

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXXV.

JUNE, 1878.

No. 6

FIDELITY.

BY REV. B. T. ROBERTS.

The great anxiety of man is to obtain. No matter what the object of pursuit may be, no sooner is it gained, than the effort is made for something more. He who works for money, works the harder, the more he gets. The student who graduates from college must go to a school of law, or medicine, or theology; when he finishes his chosen course, he wants to go to Europe to continue his studies. The porter, to be happy, must be a clerk—the clerk must be a partner—the partner must have branch houses in different sections of the country. So men measure their success by what they gain.

But God's measure of a man's success is different. The question with Him is, not what position did a man occupy, but, how did he fill his position? In his estimate, fidelity counts more than talent, or learning, or an exalted station in society.

It is not the talents he has received, but the good use he makes of them that gains for one the welcome words, *Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.*—Mat. xxv, 23.

Fidelity to God implies a due improvement, and use of the trust which he commits to our hands. But all our gifts come from God. "What hast thou that thou didst not receive?"—1 Cor. iv, 7. Every one possesses a certain amount of ability. This, by proper use, is capable of being greatly improved. Many persons of small ability, have, by using it to the best advantage, become remarkable for their usefulness in the world. The one talent has, by steady service, become ten talents.

Spiritually the mass of professing Christians become dwarfed, because they fail to use the grace which has been given them. The gold which they received at conversion has become dim for want of circulation. At the time of their conversion, they had more power with God and man than they have ever had since. They have gone backward instead of forward. In the place of gaining interest they have been living upon their capital. They cannot return their Lord's money even without usury. It is almost gone. When called upon for any service for the Lord they make excuse. Such are not faithful.

He that is faithful to God does not compromise His truth. He does not select such portions of it as are popular, and present them to the people, and pass over others in silence which

God intended should have a practical application. If you send a boy with a message, you expect him to deliver it as you gave it to him. You do not want him to alter, or abridge, or enlarge it. Yet how many who say they are called of God to proclaim his truth keep back that part of it which the people need most to hear! You may listen to all the popular preachers of the city, and you will not hear them repeat God's condemnation of the sins of which the people are generally guilty. Who speaks out against having respect of persons in seating a congregation; in giving for money the best seats in the church to the rich? Yet the Bible is very plain on this point.

How small the proportion who urge upon their hearers the necessity of separation from unbelievers! The preacher may know that some of his most prominent members are bound to the ungodly by the most horrid oaths, yet he never warns them of their danger; he may even have led them into it. What folly for men who use God's truth in that way to talk about being faithful to the end! They need, themselves, to heed and then urge upon others the words of the Bible: *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*—2 Cor. vi. 17, 18. :

Pride is eating the life out of the churches. The Bible is full of denunciation against it. Yet if any thing is said against it in the pulpit, it is in the most mild manner, and purposely made so general as not to touch any

body! *He that hath my word, let him speak my word faithfully. What is the chaff to the wheat?—Jer. xxiii, 28.* The wheat is the truth. The chaff is the smooth, meaningless speech that amounts to nothing; whether you preach or testify, if you have the truth of God in you, then declare that truth faithfully.

Fidelity to God implies a right use, not only of the ability, but also of the property that he has intrusted to our hands. We must not squander it in self-indulgence. We must not expend it even in religious enterprises to gratify pride. Much might be done with the right use of money. Yet a large portion of the resources of God's professed children, is wasted or worse than wasted. It is estimated by those competent to judge, that the members of one of the wealthiest denominations of the land; pay more for tobacco than they do for the conversion of the heathen. Can such expect to hear the Master say, "Well done, good and faithful servant?" Who makes it a matter of conscience how he uses money? Do not even those who are esteemed good Christians say practically, "My money is mine, and I will use it as I please?" They forget the saying, *The silver is mine, and the gold is mine, saith the Lord of hosts.*—Hag. ii, 8.

Would you think one in your employ faithful, if he called the property you had intrusted him with his own, and used it accordingly? But God says, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I

would not tell thee : for the world is mine, and the fullness thereof.—Ps. l, 10-12.

That all we have and all we are belong to God is a fundamental principle in true religion. If you do not act upon it, how can you expect to be called faithful?

He who is faithful to God, is faithful to his fellow-men in all the relations of life. This is repeatedly taught in the Bible. Children who are faithful to God are obedient and dutiful to their parents. They love them with a reverential affection, and are glad to do all they can to promote their happiness. They heed the command, "Children obey your parents in the Lord, for this is right."—Eph. vi, 1. Those

who are self-willed, and who, under the pretext of following the Lord, treat their parents with contempt, and set their authority at defiance when it does not come in conflict with any of the plain commands of God, are deceived when they call this being faithful to God. It is highly displeasing to Him.

Parents who are faithful to God are faithful to their children. They love them, and as far as is in their power to do it, they train them up to serve God, and be useful to their fellowmen. They do not indulge them in things that God forbids—no matter how much they may clamor for indulgence. They are not passionate with them, but treat them kindly and with love. *And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.*—Eph. vi,

4. An important part of God's work which He has committed to parents is to train up their children for Him. Husbands and wives cannot be faithful

to God, unless they are faithful to each other—discharging to the best of their ability the obligations they have assumed before God. Fidelity to God never requires a man to be cross and hateful to his wife, or the wife to her husband. If they are faithful to God, they will love and cherish each other.

If we are in the employ of another, we shall, if faithful to God, be faithful to the one we undertake to serve. His interests will be our interests. We shall do just as well behind His back as when before His face. The obligations are mutual. "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."—Col. iii, 22-25, iv, 1.

So we see that fidelity to God is a very practical thing. It affects our every-day life. Will you be faithful? This is the way of blessings here, and of untold blessings hereafter.

Be thou faithful unto death and I will give thee a crown of life.—Rev. ii, 10.

—Some people imagine that they are not serving God unless they are visiting the sick, or engaged in some outward service; whereas the highest of all service is the love of adoration in the soul. Perhaps God gets more glory by a single adoring look of some poor believer on a sick bed, than from the outward labors of a whole day.

BE IN EARNEST.

BY MISS RHODA CLAPPSADDLE.

The man of the world who would have success is in earnest—rising early and sitting up late. Whatsoever his hands find to do, he doeth it with all his might.

So with those who would get religion; they must be in earnest in order to get saved. "The kingdom of heaven suffereth violence, and the violent take it by force."

The enemy does not easily relinquish his grasp upon souls. If they would have freedom from the power and dominion of sin they must be in earnest; and

"Tear their souls from earth away,
For Jesus to receive."

We have seen many of this class within the last few weeks. Some have been earnestly praying, groaning and agonizing; and have at last succeeded in getting into the kingdom, and are triumphantly saying: "My dungeon shook—my chains fell off, and I am no longer a slave to sin and the devil;" while others are struggling to get into the light and liberty of the Gospel, saying: "Oh! Lord, unto whom shall we go; thou alone hast the words of eternal life."

The other night, as I knelt beside a dear sister, who was at the altar, and had been for some time seeking the Lord, and had not, as yet, found Him, I inquired what it was that kept her from getting saved? "Do you see any thing that stands between God and your soul?"

"I do," she replied.

I asked her what it was, telling her, "I am here by the grace of God to help you."

Her answer was, "It is dress—it is dress!"

I tried as best I could to persuade her to give it up. At last she yielded the point, feeling that God meant just what he said, when he uttered these words: "Wherefore come out from among them, and be ye separate, saith

the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

As individuals obey God, and walk in the light, the world recedes from them. While we would see a greater separation from the world, we know that "the Spirit is writing these things upon all truly awakened hearts."

Many have become alarmed on account of their sins; and regardless of the erroneous doctrine that is being promulgated, "that there is no hell," sinners tremble and inquire, "What must I do to be saved?"

We believe there is a hell; therefore we are in earnest to get souls saved. Oh! if there is no hell to which sinners are exposed, why did Jesus, the immaculate Son of God, consent to leave the shining courts of glory, and come down to this lower world? Why did he consent to be crucified?

It is because there is a hell, and fallen humanity are rushing madly down to people the regions of dark despair. On the other hand we are glad there is a heaven:

"A land of rest, the saints delight;
A heaven prepared for me."

Not for me only, but for all who will consent to meet the conditions.

But the great difficulty is, there are so many who have sat down with folded hands, and are saying with the deceitful poet:

"Nothing either great or small!
Remains for me to do;
Jesus died and paid it all,
All the debt I owe."

But the Bible plainly teaches us, that we must "work out our own salvation with fear and trembling. Work while it is called day; for the night cometh wherein no man can work." Therefore we say, "A wake thou that sleepest," and no longer mistake the battle-field for a bed of ease.

"The harvest truly is great, but where are the laborers? Where are the earnest ones who are saying:

"Though death and devils us surround;
We stand for truth upon this ground."

It is often the case, that when God is at work among his people, the enemy comes in like a flood, causing division in the church; driving the lambs from the fold, and causing death and devastation everywhere. For this reason God's children need to be in earnest; for the devil goes about like a roaring lion, seeking whom he may devour." Then let us "trust in the Lord, and in the name of our God set up our banners."

Another great hindrance to the work is, so many are complaining, and saying: "we are in an enemy's land;" but thank God, it is a grand mistake, for this is Immanuel's land, and the devil is an intruder.

We may defeat him, if we will; for our God never lost a battle. Let your agreement with hell be broken, and the victory shall be yours. "For this is the victory that overcometh the world; even our faith."

—Whoever is uneasy on any account, (bodily pain alone excepted,) carries in himself his own conviction, that he is so far an unbeliever. Is he uneasy at the apprehension of death? Then he believeth not that "to die is gain." At any of the events of life? Then he hath not a firm belief, that "all things work together for his good." And if he bring the matter more close, he will always find, beside the general want of faith, every particular uneasiness is evidently owing to the want of some particular Christian temper.—*John Wesley.*

—I have no doubt that every sin, inconsistency, backsliding, and decay of God's children, takes away something from their eternal glory. It is a loss for all eternity; and the more fully and unreservedly we follow the Lord Jesus now, the more abundant will our entrance be into his everlasting kingdom. The closer we walk with Christ now, the closer we walk with him to all eternity.

