii. 7.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

O, how great is the love of God, the love of Christ, the love of the Spirit!

## AN INCIDENT.

BY JAS. MATHEWS.

A subscriber to the EARNEST CHRISTIAN, who is a Free Mason, and an active member of a Christian church, was in conversation with a minister a short time ago, and the "Narrow way" being referred to, he exclaimed, "You people are always talking about the 'narrow way!' What do you mean by it? It seems to me you are altogether too strait. It's 'narrow way' and 'strait gate' all the time!" At that moment his eye fell on a copy of the EARNEST CHRISTIAN, and, picking it up, he added, "See here, you have even got it on the cover of your magazine! That is going too far; there's something beside a 'narrow way'" The minister asked him to read the whole of the sentence, and then to tell him whose words they were. On looking at the cover again, and reading the whole, he found that in its completeness it was: "Strait is the gate, and narrow is the way, that leadeth unto life." "All things whatsoever ye would that men should do unto you, do ye even so unto them."—*Jesus*. The preacher then remarked that B. T. Roberts was only the publisher of the book, not the originator of the mottoes, so that the controversy would be with Him whose name was attached to the texts. "Ah yes!" answered the gentleman, "I see where you are driving me. But I have to say that I have seen straitness that Jesus had nothing to do with. I have seen men 'strain at a gnat and swallow a camel.'"

The conversation was interrupted at this point, but the minister found food for very profitable reflection in the circumstance.

1. That too many divide what God has joined, and lose the blessing of the whole. This gentleman represents a large class of persons, some of whom are to be found in every religious community. They get their minds on the duty part, and do not go far enough to see the privilege. I do not know but we are in part to blame for this. It is

well to inquire if we have not sometimes, in preaching the truth, neglected to present it *as it is in Jesus*. O, these are inspiring words, "*which leadeth unto life!*" If this once takes hold of a man's soul, he will want to take the way, assured that He who, in the fulness of His mighty love, provided eternal life for as many as will come unto Him, has made the *gate* and the *way* both—the very best that could be devised.

2. The next thought which was suggested by the conversation was that sometimes "A strait way, in which there is much of the human, may be presented for *the* strait way, which is all divine." This is a most important point. It is possible to present things to the notice of men, and press them, which are not necessary to the obtaining of salvation. God forbid that any attempt should be made to remove the ancient landmarks which the fathers have set, or to widen the gate to the Kingdom; but let us be just as jealous lest the gate be narrowed by human inventions.

The texts on the cover of the *EARNEST CHRISTIAN* are happily placed, and, properly considered, teach an important lesson. They are both taken from that inimitable discourse of Jesus—the Sermon on the Mount—and though transposed, the latter standing before the former in the Sermon, yet it does not break the harmony at all. The first may be called the letter, the second the spirit. That is, he who would teach *the* way to God, the strait-gate and narrow-way religion, must do it under the inspiration of that love to men which leads to do, as we would wish to have done to us. As an old writer quaintly and forcibly puts it, "Make the shoe on the last of God's word, and first try it on your own foot."

It is to be feared that this is not always done. The words of Jesus in all his discourses, even when he was the most severe, were always full of mercy and hope. He rebuked the shall-we-call-down fire-from-heaven spirit of his disciples, and said, "The Son of man is not come to destroy men's lives, but

to save them." And after he was glorified, in his message to the church of Ephesus, he first speaks of that which was commendable—and there was much—they were righteous and strict after an outward manner, they had not gone back to vice, or conformed to the world, or yielded again to fleshly appetites, or mixed with the heathen, or heaped up to themselves teachers having itching ears; for had they done any of these things, He "whose eyes were as a flame of fire," and "out of whose mouth went a sharp, two-edged sword," would have seen it and specified it. Yet, strait as they were in outward observances, He had somewhat against them, because they had left their first love. Now as love is the essence of religion, their error was vital. It was of the heart. The head was correct, and it maintained its authority over the members of the body, keeping them in subjection, even leading to correct decisions concerning others: yet the heart was not right. The warmth of first love was gone. They were faultless in conduct, critical and correct in judgment, and cold and exacting in requirement of others—but the love was lacking. And, lacking this, the rest profited them nothing.

And so it is to day. O! to be awake to the fact that there may be a straitness which is not *the* straitness that God requires! They who enter in at the strait gate, and walk in the narrow way, have eternal life. Theirs is a joyous walking, for Christ himself walks with them.

The ministers of the gospel should learn to know the worth of an immortal soul, and be as ready to use their talents for the conversion of *slaves* and the *ignoble* as the *great* and *opulent*, and prize the converted *slave* as highly as the converted *lord*, showing no sinful respect of persons.—*Clarke*.

It is a vast work that every man may do if he never be idle; and it is a huge way that a man may go in virtue if he never goes out of his way to a vicious habit or a great crime.—*Jeremy Taylor*.

## A LITTLE EXPERIENCE ON TOBACCO.

BY WILLIAM FELL.

By request I write the following. I was present and heard Rev. J. T. Thomas, formerly a Lutheran minister, relate a little of his experience on the use of tobacco; and for the encouragement of others who are troubled with the same complaint, these lines are penned. Some years ago Bro. Thomas found his way among the Free Methodists, and, for the first time in his life, heard them preach against the use of tobacco. He never thought it was wrong before; and in his case thought he was justifiable in using it, on account of his being troubled with falling fits from his youth up. Still the light kept shining on his heart, and there was a settled conviction on his mind that he ought to give it up. He gave up using it for a while and the fits returned, and he resorted to the use of it again. Whenever there was any one present at his preaching who were straight and thorough, he was afraid of them and seemed to have no liberty. The tobacco weighed heavily on his mind, and when he would ask God to let the light shine on it, the Spirit would say, "Put it away." Some three years ago, at the Conference at Kendall, the subject of tobacco was brought up, and his case was mentioned; but he maintained the position that it was right for him to use it, on account of having fits, and in taking this stand the Spirit of God was grieved. From this time the light grew dim, the power of God left him, and he dried all up like a "withered branch." He sent a notice through the Free Methodist paper, that if any of the ministers needed help on their circuits he could assist them, but no one responded. Some of the brethren told him he had dried up, and of course that would not do for a Free Methodist preacher. For several months previous to his surrender he had a desperate struggle: he has groaned in agony, and rolled on the floor for hours, under a sense of guilt for using tobacco, and for

taking the position he did at the Conference—in favor of its use. His conscience goaded him, and tormented him, and he could not sleep nights. He would lay and writhe, and struggle, and the thought would come, How can I give it up? If I do, those fits will come back, and I will be as bad as ever; but the Spirit would say, "Trust God with your body and he will take care of it." And so he surrendered all to God, gave up the filthy weed, and promised to trust God with his body, and the victory came, and his soul was filled with glory.

This is a year ago, and he has not been troubled with fits since, and the pain that was in his back has left, and he says he has never enjoyed better health in his life. To day he rejoices in full salvation, and is ready to labor for the salvation of souls as he never has before. He is heartily sorry for taking the stand that he did at the Kendall Conference, and is willing to make all wrongs right. In conclusion, we would say to all who are troubled with the same complaint Brother Thomas was, or with the water brash, tooth ache, ear ache, sore eyes, inflammatory rheumatism, heart disease, or self indulgence, to "go and do likewise." "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. vii. 1.

Who now deny the Lord? Backsliders, baptized infidels, careless seekers of salvation, slothful believers, and those who have fallen from sanctification by the neglect of the works of mercy, charity and piety. "The Lord turned and looked upon Peter." Ah! he was obliged to go out with disgrace; he had entered with honor. But he could not weep and repent in wicked company, no, he sought a solitude—for three days and three nights, it may be. But lo! Jesus sendeth the word of comfort, that he may not break his heart. "Go tell my brethren," said He to Mary Magdalen. Thrice did Peter deny his Lord, and thrice did our Lord question His disciples, "Lovest thou me?"—Asbury.



## THE STRAIT GATE.

BY A. H. LEWIS.

My fellow-traveler to the bar of God, you must enter in at the strait gate, or you cannot go down to your grave in peace. Unless you are holy in this life you can have no part in the first resurrection. Although Providence may have had a way peculiar to each in bringing him through the strait gate, yet all converted persons have passed through it. Some may have come in leaping, and shouting praises to God, others may have been melted as wax before the sun, but you will hear them all agree in this one point, that they know that they have entered "by the door into the sheep fold." Although they may belong to different denominations, yet they have one Shepherd, and they know his voice. You cannot tell from their testimony what denomination they belong to. Yes, glory be to God! some of every nation, and kindred, and age shall stand in that blessed assembly at the last day.

Dear friends, what are your prospects? Should this lamp of life be at once blown out would you be left in the dark, or would a convoy of bright angels waft your disembodied spirit to realms of endless bliss? Pause a moment! Reflect! "Examine yourself!" See if you can read your title clear to that "inheritance, incorruptible and undefiled, and that fadeth not away." Let us seek the things that are above. It is our privilege to have the glorious city plainly in view. The ties of friendship may be broken, and loved companions borne into distant lands, but who shall separate us from the love of God? Our God is not a God afar off. He has said, "His salvation is nigh them that fear him." His presence can lighten the darkest dungeon, and penetrate the stoutest prison. What a happy day that will be when every heart becomes a temple for the Holy Ghost; when neighbor shall not have to say to neighbor, "know ye the Lord," for all shall know him, from the least to the great-

est! But it is not like heaven after all, for "there is no night there." "They need no candle, neither the light of the sun, for the Lord God giveth them light," and "they shall reign forever and ever." Christ "was slain to receive power and riches, wisdom and strength, honor and glory;" and in vain may his true followers look for power, or heavenly riches and honors, until they have nailed their lives, property, and even their darling reputation, to the cross.

My Christian friends, do not be satisfied until you know that you are in the narrow way. "For strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Now, O Lord, fulfil thy pleasure,  
Breathe upon thy chosen band,  
And with Pentecostal measure,  
Send forth reapers o'er our land.

CHARLES LAMB'S WARNING  
TO YOUNG MEN.

"The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth, to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with passive will—to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself, to see all goodness emptying out of him, and yet not able to forget the time when it was otherwise, to bear about the piteous spectacle of his own ruin. Could he see my fevered eye, feverish with the last night's drinking, and feverish looking for to night's repetition of the folly, could he but feel the body of this death out of which I cry hourly with feeble outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation."

## FALSE IDEAS OF PERFECTION.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"—1 Cor. xiv. 8.

Those who pursue an object in the wrong direction are as sure of disappointment as those who make no effort to secure its attainment; and some good men so preach on the subject of sanctification as to discourage inquiring souls by their erroneous statements concerning it. These thoughts were suggested lately by hearing an eloquent preacher say; "My ideas regarding sanctification are something like those of the great Dr. Chalmers. If I cannot attain to perfection, at least I can aim at it."

This maxim may be excusable when it is used in reference to objects of earthly ambition, but when applied to blessings promised in the Gospel, it becomes a foolish utterance. If a servant were ordered to perform some service, would it satisfy his master to say: "Sir I did not obey the command which you gave me, but I aimed at it?"

There are persons in every Christian congregation far too prone to content themselves with this *lazy* maxim. Most likely that was the creed of the five foolish virgins, and no doubt the "young ruler" aimed at perfection, until he found that something more than merely good intentions was required; perhaps he thought, as many good Christians do now, that a little dereliction of duty is always to be expected, and it is not necessary to comply with every command of Christ. In consequence of this, men live in a chronic state of self accusation, constantly bemoaning their transgressions and omissions of duty, just as if sinning were a necessity, and there was no "Balm in Gilead" for them, and no fountain which could cleanse and keep them clean.

How different from this was the teaching of St. Paul where he says: "Let us, therefore, as many as *be perfect*, be thus minded." He speaks in the present tense as being himself possessed of that blessing which so many are satisfied with merely "aiming at." Many are so prejudiced against this doctrine of Christian

perfection, that like Nicodemus concerning regeneration, they are apt to say: "How can these things be?" and because it is beyond their experience conclude it is impossible.

Paul says, in Rom. xiii. 10. "Love is the fulfilling of the law," therefore we conclude that he believed in the doctrine of perfect love.

"This is the grace that lives and sings,  
When faith and hope shall cease."

"This," says a certain author, "is the only perfection which our poor human nature is capable of, and, when combined with faith, we need no other. Love emancipates our nature from its most earthly bondage, the spirit of selfishness and homage is thus rendered through the creature to the Creator, a devotion which is ardent, lasting, and practical, not as worship mostly is—a cold and lifeless abstraction. It is a merging of human nature into one far higher and nobler, the spiritual existence of the supernal world; for perfect love is perfect happiness!"

When this holy principle reigns in the heart, then Jesus abides, not as a transient guest, but reigns supreme, and every thought is brought into captivity to His will.

Love requires no specific rules, either to comprehend its duty, or how to act under any circumstance. It may at times be perplexed to know the exact course to pursue, but when that is clear there is no wavering as to the conduct.

Thousands of living witnesses can joyfully testify that Perfect Love, or Christian perfection may not only be aimed at, but actually enjoyed in this life, and they also know that it is a delightfully easy yoke to bear, easier far than the burden of a partially consecrated heart.

The day cannot be far distant when the truth as to sanctification will be as practically understood, both by preachers and hearers, as justification and repentance are at present.

"Happy the heart where graces reign,  
Where love inspires the breast,  
Love is the brightest of the train,  
And Perfects all the Rest!"

W. Cameron.

## HOLY TEMPERS.

BY WILLIAM FELL.

Holy tempers, like tropical plants, need careful attention. Just in proportion as we value these, we will take pains to nourish and cherish them.—There is nothing in the sight of God that is of real value but these, and this is what makes the soul precious, because it is capable of communicating with God, and partaking of his Divine nature. It is a matter of the very greatest importance to know what kind of tempers we are cultivating in this life; for as soon as the soul passes into eternity the tempers go with it, and these are inseparably connected. We can carry nothing with us into the eternal world but our tempers. The soul passes away with precisely the same character it had on earth, and this determines our future, eternal destiny.—Heaven is a pure place, prepared for beings whose tempers are holy; consequently there is nothing that can possibly recommend us to God but a holy character, a nature like himself, pure and spotless. Hence the command, "Be ye holy, for I am holy." All unholy tempers, such as censoriousness, pride, worldliness, a harsh, hasty, impatient spirit, must be entirely destroyed from the heart before it can possibly see God in peace. And that wisdom which emanates from God, must fully possess the soul. Love must be the ruling and governing principle of our life. This is a gem of eternal value, and around this clusters all the other graces; "peace, joy, long suffering, gentleness, goodness, faith, meekness and temperance."—Where the nature of God is, which is love, the fruit will always manifest itself, and these holy principles will shine out in our every-day life. By constant use and cultivation they grow and develop. He who has relinquished his hold on this world, and surrendered himself fully to God, knows the value of this heavenly wisdom. It is a peace that "passeth all understanding," and brings with it a richness to the soul that

none but the possessor knows anything about. "First pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."  
—*Buffalo, N. Y.*