"THE POWER."

WHAT I HAVE SEEN IN PRAYER-MEETINGS—A DRUNKARD CURED.

Many persons doubt the efficacy of prayer; I do not. I no more doubt it than I do the efficacy of muscular force within the legitimate sphere of its application. I see a man lift a stone from the ground and place it in a wall, I recognize the relation of cause to effect there, as illustrated through power. Force is exhibited in a particular way, and the result is a change of location of the substance called a stone. Once recognizing a fact, if he cannot explain the law of its operation, one does not deny the fact itself.

Now, it has been given to me to see wonderful results produced by prayer. I can no more doubt that these were produced by prayer, or that they took place because of prayer, than I could doubt that the finding of a stone in a stone wall which the day before I had seen in the ground, was the result of application of muscular force to it. Who lifted the stone from its bed in the earth and put it in the wall, or how it got there, I might not know. The method might be unknown to me, for I might not have seen it done, or it might be known because I saw it done. I could not doubt the fact in either case. I must not doubt what I have seen done in prayer-meetings. If I had the time, I think I could explain in a very satisfactory way the methods by which great results are produced through prayer; but I will not stop to philosophize, since my readers are more likely to be interested in the facts I shall fairly state in this article, than in any philosophies, seen and explained, of the methods of working whereby the facts were produced.

When I was a boy, about a mile and a half from my father's house was a little hamlet or cluster of houses made up mostly of people from Holland. They were a simple, rural community, numbering in all, two or three

hundred. The older members of the population were professing Christians, and were mostly organized into a church known as the Protestant Methodist. They carried into their religious relation all the peculiarities of the original, Methodists. Their forms of worship were very simple, and were characterized by a great degree of psychological fervor. They used to have stated weekly prayer meetings, preaching on Sunday, with a prayer-meeting on Sunday evening. My father and mother allowed myself and other members of their family to go down to these weekly meetings. Some of the hired men who worked for us were members of that church, and our hired girls were the daughters of members. It was only a little more than half a mile across the farm, skirting around the edge of a gulf, to the little village, though around the regular highway it was as far again or more. Usually when Thursday evening came, we were permitted to quit the field a little earlier, to do up our evening milking and other chores, and go down to the evening prayer-meeting. I went from mixed motives at first; but after a while became interested in the psychological exhibitions, or spiritual manifestations to be seen there. Trained by my father especially, by my father and mother both, generally, in the Presbyterian faith, which never puts on any such phases of spiritual excitement as these folks showed. I was disposed at the outset of my attendance on their meetings to look askance at the exhibitions they made, but after a while I grew interested, and at length intensely so, for I had had my own psychological experiences at that day, many of them so marked and peculiar as to forbid my letting any living, human being, other than my mother, know any thing about them. These simple folks would meet there of an evening, and after their class-leader or preacher had opened the meeting by a song and exhortation or a prayer, then they related their experiences during the in-

terval of time between this and the former gathering.

Never at such a religious meeting have I heard such experience except in what is known as the Methodist Episcopal Church; but there for a few years, for as that church flourished and began to furnish its pulpits with educated men, this sort of peculiar manifestation gradually died, until at length it entirely ceased and perished; so that in after years a knowledge of it was not to be found except in some persons who had lived so long as to become old. I doubt now, unless one can go as far back into the past as I can, whether a man or woman belonging to any Christian denomination knows anything by observation or by personal experience of that peculiar, nervous exhibition and state of impression known as "The Power." To talk of having "the power" to a modern Methodist, is to talk Greek or Sanscrit or nonsense to him; but I have seen persons so operated upon as to leave no doubt nor question in my own mind that they were effected by a force that does not lie along the line of those manifestations known as scientific; and which could not then, and cannot now be explained by any knowledge known as scientific. It was not uncommon to see these simple people—not at all remarkable for their high nervous sensibility, but on the other hand ordinarily devoid of it, many of them rather stolid than hyper-sensitive, most of them uncultured, few of them only fairly educated, or who might be called rather than otherwise ignorant people, so far as scholastic attainments go—during their religious exercises, from one to half a dozen or a dozen become so affected as to put on very decidedly peculiar, and in not a few instances, very extraordinary bodily conditions. As to these being real, not a word is to be heard in disfavor. A woman could not be sitting on a bench, and at will throw up her hands and say, "I see the Lord Jesus!" and fall to the floor and become apparently cataleptic, insomuch that the circulation would

stop, the eyes become fixed, the face set in expression, and the whole body as stiff as a stick. That is not a thing that any body can do at will. There must be produced a peculiar state of the nervous centers at large, especially of the sympathetic nerve affecting the heart and the general consciousness, to cause one to pass into such a condition of unconsciousness. It is not consonant with the ordinary operations of human nature that you should see rise off a bench in a little congregation of religious devotees, a girl who, in her ordinary relations, was so diffident, modest, retiring in manner, and reticent in speech, that you could with difficulty make her stand up in school and read in her class without stuttering, and in a new and ecstatic condition talk for five or ten minutes with an eloquence, logic and imagination and spiritual illumination that, taken altogether, would stir the whole house to deep religious fervor. It does not consort with the laws that regulate consciousness on the basis of pure materialism, that a man should be so quickened that he could pray as though the very heavens were opened and he was permitted to look into their depths, who out side of this conventicle was as stupid and as stolid an ox driver as one could find in all that region—bearing as little relation to what may be called advanced intelligence as a Russian boor would, if introduced into the society of learned men.

There are in human nature some characteristics or constitutional elements which reason does not control, and which therefore intellectual culture does not develop. One may be as learned a man as was the admirable Chrichton, and yet not have access to, much less entrance into, this sphere of consciousness. This is easy to assert, and quite as easy to prove, because facts go to demonstrate it. How many thousands of highly educated men would laugh at the idea that there does exist in man faculties which, if they are properly developed, bring out in him the capacity to pass into just

such states of consciousness, and to show just such exhibitions of power as I have described. They would say: "When I can see this, I will believe it; till I do, I shall doubt it." Now, what I am going to state, I do not ask men to believe; if they read it, I ask them simply to believe that I believe it, because I have seen it—not once or twice, but frequently; and I might say many times, and I should not be beyond the truth.

Never till I came to be myself a Christian, and set to work to comprehend how I became one, under what influences I was led to become one, where these influences originated, who set them to work, and who brought them to bear on me; till from not being a Christian I became one, did I know anything in full and to my satisfaction about the human constitution, its organic possibilities, its aptitudes, its wonderful resources and to what degree of spiritual culture it can reach and whereby it obtains a knowledge of spiritual things. In passing, I may say, that I think that compared with the whole number of well educated, very respectable, intellectually cultured people in this country, only the merest fragment of them has any knowledge of spiritual things. They do not even know that they are spiritually constituted. They hold no conscious relation to the Holy Spirit, nor to the spiritual world. They are good folks, and making their way along a line of development that entitles them to choice regard in all that pertains to personal worth, to personal culture, and to development of sound moral character; but the invisible world where Christ dwells, where he organizes and sends forth his wonderful saving influences and brings them to bear upon mankind, is not known to them; and when the whole population of any nominal Christian country is counted in, such knowledge has as yet come to but few. Yet it has to be known, it must become common, or mankind cannot be saved. The Methodist Church, for instance, must regain

its old, original faculty in this respect, or else it will die a splendid organization. In my judgment, what is to-day harming not only the Methodist Church, but all the other prosperous Christian denominations in this country, is the power of their respective organizations. Their church members are coming to be represented by their denominationalistic distinctiveness, rather than by the power of the Holy Ghost in them as seen in deep sympathy with Christ and his work. There is many a man who likes to be known as a Methodist, or Baptist, or Presbyterian, or Catholic, better than as a follower of Jesus. His influence, walk and conversation are unexceptionably related to all the morals of life; but the deep hidden things of God, which it is the province of the Holy Spirit to teach, the dear one knows little or nothing about. It sometimes happens therefore, that with poor people like these Christians about whom I am talking, God makes known the things of his better kingdom. They are hidden from the wise and prudent and revealed unto babes. In all that partakes of human ambition, large aspiration, decided intellectual thrift, great enterprise, and desire to conquer territory, and win name, and fame, and wealth, this little hamlet of people were like children. They were simple-minded, yet God did reveal himself to them at times, through the Holy Spirit, in most wonderful ways.

Let me tell a case. There lived in that neighborhood a man who intellectually was as gifted as any man in it. He was by nature a marked man, but was a poor, degraded, debased creature, because he was an habitual drunkard. He belonged to this church, and between Thursday night of one week and Thursday night of the succeeding, as the weeks went by, this man would have a debauch—a regular drunken carousal—becoming so drunk that he would have to be picked up and carried home to his sorrowing, saddened wife, and mortified children.

When he got over his debauch, he would go to prayer meeting in a very

humble frame of mind, beseech the brothers and sisters to pray for him that he might become sober, and "hold out faithful unto the end." They would pray for him, rebuke him, criticize him, and deal with him, and he would promise amendment and then go out and get drunk again. So the thing went on for months, he getting drunk, and then confessing; they reproving, rebuking, but letting him stay in the church, until it became scandalous to outsiders; and they taunted the members of the church for their inconsistency in retaining such a man in their membership; but they had some very faithful men and women, whose fertile forecast led them to perceive that if the church was not the proper place for such a man, then of a truth he was an outcast, and must be given over, body and soul to the devil. They therefore were indisposed to turn him out, and hoped that some day or other the power of God would come upon him and change him.