## RESPONSIBILITIES.

The Christian world may very well spare their revilings and condemnations of the heathen. Of all the portions of Earth's population, Christendom is infinitely the most guilty,—Christendom, where the Gospel peals from ten thousand pulpits, where its praises are sung by a thousand choirs, but where many thousand hearts that know God and duty, refuse either to reverence the one, or perform the other! All the abominations of the heathen world are a mere trifle compared with the guilt of Christendom. We may look down upon the filth and meanness and degradation of a heathen people, and feel a most polite disgust at the spectacle—and far be it from me to excuse these degrading, filthy or cruel practices; but how small their light and consequently their guilt compared with our own. We therefore ask the Christian world to turn away from the spectacle of heathen degradation, and look nearer home upon the spectacle of Christian guilt! Let us look upon ourselves. Again; let us not fear to say what you must all see to be true, that the nominal church is the most guilty part of Christendom. It can not be one moment questioned that the church has more light than any other portion, therefore has she more guilt. Of course I speak of the nominal church—not the real church which He hath pardoned and cleansed from her sins. But in the nominal church think of the sins that live and riot in their corruption. See that backslider. He has tasted the water of life. He has been greatly enlightened. Perhaps he has really known the Lord by true faith—and then, see, he turns away to eat the husks of earthly pleasure! He turns his back on the bleeding Lamb! Now put together all the guilt of every heathen soul that has gone to hell—of



every soul that has gone from a state of utter moral darkness; and your guilt, backsliding Christian, is greater than all theirs! Do you, therefore, say may God have mercy on my soul? So say we all, but we must add, if it be possible; for who can say that such guilt as yours can be forgiven? Can Christ pray for you as He prayed for His murderers—Father forgive them, for they know not what they do? Can He plead in your behalf that you know not what you are doing?

Awful! awful!! Where is the sounding line that shall measure the ocean-depths of your guilt?—*Finney.*

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### BELIEVE IN GOD.

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BY M. N. DOWNING.

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The book of nature proclaims that God is. The book of Divine Revelation proclaims "that He is the rewarder of such as diligently seek Him." He has so loved us "that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." His Son "is the fulness of the Godhead bodily,"—the fulness of Wisdom, Love and Power. He has fully espoused the cause of fallen, suffering humanity. He has laid down His life for us. He could do no more in confirmation of His love. He came to do no less. He is now exalted at the right hand of God, to be a Prince and Saviour.

In the gift, humiliation and exaltation of His Son, God has shone out upon the darkness of the great deep of human woe. He "lighteth every man that cometh into the world. In this gift God has reached us. He has come down to us that we might come up to Him. He shines upon the dead. He brings the dead to life. He more than brings the dead to life, He keeps alive, to die no more, those whom He quickens; they more than live, for they sit together in heavenly places in Christ Jesus. And will God tabernacle among men?

God is earnest. O how He loves!

It is wicked to distrust Him, thrice wicked to rebel against Him. He knows we are bad; He wants to make us *good*. He knows we are unholy; He wants to make us *pure*. He knows we are slaves, He wants to make us *free*. He knows we are bankrupt, cursed and in the way to ruin, He wants to enrich us, to bless us, and to put our feet upon the gospel turnpike, on the way to eternal life!

Yes, reader, God wants to do this for you. Believe it, and "Come for all things are now ready." No matter how long, how greatly you have sinned. Come now. No matter how vacillating you have been, come now. No matter what your circumstances are—sin, circumstances and Satan find their match in God. There is hope in your case. "Whosoever will, let him take the water of life freely." "All things are possible to him that believeth." *You* are meant, for "God hath no respect for persons."

True faith gives true rest. We need not fear the results of fidelity in His service. "Fear hath torment." "Whoso putteth his trust in the Lord shall be safe." When we can not see, it is safe to trust His eyes. "All things work together for good to them that love the Lord." He will do the best He can for us. He will bring things to pass for us as fast as it will be safe. We need not worry, He is always on time.

Believe in Him, and believe in Him when "fiery trials" come, and "think it not strange." None are too good to be chastened; He has no pets. "Whom the Lord loveth He chasteneth." "Many shall be purified, made white and tried." God loves His children just as much when they are in "the furnace of affliction," as at other times. He changes not. His love "never faileth." Believe in Him. Hold fast to Him through time; and through time and through all eternity He will hold fast to you.

"HAVE FAITH IN GOD."

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Carnal pleasures are the sins of youth; ambition and the love of power the sins of middle age; covetousness and carking cares the crimes of old age.

—*Clarke.*

## ARE YOU SAFE.

BY ISAAC M. SEE.

A remnant has always existed in the church, a remnant of gracious souls. Sardis had a remnant who had not defiled their garments. And so have we. The Lord increase the number by sending the "Spirit of burning" among His people. Such have marks of a sterling character.

They are *not merely just saved*. Some say "Now you are a child of God, are you not safe? And if they once have enjoyed the forgiveness of sins, they appear as if the world were hereafter to be their joyful home.

But the Scriptures discover to us "*The Living Hope*" of the saints. A dead hope only will lean on its safety—living hope is an instant expectancy which cries out after likeness to God. The heart question of true religion is not "Am I safe," but "Lord what wilt Thou have me to do?" and "what must I be to do Thy will?" "If any man be in Christ, he is a new creature; old things have passed away, all things have become new." No longer looking after self! Redemption carries us far, far beyond the question of personal safety. The marks of a growing saint are, prevailing likeness to the Lord, partaking of the Divine nature and of the Holy Ghost and of God's holiness. The saint is not a sinner, but one who has and enjoys and lives the promises and prayers of the Word of God.

Christian life is a spiritual verity. It entirely differs from a mere profession of religion. We have mentioned Sardis. Many in the church of Sardis were professors. After their profession, they found the verity, the essential reality of true religion. They soon discovered that they were marked men and women. That heathen community, among whom were also many Jews, singled out every true member of a Christian church, for criticism, for malediction, for persecution. These professors had possibly joined the church in the peculiar excitement of pentecostal fervor; but when

they found the cost, to avoid persecution they became *untrue and easy Christians*. They slipped out of even the forms of devotion, until they incurred the rebuke which came from the Master; "I know thy works, that thou hast a name that thou livest, and art dead."

It is only too easy, beloved, to lose first love. An article of apparel put off for conscience sake, and resumed to please either yourself or others; a habit of light speech, laid down, and joined in afterwards to adapt yourself to the company, may begin the downward march into a life of dead works and infidelity to God. Earthliness must destroy spirituality. Form whatever conclusions you may; beware of the result.

How many young professors has the church at large, who had no reason to doubt their conversion when they joined the church, but who after a year or two are very doubtful, and some of the number entirely oblivious to that past fact in their history! And where did these backward steps begin? See the answer in jovialities; see it in the fangs of fashion which has twisted the maiden's hair into wool, and made her bow her neck to good looks; see it in the dancing company, or in the small plays which so sorrowfully are seen to cultivate the "lust of the flesh, the lust of the eyes, and the pride of life," see the answer in the sad result—God forgotten, and the blood of Jesus treated as an unholy thing! See it in the silence of the prayer-meeting and the noise of the party; in the carelessness of the church festival or supper, and in the dragging and unfruitful lives of the mass of its professors. If the sheep do such things, what can be expected of the lambs?

It is not strange that the church, with its lecturing ministers, its stooping to theatrical performances and performers, its tide of fashionably dressed and etiquette ladies which ebbs and flows with the zephyrs, its social hieroglyphics which the poor cannot read, its bowing to money, its silence on the temperance question, its cultivation of pride in the young; it certainly is not strange that the church should be in a Laodicean

condition, and that so many of her members have need to talk so much about dying grace. Living grace is what they need.

Living grace to die unto sin and live unto God; living grace to stem the opposition of worldliness, deviltry, and what is worse, unbelief in the house of God,—this is the need. It can only be had in the Living Christ, and by the most complete surrender of all to Him

In His Name—let us plainly declare there is no safety in being just saved, and then entering upon any worldly course.

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### THE WORK OF THE MINISTRY.

BY MRS. H. C. HAYDEN.

The work of the ministry is compared to the raising of grain. First, there is the plowing of human hearts to be done. God says, in Jer. iv. 3, "Break up your fallow ground, and sow not among thorns." Again, it is written in 1 Cor. ix. 10, "He that ploweth should plow in hope." In order to till the soil, in all parts of the world, the farmer uses two plows, the breaking-plow and the common or lighter plow. Just so the minister uses two kinds of Gospel plows. The doctrine of everlasting hell fire and damnation, is the old fashioned Gospel, breaking plow. With it the hearts of hardened sinners may be crushed and broken in pieces. Jesus says, in Mat. xxv. 46, "And these shall go away into everlasting (eternal in the original) punishment, but the righteous into life eternal." When men fail to preach the terrors of the law, is it any wonder that they sow among thorns?

The love and mercy of God is the lighter plow of the gospel. Jude 22, 23.—"And of some have compassion, making a difference: and others save with fear, pulling them out of the fire."

The second work of the minister, is sowing the good seeds of truth. The Lord says, in Prov. xi. 18, "To him that soweth righteousness shall be a sure reward." Again, in Eccl. xi. 6, he gives the command: "In the morning

sow thy seed, and in the evening withhold not thine hand."

The third division of our work is reaping. It is written, in Ps. xxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Our fourth, and last, work is to take care of those who are reaped into the garner of the Lord. St. Peter, in addressing the Elders of the church at Ephesus, says, "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28.

Sometimes we fail to understand the order of the work that we are engaged in, and we become disheartened, and the work is impeded thereby. When Joshua was about to lead the people over Jordan, God says to him three times, "Be strong and of good courage." Our Heavenly Father cannot do much with a discouraged ministry. Upon this point I would like to tell an item of my own experience. Some time ago I was sent for to assist Rev. H. T. Besse in a protracted meeting. While on my way, the Lord blessed me beyond measure. The great waves of the power and glory of God dashed over my soul. In spirit I was lifted almost to the third heaven. I took this wondrous manifestation of the divine presence as an indication that we were going to have a very great revival. We labored with all the power that God gave us. The result was, only seven came forward. As I left for home, O, how bad I felt! None but God knew my state of mind. I took all the blame of the seeming failure to myself, and I felt completely discouraged. With such a settled sadness on my soul, it seemed that I could never fill my next regular appointment in the village of DeKalb. However, I went to Jesus for a text, and he gave me this: St. John iv. 37, 38.—"And herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men la-



bored, and ye are entered into their labors." When we are in trouble, and do not know how to extricate ourselves, our Father, in some way, will surely come to our relief. The Lord saw how unhappy I was, and he pitied his poor, mistaken, sorrowing child. I saw at a glance that the text was designed for my special benefit. The Lord showed me that some ministers were emphatically sowers, others were emphatically reapers. And still others were shepherds, whose main work was to feed the sheep, and care for and tenderly watch over the lambs of the flock; while others were appointed to do a little of all kinds of work. He showed me that he had given me a little pail of the good seeds of trust; that I must sow them broadcast in the hearts of sinners; and the seeds of the doctrine of holiness in the hearts of all believers, and leave the result with him. When he saw fit to hand me the sickle, I should reap, but at no other time. (We shall always do our appointed work, when we get our messages directly from the court of heaven.)

Brother, sister, have you often felt discouraged because many souls were not annually gathered into the garner of the Lord? Please remember, the time of plowing, sowing, watering the seeds with our tears, and waiting for them to take root in human hearts, is sometimes long; while the reaping time is very brief, and the work done rapidly. Two things we should know: that we are sent of God, and that we are doing all that we can to advance his cause. Then we should rest in Jesus and be happy in our work. I have known great revivalists to utterly fail in some places, simply because there was no reaping to be done. God tells us in his word, "We should in honor prefer one another." But just see how saint and sinner join in lauding that reaper, (revivalist is a modern word not found in the Bible,) while the sowers and the shepherds are all cast into the shade! Now the Lord does not so regard our work. He says, in St. John iv. 36, "And he that reapeth receiveth

wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." He that reapeth receiveth wages. As much as to say, if this man does come along and find a field all white and ready to harvest, and he "reaps that whereon he bestows no labor," he shall have his pay if he works faithfully. If any one deserves to be honored by the church, it is that man who plows and sows in April's cold blast, and is never permitted, in this world, to know how much he has done. Mr. Moody is a reaper. Rev. James Caughey was a reaper. Mrs. Van Cott is a reaper. Some say, if the church exercises faith we shall have a revival. A revival will occur when a field is ready for reaping. If my faith could save sinners, independent of their wills, I would believe all the world into the kingdom in a very short time. To say that the lack of a revival is caused by a lack of faith in God's little ones, is to discourage and dishearten many of the Lord's most faithful children. The prophet Amos tells us of a time when the work of the Lord will be done up with great rapidity. Amos iv. 13.—"Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." Will the Lord hasten that day!

### CONSECRATION.

Lord, I give myself to thee afresh. This I desire to do in a form more effectual, and a degree more satisfactory, than ever before. In the solitude of this room, whence one year ago this day a very dear Christian friend took her flight in inexpressible triumph to Abraham's bosom, I would bow before Him who seeth in secret, and surrender all to thee forever. O Thou, who gavest thy Son a ransom for me, aid me! Holy Spirit, work the consecration in my heart. Blessed Jesus, whose blood has paid the ransom of my guilty soul, enable

me, that I may lay my all of being on thine altar, never to be removed. But what have I to consecrate and offer unto thee?

An immortal soul, such as thou hast given, and of which thou art proprietor. A heart of quenchless ardor, kindled for eternity. A body, worn, frail, broken, a decayed and sinking tabernacle, yet wonderfully made. A beloved wife, thy blessing to me, and a son unhealed of sin, and some small, yet precious gifts of Providence, if used and not abused. These, all these—body, soul, and spirit, family, and estate—all these in their utmost power and uses for thy glory. I hereby consecrate to Father, Son, and Spirit, these, the merits of my Redeemer alone, by the Holy Ghost who alone can enable me. O Lord of Hosts, vile and hell deserving as I am, receive this offering at my unworthy hands! Now come and seal me Thine, for more fully than in all past time when Thou hast designed, as Thou often hast, to shine upon my soul, I thank Thee for these seasons of love and pity towards me. They ought not, and I trust shall not be forgotten. But O! Thou Infinite Goodness, make this season memorable above all others. Let me as never until now, become the temple of the Holy Ghost so as to bear about an experimental verification of that word, and be filled with all the fulness of God. In Thy strength and grace I covenant (how vainly without Thy grace, Thou O Lord knowest.) to be Thine in all my powers and patience, in my family and friends and foes, and in my worldly substance, in health and sickness, in prosperous and adverse states, in life and in death, through Jesus Christ my Lord. And in thus approaching Thee I bear to Thee (who most abhorrest them) my utmost guilt and pollution, insupportable to Thy creature, and cast them with my poor self—soul, body, and spirit—upon Thee. And while I thus do in confidence that Thou wilt receive, I exclaim:—

Exults my rising soul,  
Disburdened of her load,  
And swells unutterably full,  
Of glory and of God.

—Bishop Hamlin.

## INFLUENCE OF THE BIBLE.

The introduction of Christianity into the world affords us the most remarkable example of success in the cultivation of the human faculties which history can furnish. The Gospel had a higher object in view than to promote intellectual cultivation, and a few obscure men by whom it was first promulgated were mostly uneducated. And yet that college of fishermen has done more to advance the cause of public education than all other colleges and universities combined. And this has been done by extending its instructions and regards to the whole human family. All other systems for doing good to mankind have been exclusive in their regards, and while they have benefitted a few, they have left the multitude to grovel in ignorance and wretchedness. And so long have the latter been treated as if they were but one step removed from the brutes, that, by a curious principle of human nature, they have come to believe it, and to hug the chains by which they are bound down to the dust. But when the Bible has convinced the most degraded human being that he is immortal, and capable of boundless progress in knowledge and happiness, it has taken the greatest bar out of the way of his advancement in human literature and science. Accordingly we find in the countries where the Bible has been most widely circulated, and its influence felt, popular education has achieved its greatest triumphs, as in Greenland, Prussia, Great Britain, and North America. But so soon as we enter those regions where the Bible is unknown, or restricted in its circulation, we have entered also the domains of popular ignorance and degradation, even though it may be a land of colleges and universities, and boasting not a few prodigies of genius and learning. He therefore who means that his name shall stand high among the pioneers and promoters of public education, must connect it with the Bible.