On a given Sabbath afternoon, I think it was, when the meeting-house was filled, and as the sun was going down, there rose a girl, not more than nineteen years of age, I believe, who said: "I have had a vision from God; my inner sense has been quickened, and I am led to stand up to-day and say that as a church we have pursued altogether a wrong course with reference to our erring brother. He has pursued a wrong course himself. We have been praying to God that he would strengthen our brother so that he might be able to overcome his degrading vice and become a sober man. We have brought all the arguments in our power to bear on him. We have appealed to his love of manhood, to his love of his wife and children, to his need of being sober in order that he may support himself and them in comfort. We have told him how he was disgracing his Christian profession, and how he was hurting the church. Every moral consideration that we have been able to urge, again and again, has been presented to him by almost every one

of us. Now, brothers and sisters, there is one thing that we have not done. We have not confessed our helplessness to save this man, or his utter inability to save himself. We have talked exactly as though he might put himself beyond the all-controlling power of his appetite, and we have failed. I propose a new plan; that we make an opening here and invite this man to come into its center, and those of us who feel that we have no strength to help him shall insist on his confessing, not to us, as he has been in the habit of doing, but to Jesus; that he is a poor, miserable, lost, degraded, debased wretch, a disgrace to himself, and a dishonor to this church; and that he shall lie down here on his face and cry out, 'God be merciful to me a sinner!' 'Lord Jesus Christ save or I perish!' Kneeling down by his side let us make the same confession to Christ, and put the whole burden of saving this man off his own and off our shoulders, on to Jesus, our Master." The audience shouted, "Amen! amen!" "That is it!" "Glory to God!" Make a circle and let Bro.—come in!" "Let us all go to Jesus with this case!" They did. They rose upon their feet, made a hollow circle, and into it this poor, old, bleary eyed, decrepit, debauched, thick-lipped brother came; and down he went on to the floor, and they kneeled about him, and called on Jesus for help. Till then I never had witnessed such a scene. For twenty minutes it was like a Babel—calling and praying, agonizing and crying, weeping and wailing; and then there came a stillness over the house—it seemed like a wave of peace. First one, then another arose, and without a word shook hands, bade each other good bye, and went out as solemn as if they had been in the presence of the dead. The last man to get up from the floor was this poor drunkard. He went home, and from that day until the day of his death, he never touched a drop of liquor. He became clothed in his right mind, and he supported his family well. He

was a man of activity in every good word and work; and when he died, an old man, went away from us clothed with the graces of the Spirit.—*Dr. Jas. C. Jackson* in "*The Laws of Life.*"

THE PEOPLE OF GOD.

BY REV. E. C. BEST.

God has a people in the world who are his in a peculiar sense. They are not only his, as all men are, by creation, but also by redemption and adoption. They have been purchased by the blood of Christ. They are dear to him: he gave himself for them.

Every people upon the earth have their characteristics. Their language, manners, dress, and habits, show what nation they are of. The people of God are no exceptions to this rule. They "speak the language of Canaan;" their manners, "as becometh saints;" their dress, "the righteousness of saints;" their habits, "to walk honestly toward them that are without."

Among the more prominent characteristics shown by the Bible distinguishing God's people from the world without, we notice:

1. *They are a converted people.* We find those to-day who teach that man's nature is not depraved; but "Christianity," says Mr. Birks, "starts from the opposite assumption, that mankind have fallen from original uprightness, and, that means, more powerful than the voice of nature alone, are needed for his recovery." Jesus said, "Ye must be born again." "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." St. Paul, after mentioning a number of the foulest sins, says to the Corinthians—"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

The Bible declares that "The carnal mind is enmity against God." This being true, the only way for the

sinner to find peace with God is by conversion. This is the first, great necessity, without which all must be a failure.

2. *They are a self-denying, cross-bearing people.*

Many deny themselves of the comforts of life that they may amass wealth; this is not the self-denial urged by Christ. It must be from choice, and from love to our fellow-men. It must be from principle. The true child of God would deny himself for Jesus sake when alone just as much as though the whole world were before him. If any man will come after me, let him deny himself, and take up his cross and follow me." Those who love self-ease or aggrandisement more than the souls of their fellow-men, are not the people of God. Do you deny yourself, not only of those things which involve a sacrifice of property, but also cost a struggle with the carnal nature? Do you deny your unholy appetites and passions? Your pride? In short, the desires of an unholy heart? If you do these things, it is one evidence that you belong to God.

3. *They are a faithful people.*

They are faithful in the conscientious discharge of those duties of a religious, personal, and relative nature, which the word of God enjoins; while we should always feel that we are unprofitable; we need not be unfaithful. We may not always be successful; but we may still be faithful. To be faithful only implies the proper use of the talent given, and "to his own master he standeth or falleth." If we ever hear the blessed words of Jesus, "Well done good and faithful servant," it will be because we have been faithful. This life is a time of trial; the master has gone on his journey and left us to "occupy" till he comes; let us remember the Scripture maxim, "He that is faithful in that which is least, is faithful also in much." If we have been unfaithful who shall pronounce us faithful in that great day?

4. *They are a peculiar people.*

They are peculiar in the sense that

they are God's peculiar property, and being his alone, and desiring to please him alone, they are indeed peculiar. They are "a peculiar people, zealous of good works." One may have but little grace, and yet be very zealous for some peculiar practice, or doctrine, but that which characterizes the child of God is his zeal and labor of love for his divine Master.

5. *They are a humble people.*

Humility is a plant of low growth, and it is overlooked by many. Jesus said, "Whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted." St. James says, "Humble yourselves in the sight of the Lord and he will lift you up." St. Peter says, "Be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." "Him that hath a high look, and a proud heart, will not I suffer." The heathen philosophers had no name for this virtue. It only flourishes where the grace of Christ is found. Humility consists in taking a moderate delight in our own actions or qualities. It does not require us to debase ourselves; too often we hear people say of themselves, what, if they heard others say of them, they would consider it exceedingly uncharitable. This is often a plan to draw forth an opposite expression of praise. This is the worst type of pride. The people of God never affect humility; they possess it, and act naturally. True humility is a precious treasure. St. Paul, when first converted, said he was "unworthy to be called an apostle." As time rolled on, and he grew in grace, he wrote, "I am less than the least of all saints"

6. *They are an obedient people.*

Many talk of Christ's obedience, as though they were under no obligation to render a personal obedience. Jesus said, "If ye love me, keep my commandments." If mankind was not expected to keep the commands of God, it would argue a defect in the law, but "the law is holy, and the command-

ment holy, and just, and good." Christ did not come to destroy the law, but "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." The obedience of God's people, as Dr. Buck says, "must be active, personal, sincere, affectionate, and perpetual."

Obedience is the price of our freedom. "And being made perfect he became the author of eternal salvation unto all them that obey him." Upon this passage Dr. Clark says, "It is not believers merely, but *obedient* believers, that shall finally be saved." "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city."

7. *They are a progressive people.*

They are seeking a city "which hath foundations, whose builder and maker is God." They press on toward the Canaan of rest. It is true that many turn back like the Israelite at Kadesh-Barnea, and wander a life-time in the wilderness when they ought to go over and possess the goodly land. But blessed be God for Christ the true Joshua to lead us over! The experience of a Christian ought to grow better. "The path of the just, is as the shining light, that shineth more and more unto the perfect day." They hear the words of Scripture, "Go on unto perfection." "Perfecting holiness in the fear of the Lord." The people of God universally "hunger and thirst after righteousness," and God supplies them daily with heavenly bread. They can tell of a present salvation, that grows more blessed every day they live. Like the river seen by Ezekiel, it grows deeper and deeper, until it becomes a river that cannot be passed over. Blessed salvation, so full, so boundless! Blessed people, who daily drink its life-giving waters!

8. *They are a tried people.*

"Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Nothing can be better calculated to improve the Christian, than the numerous trials of life. It does not appear to be absolutely necessary that every one be equally tried; many are not called to pass through severe trials, but are taken home to glory almost immediately after conversion; but it does seem best, that the church of Christ, as a body, should be tried. Our Saviour's anxiety for his disciples was that they might be kept "from the evil," not that they should be taken out of the world. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

Trials help us to know ourselves, and also aid the church in discovering whom she can place in positions of honor, as well as those who are unworthy of her confidence. In times of prosperity, many are ready to join with the people of God; but when adversity comes, they are as ready to forsake them. "And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved." To be severely tried augurs something blessed for us in prospect. "Abraham when he was tried offered up Isaac," "To whom it was said, That in Isaac shall thy seed be called." Job was most severely tried, and his prosperity immediately followed. Every trial that God called Daniel and his Hebrew brethren to pass through, only raised them to greater honor. Our blessed Saviour was prepared for his great work by a most severe and lasting trial. And St. Paul says of him, "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." And again, "Though he were a son, yet learned he obedience by the things which he suffered."

9. *They are a persecuted people.*

It may to some seem hardly necessary to mention this point when the Roman Cross, and the fires of the inquisition, may no longer be seen; but while Satan remains unchained, it would be strange indeed did he not stir

up some evil heart to oppose the work of God. The fire may be smothered, but it certainly is not extinguished. There was a time when infidelity boldly set aside the truth of God; to-day its mouth is filled with sweet encomiums; but after all the fountain is unchanged. Infidelity is only the more to be feared as it professes to be seeking the truth, but has honest doubts of the truthfulness of Christianity. Although the persecution may be of a milder form, it is none the less dangerous to vital godliness. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."

The severest form of persecution which we are called to meet to-day, is that spoken of by St. Paul. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

We must expect to be persecuted when we preach a salvation which cleanses from all sin; which strikes a death blow at formality and pride; which has no fellowship with the unfruitful works of darkness, and which has "no compromise" upon its banner.

"It is enough for the disciple that he be as his master, and the servant as his Lord."

10. *They are a united people.*

They are blood relations, and as they are all the children of God, it is meet that they should be called brethren. They are united by the blood of Christ in a most blessed and holy state. They need no oaths, with penalties attached, to bind them together; the cleansing blood begets a love within the heart, stronger than bands of steel. They will lay down "their lives for their brethren." They are united in purpose; to glorify God, and save their fellow men. Their object is to advance the kingdom of Christ in this world, and to enjoy the presence of God forever.