This is the only Archimedean lever by which we can raise the world.—*E. Hitchcock, L. L. D.*

## CONTINUOUS FAITH.

The Rev. J. M. Washburn is an able and pious Presbyterian minister in England. He was present at a late Convention held for the promotion of holiness, and took exception to the doctrines he heard advocated. At its close, however, his honesty led him carefully to consider the subject, and he gives the following as the result.

I have been a professor of religion for nearly twenty five years, and I am sure a Christian during that time. The joyous frame of mind succeeding my conversion continued with me at times for weeks and months. After this time, like thousands, and most of Christians, my experience was very changeable. I looked back much to, and relied upon, the experiences of the past. Sometimes, for a few moments, or even a few hours, I felt the love of the Saviour in my heart, realizing his comforting presence. But I had much "legal striving." I thought that God worked in us to will and to do, and that then we, in the strength thus communicated to us--the work being half God's work and half our own--worked out the great matter of our salvation. Hence, I believed in continual *legal striving*, the triumph of self and God together. I took delight in inflicting, under the law, inward mortification, and often experienced intense agony. I had no conception of a worship *wholly inspired in the soul by the presence of the Spirit*, and so regarded the purest devotion as being partly the work of the flesh, and so mingled with sin. For years I felt an intellectual conviction that Christians occupied a low Christian plane, and thought the Church had lost the true understanding of the Scriptures. But how they ought to be understood I could not say. I read a vast circle of theology, and had a knowledge of the tenets of most leading denominations since the time of Christ. Still, feeling that some thing was wrong, I knew not what it was. No system of theology was satisfactory to my mind. I could see many gaps and defects in the reasoning by

which each system was sustained. For hours and days would I patiently trace the processes employed by the teacher of theology, but never rose from the labor feeling quite satisfied. Finally, the dogmas that I had embraced at one period or another of my life, with more or less intellectual firmness, began one by one to lose place, and fall out of my mind. As these disappeared, sectarianism lost its hold on my heart and affections. Only one thing I held with tenacity, *that there must be a strong warfare carried on in the soul so long as the soul and the body remain united in this life.* "When I would do good evil is present with me," I regarded as the unavoidable experience of all Christians at all periods of life, till the spirit is ready to take its flight to the other world, and that then "dying and triumphant grace would be given." This doctrine I held with great tenacity, because I thought any other doctrine involved human infallibility, and I did not think I had met such specimens of our race. I quite misunderstood the whole doctrine, and quite misunderstood the doctrine for which I now contend. I believe as little in *human infallibility* now as I did then. The life for which I contend is a *life of trust, not exemption from human infirmity*; and numbers of people reject this blessed and comforting doctrine, so emphatically taught in Christian experience, and no less in the Scriptures, simply *because they think it involves consequences which have existence only in the minds of the objectors.* On that account I rejected it at once and firmly, till, thinking about the matter, I regarded it as unfair and unmanly to reject anything without examination. After reaching this conclusion I began in earnest, and without prejudice, to examine what was said on the subject by those who believed the teaching, and professed to have experienced the phase of Christian life called the Life of Trust.

I did not read long till I discovered that the advocates of the Life of Trust had advantage in the argument, if retained wholly on the plane of reason.



For they described just the life which I knew I was living, and then described another phase of life, which I knew I did not have, which they said they were then living—assuring us that they had passed from a life of *vascillating trust* to one of *continual trust*. I could see no reason why this *might* not be so; I had the testimony of those who had had my present experience that in their own cases it was so, together with the teaching of Scripture in many places that we should *live in Christ*, and that He would live in us. Seeing the strength of the argument against me, I gave up the prejudices of my life, and yielded to the teaching and experience an *intellectual assent*. I saw then that it must be a most blessed experience, and determined to seek it, but I did not know how to seek it. I did not and could not understand this life of trust, or continued faith. I had not experienced it, and since it could be understood only by experience, how could I understand it? I remembered how hard, how impossible, it was for me once to understand regeneration and pardon; and I learned not to cavil at a thing simply because I could not understand it. I earnestly craved the grace of continued faith, craved that I might abide in love, and the conscious presence of the Holy Spirit. But the subject was dark, and I knew not how to attempt the attainment of so great a blessing. To tell me that it was done "by consecration" to God was to afford no aid, since I knew not how to make the consecration. Nor could I understand, beyond the intellectual conception, any other explanation of the mode of attaining the thing desired. I had no difficulty in comprehending, in the abstract and as a theory, what was meant, but as an experience or a concrete, I could not comprehend what was meant, so I tried, and struggled, and performed much "legal work" in the effort to attain what I desired. But as a real thing; as an actual experience, I could form no idea of the life of trust. I could form no more idea of it than I can now form an idea of death as a thing of experience. So I struggled on; read

the experiences of others; conversed with friends who had that experience; and nearly constantly thought about and desired it myself. Still there was no great and oppressive anxiety; no feelings of despair such as I had before conversion; but there was a feeling that it must be a blessed life, and so must be a most desirable life.

On Saturday I had a conversation with two friends on the subject, and fully admitted to them and to *myself* that the whole argument was on their side. On Sunday I read and thought on the subject most of the day, having the desire and belief that some day it would be mine, though I still had no anguish on the subject. On Monday morning I woke from sleep about six o'clock, and lay for a minute or two in calm and peaceful meditation, when, gently as the light of day dispels the darkness of the night, the whole idea came into my mind. There was not the slightest emotion to disturb the mind—no struggling, no anxiety. It was simply the still small voice of the Spirit showing the mind how to trust Jesus for all things. The act was simple in the last degree, the Spirit *showed* the mind how to trust. It was a literal, actual *showing* to the mind. Jesus sent into the heart, at the moment, the Comforter (John xvi. 7), and the Comforter took the things of Jesus and showed them unto me.—John xvi. 15. I had been in part trusting in myself; but Jesus showed me—not to trust in myself—but to trust in God, who raiseth the dead.—2 Cor. i. 9. No transaction between the mind of man and man was ever more literal and actual. The teacher never showed the solution to the mind of the scholar more plainly; and I think there was more than a *mere presence* to the mind; there was a *principle left in the mind*. I am conscious that I have something in the mind which I did not have before—not a new faculty of the mind, but a new use of one or more already existing—the *principle* or *power* to exercise *continuing* faith or trust, using the latter word to denote—not a single act of believing—but a continu-

ous and uninterrupted faith. Before, my faith was wavering; I knew not how to *abide* in love, to rest in the conscious presence of Jesus by the influence of the Spirit. Now my mind saw how to *abide* in Jesus. I saw not only how the soul may trust Him, but also how *He* becomes the bearer of *our* burdens, of our daily and hourly burdens, the ills and trials of this life. I saw with wonderful clearness that we attain this nearness of access—not by struggling and agonizing with ourselves, not even by prayer—but simply by ceasing to struggle, and yielding the mind in trust to the care of the loving Saviour.

The act is very simple and beautiful, is the complete surrender of our wills to be guided by the will of Jesus; and instead of trusting at all to ourselves, our whole trust is laid over to the blessed Saviour; it is the surrender of self to the guiding hand and control of the Anointed One. I know not how else to describe it, and I presume that many will not comprehend this explanation. None can, perhaps *realize* it, without experiencing the life of trust. There may be an intellectual apprehension, but experience is necessary to a full comprehension.

And now two or three other matters demand a passing notice. 1. There is nothing in this new experience like pride or self sufficiency, but it empties one of self and self dependence. There is no feeling that I am holier than thou. 2. There is nothing like a feeling that one is free from human infirmity. It is simply a feeling that one can trust Jesus for all things, both for time and for eternity; it is a sweet, calm, delightful rest in the Saviour—a repose of the soul into the care of Jesus without ecstasy of spirit or anxiety of mind; it is a kind of equipoise of the faculties of the soul, sweetly, calmly, confidently resting in and trusting to the Saviour for all things. 3. There is nothing like a feeling of “perfection,” or “perfect sanctification.” Such a mind claims nothing, professes nothing; it simply *trusts, exercises a continuous faith*, reposes lovingly and confidently in Jesus as the

Saviour, having itself a sweet, calm, unanxious frame. It also begets in the mind a wonderful power of watchfulness as the means of abiding in love and faith.

And now, anxious and struggling Christian, why remain in your striving condition of unhappiness and want of *continuous faith*? It is not a desirable life to live; and, though a Christian, much of your life is dark and dreary. The life of trust is as much superior to your present struggling life, as your present life is superior to your earnest and anxious striving while laboring under conviction. Why, therefore, struggling one, not seek life on this higher plane? It is for you, for all Christians. But you must *believe* that such a life is, and then you must seek it. You cannot induct yourself into it, but the blessed Saviour can lead you into it, and wants to do it. But you must give it the assent of your intelligence, and then the consent of your heart; the Saviour will do all of the work. The act is very simple, the blessing very calm and delightful. It fits for usefulness; removes the balance of the yoke of the law; and makes you Christ's trusting, loving disciple. Come, then, into this fulness of life; confide all things into the hands of the loving Saviour, and the old things of your experience will pass away, and all things of a new and wonderful experience shall become yours.

Do you work faithfully? Continue to do it in the name and by the authority of Father, Son, and Holy Spirit. Tell this rebellious generation they are already condemned and will be shortly damned. Preach to them like Moses from Mount Sinai and Ebal; like David—“The wicked shall be turned into Hell, and all the nations that forget God”—like Isaiah, “who amongst you shall dwell with devouring fire, who among you can dwell with everlasting burnings?”—like Ezekiel, “O wicked man, thou shalt surely die!” Pronounce the eight woes uttered by the Son of God near the close of His ministry, and ask with Him; “Ye serpents,

ye generation of vipers, how can ye escape the damnation of hell?" Preach as if you had seen heaven and its celestial inhabitants, and had hovered over the bottomless pit, and beheld the tortures and heard the groans of the damned. Perfect in Christ Jesus, in experience, in obedience, in love.—*Asbury.*

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INFIDELITY.

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Joseph Barker was a talented, well-educated Englishman. For many years he was an able advocate of infidelity. But its utter hopelessness led him to look to Christ, and, as a consequence, he found salvation. He died a short time since in a Christian's hope. The following testimony which he left should be carefully pondered by those who are encouraging in themselves a skeptical spirit.

To you, young men, who are beginning to entertain skeptical views, let me offer a word of counsel and warning. I assure you, you know not what you are doing. The path on which you are entering may seem right to you in your present state of mind; but the end thereof is death. You are preparing for yourselves matter for bitter repentance.

I have trod the dreadful path from beginning to end. I know it all. It is a weary and dismal road, and it leads to wretchedness and ruin. I have seen the terrible effects which infidelity produces on men's characters. I have read and studied both sides, and what is more, I have tried both; and the result is, a full assurance that infidelity is madness; and that the religion of Christ is the perfection of wisdom and goodness.

I think of my wanderings in the dark shades of doubt and unbelief with unspeakable sorrow. I would give a world, if I could have my time to live again, that I might avoid the dreadful mistake I made, in turning my back on Christ and his cause and joining the ranks of his enemies. The only comfort I have is, that I am permitted to return while in the fullness of my mental powers;

that I am allowed to speak for Christ and Christianity once more; that my family are all happy in the love of God and in the faith of the gospel; and that my large and varied experience enables me to speak of the infinite excellency of religion with an assurance; and to substantiate what I say with a kind of evidence which, without such an experience, might have been impossible.

I have no inducement to address you thus, but a regard to your welfare and to the welfare of those over whom your influence may extend, and a sense of duty to that great, good God, who is the Father of us all. I owe it to you, I owe it to all, to make known the result of my life-long experience; and this is the reason why I speak. I know that virtue is necessary to happiness, and that religion is necessary to virtue; and that Christianity is religion, and virtue, and happiness, in their highest and divinest forms. I have proved its power; I have felt its worth; I have tasted its blessedness. I have seen its cheering and elevating power in others near and dear to me, in the hour of grievous suffering. It is—as the best and dearest creature I know on earth, said to me not long ago, when apparently drawing near to death—it is "the pearl of great price;" the "one thing needful."

I could say more; my heart is full, and would fain pour forth itself in prayers and entreaties for you to return to Christ. The man that leaves the religion of Christ for unbelief, or sinful pleasures, or worldly gains, makes a dreadful exchange. He leaves the fountains of living waters for cisterns that can hold no water. Like the prodigal son, he leaves the home of his soul and the love of his Father for a far country; where, after his short, delusive pleasures, he must encounter the horrors of friendlessness and starvation. The Prodigal was beside himself; and so are they who imitate his example. When the Prodigal came to himself, he returned, with shame and sadness, to his Father and his home again; and when you come to yourselves, you will do the same.



God grant that it may be soon! God grant that you may be brought to see things in their true light, and to seek his mercy, and give yourselves to his service without delay!

Infidelity and sin, and all that they can give, are but vanity and vexation of spirit; but a life of faith on the Son of God, and of obedience to his gospel, "is profitable unto all things, having promise both of the life that now is, and of that which is to come."—*Joseph Barker.*

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### FREE GRACE.

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My earnest desire to you is that ye would in the fear of God, compare your inch and hand-breadth of time with vast eternity, and your thoughts of this now fair, blooming and green world, with the thoughts which ye will have of it when corruption and worms will make their house in your eye holes, and eat your flesh, and make that body dry bones. If ye so do, I know then that your light of this world's vanity will be more clear than now it is, and I am persuaded ye will then think that men's labors for this clay idol are to be laughed at. Therefore, come near and take a view of that transparent beauty that is in Christ, which would bring the love of ten thousand millions of worlds and angels, and hold them all at work. Surely I am grieved that men would not spend their whole love upon the royal and princely Well Beloved, that high and lofty One, for it is cursed love that runneth another way than upon Him. And for myself, if I had ten loves and ten souls, O! how glad would I be if He would break it upon me and take possession of them all! Woe, woe is me, that He and I are so far asunder! I hope we shall be in one country and in one house together. Truly, pain of love, sickness for Jesus, maketh me to think it long, long, long to the dawning of that day. Oh that He would cut short years and months and hours, and overleap time that we might meet!

And for this truth, sir, that ye profess, I avow before the world of men and

angels, that it is the way and the only way to our country, the rest are by-ways; and that what I suffer for it, the apple of Christ's eye, even His honor as Law-giver and King of His Church. I think death too little ere I forsake it. Do not, sir, I beseech you in the Lord, make Christ's court thinner by drawing back from Him; it is too thin already. For I dare pledge my heaven upon it that He will win the plea, and that the fools that plead against Him shall lose the wager, which is their part of salvation, except they take better heed of their ways. Sir, free grace that we give no hire for, is a jewel which our Lord giveth to few. Stand fast in the hope that ye are called unto. Our Master will rend the clouds, and will be upon us quickly, and clear our cause, and bring us all out in our black and white. Clean, clean garments, in the Bridegroom's eye are of great worth. Step over this hand breadth of world's glory into our Lord's new world of grace, and you will laugh at the feather that children are chasing in the air. I verily judge that these inns which men are building their nest in, are not worth a drink of cold water. It is a rainy and smoky house; best we come out of it, lest we be choked with the smoke thereof. Oh, that my adversaries knew how sweet my sighs for Christ are, and what it is for a sinner to lay his head between Christ's breasts and to be over head and ears in Christ's love! Alas, I can not cause paper to speak the height, and breadth, and depth of it! I have not a balance to weigh the worth of my Lord Jesus: Heaven, ten heavens, would not be the beam of a balance to weigh Him in. I must give over praising of Him.