Sin alone brings discord, therefore the people of God, "Being made free from sin, and become servants to God," have their fruit unto holiness, and the end everlasting life. There can be no

real union, except by the blood of Christ, and upon principles of righteousness; anything short of this is rather disunion; for "How can two walk together except they be agreed?" "What fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? Many talk much of being united; but the child of God will never sacrifice holiness, for the sake of a so called union.

11. *They are a happy people.*

True happiness, does not consist in exemption from labor, or pain, nor yet in the enjoyment of the senses; but in the enjoyment of the Divine favor; therefore as the soul is conscious of God's approbation, and only then is it truly happy.

Circumstances may change, but his peace flows on like a mighty river. He exclaims with the psalmist, "All my springs are in thee!" Paul and Silas, while undergoing the greatest indignities were happy, and sung praises to God. If their happiness had been derived from an earthly source, in such an hour they would have sunk into despondency. Nearly all people are happy at times, and some are happy much of the time; but they alone who are God's children, know the meaning of Paul's words, "Sorrowful yet always rejoicing." "The joy of the Lord is our strength."

12. *They are overcoming people.*

Their weapons are not carnal, but Mighty through God to the pulling down of strong-holds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God." That they may be victorious, they take to themselves "the whole armor of God." There are three great foes to the Christian—the world, the flesh, and the devil. The world, with its allurements; the carnal nature, or self; and our great adversary Satan. What foes are these! How many fall before them! What inglorious defeats thousands suf-

fer! But is this necessary? St. Paul overcame them all with the same power that is offered every one of us. He fought a good fight, and gained an everlasting victory. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even your faith." "He that overcometh shall inherit all things."

13. *God has prepared a rest for his people.*

"There remaineth therefore a rest to the people of God," both in this life and in the life to come. In this life a rest from inbred sin; and in the life to come, an everlasting Sabbath of rest. Jesus says "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Dr. Clark says, "All are invited to come, and all are promised rest. If few find rest from sin and vile affections, it is because few come to Christ to receive it." The heavenly rest is for those alone who find the rest of Christ in this life.

Would you enjoy the rest of heaven? You must become a child of God, for this rest is promised to *the people of God.*

GOD THE REFINER.—The refiner puts his people into the furnace and tries them as silver is tried, until the image of the Saviour is reflected in them, and then the work is done. Like him! He in us! His image in the believer! We shall be like him, and that is the highest of all the desires of the pure in heart. In all your sorrows, remember there is work of purification going on that will bring out the image of Jesus, and when that is done, all is done. It is finished! Blessed be God!—*Irenæus.*

—The true believer has the mind of Christ formed in him: he thinks as Christ does. This is the spirit "of a sound mind."—2 Timothy i, 7. This is being of the same mind in the Lord. I do not mean that a believer has the same all-seeing mind, the same infallible judgment concerning everything Christ has; but up to his light, he sees things as Christ does.

ROOTED AND GROUNDED.

BY REV. A. V. LEONARDSON.

A root is that part of a plant, which fixes itself in the earth, and serves to support the plant in an erect position; while by means of its radicles it imbibes nutriment for the stem, and branches, and fruit.

Paul in speaking of the condition of the children of God in Rom. vi. 5-6 says:

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Knowing this that our old man is crucified with *him* that the body of sin might be destroyed, that henceforth we should not serve sin."

In reference to the house of Judah, 2 Kings xix, 30, we read, "And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward."

Those who are planted in Christ, in the likeness of his death, "take root downward, and bear fruit upward," that is they come up as real *plants* of righteousness. To be planted in the likeness of Christ's death is to die unto sin; "to bear fruit upward," is to live a life of holiness unto God. There is no living plant or tree without roots, so there is no life without striking our roots downward in Christ the great source of all our spiritual life and strength. Without *humiliation* there is no *exaltation*, no "fruit unto holiness," no "everlasting life."

Again, "Thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it. Thou preparest room before it, and didst cause it to take deep root, and it filled the land."—Ps. lxxx-8, 9. So with God's plants of righteousness. He brings them from the desert wastes of sin and darkness. He prepares room for them, and causes them to take deep root in himself. They "grow up into Christ their living head." To be rooted in Christ is truly wonderful, to bear fruit upward to his glory is more wonderful. "A man shall not be established by

wickedness, but the root of the righteous shall not be moved,"—Prov. iii, 12. Every tree of God's planting has taken root in himself. Many professors have roots, but they run out into the surface soil of the world, and are fastened there. A large tree during a storm of wind had been hurled to the ground; every root seemed to have been drawn from the earth. Those roots were spread out in every direction except one. None ran down into the ground. The tree could not stand the pressure, and so it fell to the earth. It is so with many who profess religion. Their foundation is not laid deep. Their roots do not go down into the soil of God's redeeming love, do not reach out and around, and into those fissures of the Rock of eternal ages; and when the winds and storms of life come against them, they cannot stand, "And great is the fall thereof." Others stand against the winds and waves, and trials of life, because they are rooted and grounded in God.

Roots are a great advantage to the plant or tree, from the fact that the body, branches, and fruit, derive their nutriment from them. So spiritually, if we are rooted in Christ, we derive all our spiritual strength from him, and bring forth fruit.

Again, roots are bracing, and serve to keep the tree in an upright position; so we must have this protection, this bracing, that we may stand upright, walk upright, and live an upright life.

Again, God saves men clear through, "sanctifies them wholly." "If the root be holy, so are the branches."—Heb. xi, 16. Not only the branches, but the fruit also is holy, body, branches, and fruit—soul, body, and spirit. This is God's method of saving men. O! that we may "be able to comprehend with all saints what is the breadth; and length, and depth, and height, and to know the love of Christ which passeth knowledge. That Christ may dwell in your hearts by faith, that ye may be rooted, and grounded in love."—Eph. iii-17, 19.

The Lord grant that we may have the "root of the matter in us," Christ

with us, and Heaven as an eternal resting place.

♦♦♦♦♦
PRACTICAL RELIGION.—The religion that fails to make and keep men better and more honest, is not worth having. It is simply a travesty, and a very sorry travesty at that, on true religion. Yet, taking the Bible for our guide, how full the church is to-day of men professing to be Christians, who, in all their outward life and business transactions, are falsifying *in toto* the profession they make. The great curse of the world to-day, is the insane thirst after riches. With the great mass, it is wealth, not charity, that covers a multitude of sins; and even in our churches there is too great a tendency to push into prominence, men who are rich, even though their Christian character might not bear investigation.

The Golden Rule, to do to others as we would have them do to us, is too frequently forgotten by even the Christian-merchant and tradesman, and, as a result, we have many practices in business management which will not bear the light either of Scripture or an enlightened Christian-conscience. If we would check the evils which prevail, we must learn to estimate men according to their character, and principle, and sterling worth, and usefulness, rather than by their balances in the bank or their ostentatious and vain display.—*The Christian at Work.*

♦♦♦♦♦
 —How does the little child do, that has been set down upon the ground to walk, when it finds that its little limbs bend under it—that the first breath of wind will overthrow it? Does it not yield itself up into the mother's arms? When it cannot go, it consents to be carried; and so do you, feeble child of God. God hath given you cleaving faith, to cleave to Christ alone for righteousness; and that gave you the peace of the justified. Pray now that God would give you resigning faith, that you may trust him alone for strength—that you may yield yourself into his everlasting arms.

NINETY YEARS EXPERIENCE.

BY DANIEL PINE.

This may signify that I Daniel Pine, was born in the year 1787, and raised from a small boy in the south part of Vermont.

At my majority, I went North to the town of Williston, same state, and after five years' residence, on the first day of January, 1813, I married Lucy Allen, who walked with me in all the vicissitudes of mortal life, sixty years, from the nuptials to her burial, June 14, 1872.

In the year 1815, we moved to the State of New York, where we resided twenty years, during which time we were converted, and our respective conversions were 1817 and 1818, then we entered lovingly together for God and truth. Through her instrumentality, I was converted to the faith of Jesus. Precious name! Oh how sweet! And for ten years I believe I enjoyed the fulness of Gospel salvation. But I was deceived through intolerance of church bigotry, giving credence to none but Congregationalism, for which I have been ashamed, over forty years.

In the year 1828, the good Lord poured down a special, spiritual blessing upon the Congregational Church, which she most manfully took up, which lifted sinners into the light and life of God.

I feel it a duty for the glory of God, to state its unusual commencement, for the Lord is my witness that in the blessed end we overcame by the blood of the Lamb and the word of our testimony.

On the commencement of the year 1827, we, as a church agreed as a unit, that we would increase our efforts in our families and with our neighbors, for a special revival; and God was present to bless the united effort.

Our town being sparsely settled, and many of the people living away from the centre of public worship, we appointed prayer-meetings in our several districts, on Saturday evening, to pray especially for God's merciful manifesta-

tion; and he heard our united cry, and came to our relief. And now for the sequel:

On the last day of 1827, as near as my recollection serves me, on Saturday evening, at the dwelling of Deacon Hubbard, in an usual prayer-meeting, as the good Lord would have it, thirteen impenitent sinners came in, all young, but one man of thirty years. The deacon closed as usual at nine o'clock, and all the Christians withdrew to go home, the thirteen remaining; but before they had got away, the family heard in the parlor an unusual noise of distress. On opening the door, the entire thirteen were prostrate, and in loud agony for mercy, and God heard their cry, and they were soon delivered. What a house and night it was, eternity can only reveal. This beginning cherished the revival power for the ensuing week. The news spread as on the day of Pentecost. The surrounding country hastened to the place of divine power with amazement. As soon as they entered the house, they were most pungently convicted, and every knee bowed and every tongue confessed to God, and for five days and nights the house was not vacated. Not a sermon or an exhortation was offered, but prayer and song, with almost constant conversions.

A very sparsely settled town and place, yet one hundred hopeful conversions were the blessed results during the five days and nights, and my whole soul and body were under the teachings of the great Refiner and Purifier. I submitted myself to God to do every known duty.

There was in the place, a man by the name of Obed Hubbard and his wife, who would by conversion be all right, and on returning with my wife the first Saturday evening, after giving thanks for what we had seen and heard, we retired to bed and sleep, and at midnight I was smitten by the angel as was Peter in the old jail at Phillippi, and bidden to get up; and my waking with such a groan as to wake my wife, who asked me if I was sick, I said:

"No, but in great trouble."

I told her I must go to Obed Hubbard's.

"I hope," she said, "you can stay till morning for my sake. I shall be concerned."

Now this Obed lived a mile away, and through the fields, and snow knee deep, and no crust. It was very cold, and for her sake I staid till daylight. Every step of the way, I believed they were given to my faith by the Holy Ghost. And so it was. Inside of twenty four hours, they were converted. I told them God was in the place, and they must come where to find him to their salvation. I told them the people would convene again at nine A. M. They said they would come, and did so at night-fall, and the house was filled with anxious souls. I was bidden to lead in prayer, and Obed came and kneeled close to me. The cries for mercy, and the scene of the morning, crushed me to the floor, and I was prostrate for two hours, completely enervated, but perfectly conscious of all that was said and done to save me, as they thought me dying. But I have not language to describe the things I witnessed, of the glories of heaven, and the torments of hell. When I saw the latter, they said:

"He is now dead," and for a moment I felt so, and prayed for deliverance, and was heard; and for weeks afterwards, when I indulged in thoughts of the terrible scene, my hair on my head would rise up as witness thereof. During this wonderful ordeal of two hours prostration, I received a *second blessing*, far beyond my justification, viz: the gift of the Holy Ghost, and of fire, which burnt out of me, all intolerance and church bigotry, and brought me into sweet fellowship with all evangelical creeds, and has given me elevation of spiritual life far above the rate of common Christianity. It has brought me into a state of professed sanctification, so that my life is "hid with Christ in God." I am now over ninety years old, and have stood in front of the battle for God and truth, in three different states of the Union, but have never witnessed a revival

power which has comported so well with the Pentecostal. Now, dear reader, all that I have enjoyed in my fifty years' experience of God's love and power, I trace to that day on which I gave my heart to the blessed Saviour, with all I hope for, in the future. For success in revival work, it is my joy to fall back on the second chapter of Acts; the promised inducement, the upper room, the cloven tongues like as of fire, which sat upon each of them, that is upon the apostles; and then the Jerusalem blade, and the Jerusalem outcry, with its blessed results, and I am comforted, and happy in God.

Now, dear reader, methinks I hear you say: "What of the baptism of fire?" I readily answer, it has given me a much higher standard, over and above the Holy Ghost justification, as justified from all things; so that my willing feet and ready hands and heart have for fifty years mingled with all evangelical creeds of Christ's church. So I aver that without this baptism, no person can love to do it. Another item of practical benefit, consists in my manner of dealing with my fellow men, not to misrepresent property for filthy gain. So I can say with the aged Paul: "I have wronged no man; I have defrauded no man, nor have I corrupted any man;" so now I most humbly submit the whole thing to God and the people; wishing all to meet me at Jesus feet, in the "Home of the soul," where no parting words are ever spoken. Amen!

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—O that you who are believers, would be persuaded to follow Jesus fearlessly wherever he calls you. If you are a believer, you will often be tempted to shrink back. The path of a Christian is narrow, and often difficult. But what have you to fear? Have you not the blood of Christ upon your conscience, and the presence of God with your soul? "Are there not twelve hours in a day?" Are we not all immortal till our work is done?

LOVE'S DISCIPLINE.

Nothing but the love of God can satisfy the cravings of the soul. God, however, can not only satisfy, but create new faculties, and bestow nobler attributes, demanding higher gratification. There is not a want that is not met in him, nor an aspiration that does not find what it seeks in him.

Little does the soul know of the way that leads to the fullest development of its powers. The path cannot be seen by the one pursuing it. If the eyes of the soul could be opened, it would be both amazed, and delighted, at the progress it is making; whereas, it seems to be standing still, or even falling back, and this, at the very time of its most rapid advancement. This is because God is permitting it to be tried by various temptations, for its discipline and growth, and when these temptations are at their height, the soul seems hindered by them; whereas, they are the very means destined to promote its advancement. It may sometimes seem only temptation, and not the will of God in it: and this discourages; for it thinks self the cause, and blames itself severely, for that which is entirely outside, and in no wise prompted by its own will. It however finds, by watching closely, that these trials are not such as to disturb its real peace. They are more apt to act upon the mind, than the heart, and they leave behind no sense of condemnation. Nevertheless they try the soul most severely, because they are not at once recognized; and being apparent hindrances, they cast down and discourage the heart for a time, until the spirit reveals their real character. The greatest trial at this stage is a lack of fervor and zeal, although there never was greater, or more ardent desires to do God's will. Notwithstanding this, the soul feels a sluggishness, and indisposition to exert itself. This is because God has caused it to cease from its own exertions and works, in order to become a true co-worker with him. As the desire to work increases,

the strength in self diminishes, until it ceases altogether. When God has accomplished the death of self-action, he can then use the soul at pleasure to perform his perfect will. As long as there is self-action, just so long there is a hindrance to complete union with him in labor. It is as with a clock, when the weight is taken off the wire of the pendulum, leaving it to move without restriction. The hands go round with the utmost rapidity, until the works run down, and all motion ceases. But with the weight attached, and the machinery again set in motion, it moves on with perfect regularity, doing its work moment by moment, and hour by hour, in exact time and order. So with the soul when freed from all self-action, and steadied by the weight of the cross, never hurrying on with rash impetuosity, nor lagging sluggishly behind, but step by step, moment by moment, fulfilling the perfect will of God. Its springs of action are now wound by the key of divine truth; its motive power directed by the finger of God himself.

Another trial of the soul at this stage is that of extreme sensibility as to the truth. Whatever assails the truth, is a cause of great distress to it. Sometimes this is very far-seeing, and discerns the very thoughts of man's heart, and recognizes his separation from the truth, in such a manner as to cause pain. In this matter it suffers with Christ Jesus, who came to his own, and was rejected of them, because they perceived not the truth, in him. Just in proportion to the soul's nearness to God, is its discernment of truth or falsity in others; and the pain which the discovery of the latter brings is the cross of Christ. Whatever Jesus suffered, the soul born of him suffers also, in its degree. There is however, a difference with different souls, as to intensity of feeling; for some are so transformed into the Divine Nature, as to partake more largely of the death of the cross, and are thus brought into that perfect union with him in his death, as to be also one

with him in his resurrection power. Then it is that they partake of his Omnipotence in the sense that they behold *all* things in him; and nothing can disturb them, because being in him, they become insensible to outward things. When the soul is freed from the captivity of self, it sees only as God sees. With one glad bound, it springs into God. It walks, and lives, and breathes in him. Its inmost being thrills with love divine. It tastes the joys of heaven, because it dwells in him who is its heaven: for God is love, and love is Heaven.—*M. J. Clarkson.*

LOVERS OF PLEASURE.

BY REV. E. P. MARVIN

Said a "society woman" to me lately, "you Christians do not get the joy and satisfaction out of your religion which you pretend to get. When you want to enjoy yourselves, you come with us to a pleasure party, a German, or an opera. We often see more of your folks at the Opera House on a Wednesday evening than you can find in all the prayer-meetings of the city."

What answer can we give? We cannot deny that a large and increasing proportion of our members are very fond of sensual pleasure, and vain amusements, and that this class not only indulges in these things outside of the church, but expects the services of the church in all their parts, to minister to this passion for pleasure. Many of our churches only "play at missions," and exhaust themselves in the laborious business of amusements and entertainments.

The New York *Herald* lately asserted the decline of a certain large body of professing Christians in New York, and gave as a prominent reason, that "ministers could not be expected to run dime shows and small theatres, and at the same time succeed in preaching the Gospel." Where shall we find the cause and cure of this pleasure loving spirit in the church? Turn to 2 Tim.

iii, 4, 5. "Lovers of pleasure more than (strictly, rather than) lovers of God; having a form of godliness but denying the power thereof." Here is the cause: They are pleasure-lovers because formalists. The empty forms of godliness are joyless, unsatisfactory and burdensome; what then can these poor, baptized worldlings do but go to the world for pleasure? Their better judgment, and their Bibles tell them that their formalism does not please God. Isa. i: 11, 17. It gives them no true peace, and no salvation. When conscience is aroused by a revival of religion or dangerous illness, they generally find their hope vain, and abandon it. Not long ago, after a searching revival sermon, I saw nearly one-fourth of all the church members of a certain village, go into the inquiry room, to confess doubts about their conversion, or that they had no good hope.—Matt. vii, 22, 23. Now while it is easy and delightful to go through the forms of spiritual worship, when prompted by an inward principle of vital godliness; it is hard and disagreeable otherwise. In the one case the worship and services of a Christian life are natural, satisfactory, and joyful. In the other they are artificial, unsatisfactory, and joyless. To a formalist the commandments are grievous, the yoke is hard, and the burden heavy. To such a one, preaching must be the most wretched trade in the world. Now what can these poor, pitiable, formalists do for happiness.

"That something still which prompts the eternal
sigh,
For which we bear to live or dare to die?"

The heart, like nature, abhors a vacuum. If Christ does not fill the heart, the world must. When the unclean spirit has gone out of a man, if the Holy Spirit does not take possession, seven other devils will return. There is some pleasure and satisfaction in sin, and hence those who have no pleasure in spiritual worship, and service, resort to the carnal pleasures, and vain amusements of the world. Here is the solution. The forms of godliness

may accompany not only the more refined pleasures, but also the grossest sins and immoralities. Read 2 Tim. iii, 1-4. The forms of religion are often divorced from morality, especially throughout Continental Europe. Multitudes know nothing of godliness except these outward forms, and these are regarded as a kind of sorry compensation for sinful indulgence, and as a disagreeable necessity to escape some future and greater evil. The "Imitation Churches," of this country are, with shrewd, worldly sagacity, adopting festive and feast days like Easter and Christmas, and shunning lenten fasts and penitential formalities. This is certainly more pleasing to the flesh.