Angels see but little of Him. Oh, if that fair one would take the mask off His fair face, that I might see Him! A kiss of Him through His mask, is half to heaven. Oh day dawn! O time run fast! O Bridegroom, post, post fast that we may meet! O heaven, cleave in two, that that bright face may set itself through the clouds! Oh, that the corn were ripe, and this world prepared for the hook!—*S. Rutherford.*



## DUTY AND INTEREST.

BY REV. E. OWEN.

Man's duty and interest are inseparable. They always lie side by side, though to man they often *seem* to be as distant from each other as the poles. It is our want of penetration, that gives them this deceptive appearance. To the Infinite mind, who has marked man's pathway through this world with special reference to his welfare, all is plain; and must, either by a happy or painful experience, be ultimately made plain to every human mind. It is a lesson which all must learn. While the pious, trusting one will learn it by a blissful experience along "the path of the just, which shines more and more, even unto the perfect day," the unbeliever, who plans his own route through the world, regardless of Divine guidance, must ultimately acknowledge that "The way of transgressors is hard." In the very nature of things this must be so. No man knows enough to plan a successful voyage across the unknown and dangerous seas before him. Hence the wrecks that every where appear. Man will trust outward appearances, instead of the divine chart. "There is a way which seemeth right unto man, but the end thereof are the ways of death."

"Go to Nineveh, and cry against it," said God to Jonah. My happiness, thought Jonah, is in the direction of Tarshish, and away he goes after it. For a time his way seemed clear and prosperous. His burden for Nineveh is rolled off, his conscience quieted, and he goes to sleep. But the storm did not slumber. It became terrific; and Jonah is aroused by the "ship master," and exhorted to call upon his God, in view of certain wreck. His conscience awoke. He knew what was the matter. Preferring to go to hell alone, rather than take the ship's company with him, he consents to be thrown overboard, and a calm ensues. Though late, he now saw that, with him, it was Nineveh or hell. A long-suffering God, touched

with the hearty confession and earnest prayer of this backslider, grants him one more chance to reach the path of duty, though by an uncomfortable passage. He had learned, by sad experience, what he ought to have learned at a cheaper rate, that "They that observe lying vanities, forsake their own mercy,"—become unmerciful to themselves. How striking the language of his confession! All the flattering appearances along the way of disobedience, are not only called "vanities," but "*lying vanities.*" Thus are all of Satan's promised treasures falsely labeled. Honor, pleasure, profit, etc., are inscribed upon them in golden letters, but we have only to remove the gilded wrapper, to learn, as did Jonah, that they are all "*lying vanities.*"

The very reverse of this is true of the path of duty. Under the roughest exterior, we often pick up the most valuable gems. Even man's temporal gain is often enhanced by the very self-denial that threatens to send him to the poor-house. Though Job lost all his property by his strict integrity, God gave him double the amount to enjoy during the last one hundred and forty years of his eventful life. Joseph seemed to lose all earthly good, and fell into deep disgrace by refusing to sin against God; but subsequently reached the pinnacle of worldly prosperity. It is by no means certain that temporal sacrifice for Christ's sake, will end in poverty. "Taking joyfully the spoiling of our goods," is often the only way to save them. Multitudes, who are to-day in want, can trace their poverty to violations of Divine law. "And Jesus answered and said. Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands<sup>1</sup> for my sake, and the Gospel's, but he shall receive a hundred fold now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Duty and to-day are ours.



## EDITORIAL.

### INFIDEL SCHOOLS.

Extremes meet. Roman Catholics and Masons, usually at sword points, unite in their opposition to the reading of the Bible in our public schools. In some of the cities they have succeeded in banishing God's Holy Book from the school room. To the Masons belong the credit of discovering that prayers, offered in the name of Christ, are sectarian prayers, and that Christianity is a sectarian religion, and the Bible a sectarian book! Such of our leading secular papers as are controlled by Masons and Spiritualists, are especially zealous in their opposition to the Bible.

This warfare, if it succeeds at all, will succeed beyond the expectations of those who begun it. Their victory will be their defeat. It will result in the complete overthrow of the public school system. Where there is one who objects to what are called sectarian schools, there will be a hundred who will object to infidel schools. The Roman Catholics will furnish an education that will go farther towards making good citizens, than any that the Spiritualists can possibly give us. The most objectionable sectarianism is infinitely better than infidelity. The slightest flavor of God's word will render the instruction of the school room more wholesome than whole volumes of the "Revelations of Andrew Jackson Davis." Infidelity will prove itself as incapable of running a school system which Christianity has prepared, as it has shown itself in the past incapable of originating one. To abolish the Bible from our schools, is practically to abolish the schools. The people will not long submit to be taxed to give the youth an education that simply quickens their intellectual faculties, but has no tendency to make them honest or moral. It will not pay. Mere intelligence does not make men upright, or secure the stability of the State. There is much more crime now, and on a much larger scale, than there was when there was less intelligence among the people. Not that ignorance, any more than intelligence, restrains man from

crime, but religion does. The word itself implies this. It is from *re*, intensive, and *ligo*, to bind; and means a bond that binds man to the discharge of the duties which he owes to God, as well as to his fellow-men. No State has ever yet existed without religion.

It is impossible to teach, even geography, without teaching either religion or Atheism. Philosophy cannot be taught without either infidelity or theology. To make our schools entirely secular, would call for such an expurgation of our text books as neither Pope nor Council ever attempted. So that, whatever may be the intention, the war against the Bible in our schools, is a war against the schools themselves.

### CONSECRATION.

Your grace will be in proportion to your consecration to God. If there is a defect in your consecration, there will be one equally in your experience. Just as you open your heart to the light, the light will shine within your heart. God takes possession of every heart that is fully given up to Him. Whatever He takes possession of, He makes holy.

Many who think they are fully consecrated to God, deceive themselves. They are honest, but mistaken. They make reservations of which they are not aware.

With some, property is reserved. They consider themselves proprietors, and not servants. They use property to gratify worldly ambition, and worldly lusts. They say, "It is mine, and I have a right to use it as I please." They ignore the claims of God. What they give to help on the cause of God is prompted, in part at least, by selfish considerations. Were those professing to be consecrated to God, really consecrated, there would be no plea of necessity for renting seats in the house of God, and so shutting the poor out. Ten families as fully consecrated, as to their property, as the ancient Jews were, would be sufficient for the support of a preacher. Now you will sometimes find a preacher crippled in his influence, tempted and discouraged, when there are thirty or forty families connected with his church. Such

people are deceived. They do not honor God with their substance. Their piety is superficial and spasmodic. They lack the deep seated principle necessary to take them through. They are apt to become murmurers and complainers, on the lookout for something which they can make an excuse for their covetousness.

There is a great lack of Scriptural feeling and action in regard to consecration of property to God. Some who claim to be fully given to God, use their property through life as though it were their own, and at death dispose of it as though it belonged to the devil. They leave it to ungodly relatives to squander in dissipations, who have already enough to gild their way down to the pit. Even the pilgrim preacher, called on to preach the funeral sermon, has to pay his own traveling expenses.

Beloved, is your property as well as your ability consecrated to God? Is holiness to the Lord inscribed on everything you call your own?

Others are not consecrated in their associations. They go—not where they can get good and do good—but where they can be flattered, and their vanity and pride indulged. Those whom the world honors, they honor, and feel honored by the attentions that are in turn paid to them. A consecrated soul, *honoreth them that fear the Lord*,—Ps. xv. 4,—no matter how humble their position in life may be. In coming out from the world, he not only left its fashions and its vanities, but also those who follow the fashions and vanities of the world. In all his associations he consults not his own pleasure, but the glory of God, and the good of his fellow-men. How many professing to be consecrated to God, choose their church relations from motives purely selfish and mercenary! They stand connected with rich, popular churches, which openly sanction practices, which, if a weak, poor church tolerated, they would not belong to it an hour.