The lenten season, as many a good churchman has testified, observed as a kind of fashionable compensation for preceding, and succeeding sinful excesses, is a sham and a fraud in the eyes of God and man. What then will cure this passion for sinful pleasures, and vain amusements that has come in like a flood upon the churches? I answer, more vital godliness; more of the joys of God's salvation; more satisfaction in Christ to fill the aching void; more of

"Jesus and his glory,
Of Jesus and his love."

We must overcome evil with good. We must lead Christians to the fountain of living waters. We must teach them to draw water with joy out of the well-springs of salvation. Then they will have no need of the paltry, vain and sinful pleasures of the world. All professors of religion who are constantly longing for pleasure with worldlings, and who can find no cure for the passion, should at once conclude that they are mere formalists and pleasure-lovers, and that they are in no wise lovers of God.

Dear reader, is this true of you? If so, let me at once counsel, and entreat you to give up your hope in the form, and seek the power of godliness. Come sincerely to Jesus. Do not delay another moment.

TOBACCO.

BY A. S. BUELL, M. D.

After having an experience of over forty years in both chewing and smoking tobacco, I wish to throw in my mite to save the rising generation from this enemy, which has proved the hardest enemy to thousands of Christians that they have ever encountered. I know that man, left to himself is rarely able to overcome it; but with help from the Lord—which I know will be given to those who ask in sincerity—they may gain the victory, and they may, with me, be able to return thanks for that victory. The Lord can take away all appetite for it; I have not used it nor had any desire for it in three years past.

There is something seductive in its nature or taste. It excites the animal appetite, and lulls into apathy the secret aspirations of the soul after divine guidance.

Some may sneer at my attempt to delineate the effects of tobacco; but let an old soldier, one who has been in the war thirty or forty years, fighting against this habit, which he knew was injuring his health daily—let his voice have weight. In the case of intemperance in drinking, men have the force of public opinion in their favor to help them abstain; but the poor slave to tobacco has not this to help him; few indeed, are they who quit their slavery till disease or death releases them. The subject of tobacco, being a poison has been placed before the public so often by abler pens than mine, that I will not now attempt to touch on that, but will call attention to the filthiness of the habit of using it in any way.

Firstly, it is the most filthy habit that can be thought of. A worthy brother once told me, that when he was tending mill at one time, he got out of tobacco, and could not procure any without going some miles, and he could not leave the mill to go, and he felt dreadful bad, almost crazy, when one of the

very dirtiest, filthy old men, that he ever recollected of seeing, came with a grist to mill. He immediately said to him, "Friend, do you use tobacco?"

"Oh yes," said he, "take a chaw," and handed him a part of a plug that he had bit off from, and he immediately took a bite off, and oh! how good it tasted to him; but after a little time he thought; what is it else that I could have taken from that man except tobacco. And from that time, Brother W—— quit using it.

One other case illustrative of the filthy custom. An old man related to me that he was engaged in the backwoods of Canada, and by some chance he lost his way and his provisions became exhausted, when he fortunately encountered three Indians, who were engaged in hunting. He solicited some provisions from them, but was informed that they had none. He then begged for some tobacco, and there was only one solitary quid in the company and that was half masticated, but with true generosity, the Indian took it from his mouth, divided it, and presented him with one half. He accepted it, and declared it was the sweetest morsel he ever enjoyed.

In the April number of *THE EARNEST CHRISTIAN*, an eminent physician says, that the breath of a tobacco user is poison to females, and that many women that are confirmed invalids, have been made so by inhaling the emanations from their husband's breath and skin, which I firmly believe to be so, and have no doubt that many women have suffered years of pain and sickness by marrying a tobacco-user.

In judging from my experience in talking with old veterans in the use of this disagreeable stimulant, I have come to the conclusion, that it is harder to break off this habit, than that formed by alcoholic drink.

As smoking is a species of distillation, the sedative principle of the tobacco acts upon the nervous energy through the lungs, and after using it a long time excessively, it paralyzes the heart, rendering it insensible to the stim-

ulus of the blood, and circulation ceases, and death is the result. The saliva of a chewer of tobacco when swallowed, affects the stomach nearly in the same manner as opium, taking off the sensation of hunger, and enabling those who indulge in it to sustain the want of provision for a great length of time. But I very much fear that what I say about tobacco, will fall short of stopping the use of it, as I see from history that King James wrote his counter-blast to tobacco about three hundred years ago, and yet people use it.

—The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and from without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God, is most unflinching.

—Do we really want the non-churchgoers in in our churches? If we want them, the desire will effect a revolution among us. It will overturn our church architecture; it will put an end to our Gothic arches, and painted windows, and our artificial music, and our stilted preaching, and our social exclusiveness; it will take pew doors off their hinges, and it will drive out the notion that carpets are worth more than souls.
—Rev. S. H. Tyng, Jr.

—You may be cast down, and your soul disquieted. You think God has dealt bitterly with you; he has written you childless; he has met you as a lion, and as a bear bereaved of her whelps; or he has blasted your gourd; or he has deserted you, so that you seek him and find him not. Look still to Jesus: the love of God shines on him; nothing can separate Jesus from that love—nothing can separate you. At the very time when Zion was saying, "My God hath forgotten me," at that moment God was saying, "I will not forget thee."

CHRISTIAN MULTIPLICATION.

BY HANNAH PELTON.

Thus writes the Apostle, "Grace and peace be multiplied unto you;" also, "Grace unto you, and peace, be multiplied."

It is a grand experience for a person to obtain a knowledge of the addition of grace and peace; stay out of subtraction, and go on to the cube-root of experience—the solid, unmovable; getting somewhat of a knowledge of the mystery of godliness in the intervening stages. The addition of grace and peace is good. How joyously does the young convert sing—

"O how happy are they,
Who the Saviour obey,"

But we really do not have much charity for the subtraction experience. Yet multitudes of professed Christians live there, as though they must. They are, it may be, ready to acknowledge, that they have not the experience they once had. "I have lost the love, that wonderful love I had when I did sing from a glad heart—

"My God is reconciled,
His pardoning voice I hear."

No, it is too true, I have not the peace—I have not the grace of former days. These persons are a sort of a *minus quality*. The cross is evaded, if not always avoided. When efficient work is needed for the cause of Christ, they seem indifferent. They may take part in the ordinary means of grace, but as they are destitute of the Spirit, they are *valueless, being spiritual ciphers*. Take two away from two, and you have a cipher. Lose all the grace and peace you had, and you certainly have a cipher experience. Churches filled with these ciphers, though they may have a great show as to quantity, but to God they are valueless as co-workers with Him. He wants a prefix of the Holy Ghost added to our religious character that will give it a value.

But how good is multiplication! The child at school likes to round out on

the $12 \times 12 = 144$; that is the end of the multiplication-table, it figures up a little better than the addition, $12 - 1 - 12 = 24$. So when we come to multiply upon our grace and peace, we have a felt experience, and others know of it also. The Christian feels so satisfied, contented, ever on the watch to do good to our fellow men. We are in the multiplication experience, and it figures up well. No time to be lost; no idle words spoken; no needless expense. There is a quick conscience—to the honor and glory of God in all we say and do.

Division, Fractions, and Reduction, —do not let them enter into your multiplication experience. This grace and peace must not be lessened. Satan has so many ways to work upon our experience. He may permit you to figure in the Christian work; but do not work in a way, by the which you will be the loser. If it is asked, How can this be? Why, there is a consequential *I* pre-eminent, or the thoughts that should never be spoken, are lavishly dealt out in an expression of speech, and the "judge not" command of our Saviour is not heeded.

Interest, too, enters, (or ought to,) in our religion—have our five talents gained ten? or is the talent hid away, while our lives are on the wing, with time unimproved.

A young lady was on her death-bed. For months she had felt her need of Christ as her Saviour from sin. An acquaintance calling in, who was a professor of religion, she thus addressed her: "I should have thought you might have talked good to me sometimes." As a neighbor and friend she had met her often, and while her soul was sighing, "O! that I might know where to find him," she had no light to give—no encouraging word; but passed the time talking only the small talk of the day.

Let us strive so to live, that it will be now as in the days of the Apostles. "The world of God grew, and multiplied."

EDITORIAL.

DISCOURAGEMENT.

The word discouragement is found once in all the Bible. To the children of Gad and the children of Reuben, who wished to settle down and take their ease before the war was ended, Moses said, "Wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?"—Num. xxxii, 7. Hence, those who discouraged others were reproved. "Discouraged" is found in the Bible six times. As the Israelites "journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom *the soul of the people was much discouraged because of the way.*"—Num. xxi, 4. They complained of their fare, and spake against God, and against Moses. "Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread."

It is a great sin to be discouraged in God's work. It is a greater sin to talk out our discouragements. The evils that these Israelites said would come upon them, did in consequence, come upon them. Many of them went no farther. "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died."—Num. xxi, 6. If you talk discouragement, the Old Serpent will bite you. As the poison takes effect, you are liable to swell up with pride, and give up journeying with the people of God.

If ye are Christians, then are ye followers of Him, of whom it is written, "He shall not fail or be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."—Isa. lxii, 4. Paul says, "Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii, 9. But how can one have the Spirit of Christ and be discouraged?

Discouragement often springs from selfishness. Under pretence of working for God, we are working for ourselves,

and He thwarts us. The work may be good, but the motive is selfish. Hence, we feel the failure as we should not, if after having done the best we could, God was not pleased to crown our labors with all the success we could have wished. We should keep up good courage, and be ready for the next work He might set us at. If a man really makes it the object of his life to please God, is such a thing as failure possible?

Discouragement often comes from disobedience. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."—1 Jno. iii, 21. In such a frame of mind we always ask in submission to the will of God.

Think you that those were discouraged to whom Paul wrote: "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance."—Heb. x, 34. The fervor of their first joy might not last always; there might come periods of depression, and when they came, they were exhorted, *Cast not away therefore your confidence, which hath great recompense of reward.*

Were Paul and Silas discouraged when their message was rejected, their clothes torn from their backs by the furious mob, many stripes laid upon them; and then, torn, and lacerated, and hungry, they were thrust into the inner prison and their feet made fast in the stocks? Instead of complaining, "At midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them."—Acts xvi, 25.

O ye faint-hearted, complaining ones, it is not a better outward condition of life ye need, so much as a better inward experience. Ye need a consecration to God that makes you true to Him, true to your principles, and faithful in the discharge of all your duties, even though all others forsake Him. Then it will be easy to trust to His Providential care

under circumstances the most depressing. God never wants a child of His discouraged.

Finally my brethren, be strong in the Lord, and in the power of his might.—Eph, vi, 10.

FOLLOWING THE LORD.

One condition of our being the disciples of Christ is, that we follow him. We may bear his name, but he does not acknowledge us on that account. The church will class us as belonging to it, if we subscribe to its creed, live up to its rules, and contribute to its support; but to have Christ reckon us as belonging to him, we must, according to our ability, walk in his footsteps, and take him for our example. We must devote ourselves to doing good.

If we are really following Christ, we shall observe his precepts where they come in conflict with the customs of the day. No one can be a follower of the fashions, and a follower of Christ. If we go with Christ only so far as the proud and the worldly go, and leave him where they leave him, then it is the world that we are following, and not Christ.

So when his will comes in conflict with our own inclinations; if we have our own way, then we deceive ourselves if we think that we are following Christ.

Very many of the difficulties we get into, are the results of our failing to follow the Lord fully. While we are not rewarded and punished in this life; yet many of our troubles are brought upon us by our insisting upon having our own way.

We have just returned from a visit in the hospital, to a young man in the prime of life, upon whom disease is making fearful inroads. Had he followed the Lord fully, he would no doubt be preaching the Gospel. He was strong and vigorous, full of energy; of marked ability, and there was every prospect that he would do well in the world. But having his own way ruined his health, and brought him to the brink of the grave. He feels that God has had mercy upon him, and that he is fully resigned to God's will;

but O! how different his career to what it would have been, had he followed the Lord fully.

Many a one is worn out in body, embarrassed financially, and discouraged in spirit because he thought he could find a smoother path than that which he felt persuaded the Lord wished him to take.

It is a great responsibility to preach the Gospel; but he assumes a greater one who refuses to preach when God calls him to the work. It may seem a great sacrifice to give up, for Christ's sake, plans of money-making, and engage in work which promises small financial returns; but he who does it at the call of God will find that he and those dependent upon him, will be better cared for, than if he took the matter in his own hands. The *Caleb*s and *Joshua*s who follow the Lord fully, enter even here the promise land.

"A land of corn and wine and oil,
Favored with God's peculiar smile,
With every blessing blest."

Have you ever been the gainer by having your own way, when your will came in conflict with God's will? Have you ever known of one who felt or fared the better for going in a direction contrary to the convictions of duty which he was assured were from the Lord?

If not, then end the controversy now and forever. Go where God leads, never distrusting His providential care. If you can find no vessel to carry you over the sea that lies in your way, march boldly in, and the waters will divide at your approaching footsteps. If God leads you into the desert, never doubt but that the heavens will drop manna, and the rock send forth the refreshing water. If giants threaten you with destruction, do not decline the encounter which they force upon you, and God will humble them before you, and give you undisturbed possession of the promised land.

Settle it that, come what will, you will follow the Lord fully. Place yourself at his disposal. You have had your own way long enough to know that it does not work well. Try another course. Enter heartily into God's design respecting you, and let his will be your will.

PURIFICATION.

So rigid was the discipline among the old Spartans, that a campaign was looked upon by them in the light of a pleasant duty. So it is with every real Christian. His best days are when he is putting forth the most vigorous efforts for the salvation of men. He loves revival scenes. The cry for mercy of the convicted sinner, groaning under the load of his sins, and the shouts of the redeemed, fall like sweet music upon his ear. We are never so happy—never so raised above the world—as when God condescends to use us as his “battle axe to break in pieces the nations” of sinners, and to “destroy kingdoms” of darkness.

But a revival, to be a blessing and not a curse, must be accompanied with the purification of the church. The old Pharisees made proselytes, but they were twofold more the children of hell than themselves. So it is with the converts of a cold, dead, formal, fashionable church. Among the old members are many who were once soundly converted, and who, when they were poor, and when their church was persecuted and dispersed, really enjoyed religion. These are generally, unless they are living in the secret commission of flagrant sin, sufficiently in sympathy with salvation not to oppose it very bitterly. But when unrenewed men in large numbers get into the church and take the reins of government into their hands, then the opposition to the life and power of godliness becomes too formidable to be successfully encountered. Then the Sanctuary of the Most High is turned into a market place where the right of worshipping God is sold by auction to the highest bidder. Then fairs and festivals, pleasure rides, oyster suppers and sociables, become the order of the day. True religion is treated with ridicule, and those who enjoy it are stigmatized as fanatical or superstitious.

A genuine revival is one that leads its subjects to get right with God and man, that leads the stout-hearted to bow in humble submission at the feet of Jesus. Brother, would you enjoy a revival?

Begin at once to search your own heart. Get right at any cost. Wherein you have wronged any one in his character or property, make confession and restoration to the utmost of your ability. Consecrate yourself fully to God for all coming time.

 GO TO CAMP-MEETING.

If you are industrious, as a Christian man should be, you are in danger of becoming worldly. It will do you good to break in upon worldly matters, and devote a week to your eternal interests. You may become worldly and not know it. And you cannot too often call to mind the words of inspiration: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*—1 John ii, 15. Suppose you should, by going to camp-meeting, leave a little less property for your heirs to quarrel over and for the lawyers to divide among themselves when you are gone, what harm would be done? If you improve the opportunity, you will be the better off in time and in eternity.

Camp-meetings cannot cure you of selfishness, or deliver you from sin of any kind. But Christ can. And by going among his disciples, some of whom are strong in the faith, by seeing what he has done for them, you will see what he can do for you.

But be sure and go to a religious camp-meeting. Though you may hear good preaching at an encampment of pleasure-seekers, yet you will be liable to become a “lover of pleasure more than a lover of God.” Do not take the risk. Go where you will be likely to meet those who can help you get nearer to God. Make your arrangements to stay through the meeting. Open your heart to receive the visitations of grace. Seek to be made less selfish—more dead to the world and more fully alive to God. Get something that will make you permanently better. God has for you the grace that will enable you to live fully up to the convictions he gives you. Take a part in the meeting from

the very outset. The first opportunity you have, commit yourself definitely to seek all the grace you feel that you need. Consecrate yourself fully up to all the light you have ever had. Where you see you ought to make any confession either publicly or to any individual, do it frankly and in all humility. Seek to have your heart emptied of all envy, jealousy, or pride, and filled with love.

GENEROUS.—Rev. J. S. Inskip, editor of the *Christian Standard and Home Journal*, Philadelphia, the organ of the National Holiness Association, gives us the following friendly notice:

"THE EARNEST CHRISTIAN is published at Rochester, N. Y. Rev. B. T. Roberts, the editor, is a live man, and furnishes one of the best monthlies that we know of anywhere. It is neat in appearance, and brim full of salvation. "A thousand blessings on him," and the good people with whom he is associated in this glorious work. The Lord make them strong and triumphant. Let them continue to make holiness a prominent theme, and the Almighty through them, will make bare his holy arm."

Brother Inskip is engaged in the Herculean task of bringing the Methodist Episcopal Church up to the Methodist standard of holiness of heart and of life. He is indefatigable in his labors. His paper is, as we have said before, a live one; the best Methodist paper with which we are acquainted. He speaks out plain, as the occasion demands. He meets with much opposition and much encouragement, and we trust will have abundant success.

THANKS.—To those who have responded to the cards we sent, reminding them of their indebtedness for THE EARNEST CHRISTIAN, we tender our sincere thanks. It has been a great help to us. Some are yet in arrears, and we hope to hear from them as soon as possible. With every day come expenses, so money is acceptable at any time. We have nothing over; and if all was paid that is due us, we should have no lack. We have proved,

in great straits, that the Lord is a wonderful Provider.

A GENERAL CAMP-MEETING

Is to be held at Chili, ten miles west of Rochester—near the Seminary, to commence on Thursday, June 18th, and continue a week. *Money making* does not enter into the motives for holding the meeting. The object is to promote the cause of God. Hence the expenses are put down at actual cost. See on cover, prices for rent for tents and for board.

We cordially invite the friends of **SCRIPTURAL HOLINESS**—a holiness that saves men from the love of tobacco, from covetousness, from secret societies—and women from pride—to meet with us to worship God in the grove.

We expect a general rally of the saints from all directions. Let nothing but the plain Providence of God keep you away. Come to do your duty, and look for a great blessing.

IT DONT PAY.

It is a hopeful sign that the secular papers are speaking out on the enormities of the liquor traffic. Our tax payers should be made to see that a very large proportion of their taxes are occasioned, directly or indirectly, by the sale of strong drink. Our church members should be taught the inconsistency of praying to God, *Thy kingdom come*, and then aiding to establish Satan's kingdom on earth, by licensing liquor selling, and by sending to Congress, and to the Legislature to make laws for us, men who disgrace civilization by their drunken orgies. The following from the *Newark Daily Advertiser* is to the point:

It don't pay to have fifty workingmen poor and ragged in order to have one saloon-keeper dressed in broadcloth, and flush of money.

It don't pay to have these fifty workingmen live on bone soup and half rations, in order that the saloon-keeper may flourish on roast turkey and champagne.

It don't pay to have the mothers and children of twenty families dressed in rags and starved into the semblance of emaciated scarecrows and living in hovels in order that the saloon-keeper's wife

may dress in satin, and her children grow fat and hearty, and live in a bay window parlor.