Beloved, are you fully consecrated to God? Do not take it for granted that you are,—do not answer the question hastily, but search the matter carefully, and give yourself wholly to God.

### BRIDLING THE TONGUE.

Wild beasts do not wear the bridle.—They have their own way. They go according to their own will, and do not submit to the dictation of superior intelligence. The bridle is for the noblest of domestic animals—the best servant of man, civilized or savage—in his business or in his pleasures.

A bridled tongue is a disciplined tongue. It is not unruly. It does not run away with its owner. When excitement runs the highest, it obeys the voice of reason. It stops when told to stop. When the servant becomes a master, he is apt to be a cruel one. He whose tongue runs away with him, has a hard master—one that is always getting him into trouble.

A bridled tongue is easily kept within bounds. It acknowledges the limits God has set. It does not utter things which He has forbidden. It never utters any thing which borders on blasphemy. *Swear not at all*, is a restriction to its utterances to which it always gives heed. It never uses any popular expressions, so often employed as a substitute for swearing. It never enters the lists against the Almighty, either in person or by proxy. It does not rush blindly and madly into the jaws of destruction.

A bridled tongue never invades the rights of another, to rob him of his reputation. God has said, *Speak not evil one of another, brethren*.—James iv. 11. No matter how others talk, the rule is, *not rendering evil for evil, or railing for railing*.—1 Peter iii. 9. These are restrictions which a bridled tongue does not set aside. In the law of God, a man's good name is as much protected as his property. The reviler is classed by the word of God, as being in very bad company. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God*.—1 Cor. vi. 10.

*These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.—Prov. vi. 16, 19.*

Ye that profess to take the Bible for your guide, see that an unbridled tongue will just as surely shut you out of heaven as dishonesty or theft. You cannot, by an excessive strictness on some points, compensate for a lack of obedience in this particular. Gifts will not take the place of obedience. Plainness of dress will not take the place of a bridled tongue.

*Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor,—Ps. xv. 1-3.* Here you see that government of the tongue is placed among the things essential to our gaining heaven.

Beloveds, search your hearts, examine yourselves in this particular. If your tongue has had its way, subdue it. "If any man among you seems to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James i. 26.

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#### THE NEW YEAR.

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To all our friends we wish, most cordially, a happy New Year. May the blessings of our Heavenly Father rest upon you in all their fulness!

The year that has gone has been to us, personally, one of great trials and deep affliction. But, in the midst of all, we have felt that the everlasting arms were underneath us, and that we were upheld by power divine. We enter upon the duties of this year, chastened and subdued, but with firm confidence in God. We are doing His work to the best of our ability, and He will help us through.

Beloveds, let us consecrate ourselves anew to do the work that our Heavenly

Father intrusts to our hands. Let us give ourselves to the task of making our fellow-men better, and leaving an influence for good when we are gone. It is Satan who tells us we can do nothing. Whatever our work, we may obtain strength from on High to do it to Divine acceptance. Let us say, *I can do all things through Christ which strengtheneth me.*

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### CORRESPONDENCE.

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SCRANTON, PA.

I am so glad that I ever saw the EARNEST CHRISTIAN, and Sister Osborne's testimony therein. For I do believe, that in answer to your prayers, the Lord did have mercy on my soul. I feel to-night, that the Lord has spoken peace to my soul,—I am so happy—every one looks so good to me. Those that I used to dislike, and to whom I did not wish to speak, I *now* feel just like putting myself out of the way to speak with. My dear friend, I hardly know myself. O, what a work Jesus will do for us, if we will let him! I will give him free access to my heart. I want him to do his perfect work there.

I know, to night, that Jesus saves me.—Glory to God! I don't want any one to tell me; I know it for myself. I know I am a child of God—the King's daughter. My Father is able to keep me in spite of the world—praise his name! I give myself to the Lord, body, soul and spirit, to live and work for him. Don't expect to get to heaven, only by way of the cross. I know that "I must fight if I would reign." I expect to be a true soldier of the cross, and at last to wear a crown in heaven.

I never can tell you how thankful I feel, for the interest you have taken in me, a stranger, and for the many prayers you have offered in my behalf. I know that I can never repay you, but I expect to clasp hands on the other shore, and there, with you, to praise Jesus, that he ever gave you the heart to interest yourself in this stranger.

You write, that the Lord wonderfully blessed you in praying for me, the morn-



ing you wrote. That was the morning Jesus came to my heart—July 14. When I went down stairs, that morning, the lady I live with, who does not enjoy religion, met me in the dining-room, and said, "Nellie, what is the matter? you look so badly. Are you sick?" I told her, No; but she insisted on my going to my room and getting more sleep. So I went, and turned the key, then threw myself on my knees, and asked God to come to my help. But it seemed to me that God was so far away, that he would not listen to me; still I kept praying, though the distance and darkness seemed to increase.

The enemy came in like a flood, and I thought I should be overcome. Just then, it seemed that something said, "Keep praying." Then I began to pray again; but all I could say, for more than an hour, was, "Jesus, save me; Jesus, save me!" But I kept saying it; then I could say, "Save this morning!" Then a voice said, "Will you give yourself up to God? Will you tell the Church that you have been professing religion, when you were living without God,—professing to serve God when you were doing the enemy's work?" I said, "Yes, Lord; I will do anything." Then that still, small voice said, "Will you come out from the world?" "Yes," I said. Then the voice said again, "Will you lay aside all your ornaments of dress, and be plain as those ladies were, up to the camp-meeting at Abington, last summer?" Then I said, "Lord, anything but that." Then, God only knows what darkness came on my soul. I could not utter one word, and it was worse than "a thousand deaths." At last I tried to get up, but I could not stir. Then I began to ask the Lord to help me to say yes, and after a little I took off my rings, then I took my hair out of the crimps, and combed it out and began to say, "Lord, I know I ought to dress plain, I know it is God's will. I will try to do so, if Thou wilt help me." Then pretty soon I made it stronger, and said, "Lord, I will be a plain Christian. I will take the narrow way, will do anything, dress any how, to please Thee."

Then how the Lord came to my help!

How sweetly Jesus saved me! It was almost like entering heaven. O glory to Jesus! I soon went down stairs, and the lady said: "Nellie dear, how happy you look! Have you experienced religion this morning?" Then I began to praise God and give Him the glory. People had called me very quiet, but the lady says I made the whole house ring. I did not want any minister to tell me I was saved, but I can tell them all that I know Jesus saves me now. I think you must enjoy so much your privileges, if you live where there is a Free Methodist Society, where you can have prayer meetings, and the Spirit can have a free church to work in. But I have the same Jesus here, even in this wicked city, with no church to attend but such as serves the god of fashion. Now let me add, I feel so good in my plain dress, I have not had any other since Jesus came into my heart, and don't have any desire to put on anything that is fussy or gay. I want to dress just as the Bible tells me. Last week I was at the M. E. prayer meeting, and the Lord did wonderfully bless me, in telling what He had done for me. But I could see that our minister would rather I had kept still. But I have given myself to God, and I will witness for Him everywhere I can, even though it does not please the world.

O! how I love the pilgrims. I hope you and any of them will write to me, and also pray for me. May the Lord bless and keep you, is my prayer.

Ever your friend,

NELLIE BLOSS.

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#### LOVE FEAST.

MARY WEED.—In much weakness and pain of body, and bodily infirmities many, I can sing. I rise superior to my pain, am still rising, am getting out of the natural into the supernatural; that is, out of self into God. I am finding solid rock for soul and body, as never before. Glory to God! Amen.

MRS. T. F. EASTON.—My testimony is, that there is a flame of living fire burning on the altar of my heart. I know the Holy Spirit, like a heavenly dove, dwells within me. Bless his name!