It don't pay to have one citizen in the county jail because another citizen sold him liquor.

It don't pay to have ten smart, active and intelligent boys transformed into hoodlums and thieves, to enable one man to lead an easy life by selling them liquor.

It don't pay to give one man, for \$15 a quarter, a license to sell liquor, and then spend \$20,000 on the trial of Tim McLaughlin for buying that liquor and then committing murder under its influence.

It don't pay to have one thousand homes blasted, ruined, defiled and turned into hells of disorder and misery, in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to keep six thousand men in the penitentiaries and hospitals, and one thousand in the lunatic asylum at the expense of the honest, industrious taxpayers, in order that a few rich capitalists may grow richer by the manufacture of whisky.

It never pays to do wrong; your sin will find you out; whether others find it out or not, the sin knows where you are and will always keep you posted of the fact—it don't pay.

A saloon-keeper sold a drinking man one pint of new rum, making fifteen cents clear profit. The man under the influence of that pint of rum killed his son-in-law; and his apprehension, confinement in jail, execution, etc., cost the county more than one thousand dollars—which temperate men had to earn by the sweat of their brows. It don't pay.

The loss sustained by society, morally and financially, the sorrow and the suffering, the misery and destitution produced and augmented, and what is infinitely a greater consideration than all else, the destruction of soul and body, the inevitable result of using or trafficking in intoxicating liquors—these all attest the truthfulness of the verdict—it don't pay.

NEW SUBSCRIBERS.—Will not every one of our subscribers consider himself or herself a special agent to get us all the new subscribers you can to commence with the July number? Please act at once and send us one or more. Five copies sent for one year for five dollars. You may add for the five, fifty cents for postage. If you wish to send a copy to a friend, as a present, we will send it for one dollar. Let us have a generous addition to our list of subscribers. Will you help in this matter?

CORRESPONDENCE.

LOVE FEAST.

ELIZABETH TRELOVE.—I do feel to praise God that he leadeth me. I feel that sweet peace swelling up in my soul. I belong to God, soul and body. Praise the Lord! He helps me and I am trusting in him this afternoon.

Phillipsburg, N. J.

JOHN J. HALES.—The Lord is with us in power on the Alma and Dutch Hollow Circuit. We have been holding a protracted meeting at Dutch Hollow for over six weeks, and we cannot close it yet. Over forty have been to the Fountain opened for sin and uncleanness, for pardon or purity. Infidelity has given way—self-righteousness has yielded to Christ, and many have received his grace and power. Twenty-one have joined us on probation,—several heads of families, young men and women, and still there are more to follow.

Ridge Prairie, Ill.

DR. CHARLES P. PRUYNE.—I believe that the great Lord God of all created beings and things, is to me a personal Father; who knows all my wants; supplies them according to His knowledge of the things that are best suited to my individual case. Although I cannot feel His naked hand, still I am conscious that He leads me; and O! how pleasant it is to follow the leadings of the Holy Spirit! I know I am growing in grace and in the knowledge of the truth that saves, not only for the great hereafter, but saves me now. And so thoroughly does it save, that I love to tell others, that Christ still has power enough to save men from their sins. I thank God that we have such a Saviour.

Chicago, Ill.

MATILDA WALLACE.—I praise the Lord for this love. I praise him for salvation; for the peace which I enjoy. Praise the Lord! My soul is hungering and thirsting after righteousness. I want to enjoy this perfect love. Pray for me.

J. M. WHITING.—My testimony this beautiful morning is:

"Now God is mine, and I am his,
Of paradise possessed,
I taste unutterable bliss,
And everlasting rest."

Hallelujah! Would that I could tell to all the world of the wonderful grace that hath brought me into this blessed experience. I was brought down in deep affliction. In my distress I cried unto the Lord, and he heard me, and delivered me. Glory to God! I praise God for THE EARNEST CHRISTIAN. Blessed book! O how the fire of devotion is kindled in my soul as I read each number, and such an intense desire to work for my Master. The cry comes up from the depths of my soul: O God let the Holy Ghost come upon thy people! I thank God that we have one publication that is kept pure and clean from the spirit of the world, and only breathes the spirit of true holiness. As my husband reads each new number he remarks: "This is the best one we have had." I find when I walk in perfect obedience to all God's will, everything is made a blessing. Even adverse winds are turned right about, and work gloriously in my favor. Hallelujah! I cannot praise God enough; but I can sing:

"Content with beholding his face,
My all to his pleasure resign'd;
No changes of season or place,
Can make any change in my mind."

MRS. CARRIE FULLER.—Glory to God. I am saved through the blood of the Lamb. Shut out from the world my life is hid with Christ in God.

Oh! praise the Lord. My heart is so filled with this love there is not room there for anything else. A few weeks ago I received a wonderful baptism of the Holy Ghost; since then there has been one continual stream of joy flowing through my whole life. I have no desire for the things of the world. The Lord is in Port Byron: He has a few faithful ones here that are going through in the strait and narrow way. Glory to God I am one of the few, and to-day peace without mearure I have, joy unspeakable, and full of Glory. Glory to God!

L. G. NASMITH.—

"The cross for Christ I'll cherish,
Its crucifixion bear,
All hail, reproach and sorrow,
When Jesus leads me there."

This is the language of my heart, and I mean every word. I take the narrow way without any misgivings. God has never forsaken me yet, and I don't expect he ever will. If there is any forsaking done, it will be on my part, and I do not find anything in this world which I can afford to part with Christ for. I consider the privilege of serving him the greatest honor that can be conferred upon mortals. When we can hold audience with the Deity, it is heaven begun below. When the great God reveals himself just a little to us, we forget our surroundings, and whether they are prosperous or adverse, it matters not, for while we are shut in with God, "none of these things move us," and we are enabled to endure as seeing him who is invisible. That kind of abiding in Christ, which begins here and lasts forever, is ours to enjoy. All glory to Jesus be given, for it can only be obtained through his precious blood. I am drawing rich blessings from the wells of salvation. Saved through Christ.

Platteville, Wis.

MRS. P. C. BIGGS.—I can say to the glory of God, that I enjoy the blessing of holiness. I received it in Bro. Bishop's house in Alameda, Cal., over a year ago, and I enjoy it yet. Glory to Jesus for what he has done for me! He saves me now, and my trust is in him that he will save every moment, and all who come to him. Glory to his holy name.

California.

E. OSBORN.—I wish to testify in THE EARNEST CHRISTIAN, that God has power on earth to forgive sin, and to cleanse from all unrighteousness; even in this wicked city where Satan's seat is. Glory to our redeeming Lord. Since our dear Brother Hart came here, and planted the standard of holiness, God has been saving poor sinners, and sanctifying believers. Glory to God and the Lamb forever. Amen.

Burlington Iowa.

O. H. YORK.—I am rejoicing in a Saviour's love. I have been striving by his grace, to do his will for the past ten months. I found Jesus under Brother Scepter Roberts' preaching, and the Lord has dealt wonderfully with me; and I gladly give him the glory. I am growing in grace and in the knowledge of the truth as it is in Jesus. Praise his name forever!

J. W. HOUGHS.—While I was in Satan's service, I served him faithfully. I came to Iowa in the fall of 1873, and I held a membership in the M. E. Church. I had a slight evidence of the new birth, but like the most of lukewarm professors, I had just enough of God's grace to make me miserable. I did not enjoy the world, neither did I enjoy religion. I had never had enough to cause a separation from the world. I located at a small country place and commenced business in the grocery line. I was always fond of reading, and my time being only partly occupied, I passed much of it in reading Universalist theology, and other trashy literature. My Bible was neglected, the family altar was soon broken down, and the devil soon had full possession of me, and I became a rigid believer in the doctrine of Universalism. In fact I soon got initiated into many of the ungodly isms of the present day. I never united with the Universalists, though I guess I would have done so, had there been a society near me; but I got into Free Masonry, Odd Fellowship, Good Templarism, and was a strong advocate of Universalism, as I have already said, when I was in the devil's service. Saul could not have been more zealous in olden times. But the next thing in order, being spent in spirit, I resorted to spirits to keep up my drooping spirits. For one whole year I may say I imbibed this fiery liquid of the devil's. I was a miserable wretch. On Nov. 16th, 1876, I was away from home at Burlington, Iowa. About three o'clock in the morning, out of the depths of my soul, I cried unto God, and He heard that cry, for it was a cry of despair, and anguish of soul, such as I never experienced before.

After I had tried every conceivable way to help myself out of the depths I had fallen into, and had given myself up for lost, I made a heart-rending cry unto the God of my fathers, and He reached down and plucked me as a brand from the burning; and then and there I made a covenant with the God of my fathers, to live for him the balance of my days. On the first day of each year, and on the anniversary of the time I gave up all for God, I make a fresh covenant with Him. Since that time there has been a stripping of the world etc. I have had no farther use for Free Masonry, Odd Fellowship, Good Templars, Universalism, nor any other isms, that will not allow me to take my blessed Master in with me. I see nothing but the strait gate and the narrow way to Heaven. The old family altar has been brightly burning ever since God converted my soul. My wife and I have laid on our sacrifice, and we keep it there. Everything moves on smoothly. Christ is all in all with us.

WILLIAM BIGGS.—I, with my wife, do praise the Lord that ever we saw THE EARNEST CHRISTIAN. It has been next to our Heavenly Father's promises in cheering us on our pilgrim way to the city out of sight, and especially since we have been here. I am determined to hold up the banner. We ask the prayers of all God's earnest followers.
California.

VALOROUS BROWN.—I have become quite a sufferer, being a cripple; but as for religion, it is the same to me to-day that it ever was, only more so. I am endeavoring to hold the light to the people. I fear if it was not for the grace of God I should sink under it. I must say I am in the way, walking in the light as God sheds it on me. I have opened my house for meetings. Rev. W. M. Cooly preaches there once in two weeks. Prayer-meetings every week. I feel the Lord does save me now. I am so glad that the grace of God is sufficient for us if we put our confidence in him. I am going through on the old line.