

THE

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AND GOLDEN RULE.

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GIVING.

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As creatures, we all belong to God. We were made by His power, we are preserved by His care. His right over us is absolute and supreme.

Christians acknowledge in theory at least, the claims of God. To all such the Apostle says: "*Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's.*"—1 Cor. vi, 20.

No part of us is our own. Our hearts, our affections, our wills belong to God. An act of worship may be ever so proper in itself and ever so properly performed, but it is not acceptable to God unless the heart is in it. To those who had always been members of the true church, and who were very strict observers of its forms, our Saviour said: "Well hath Esaias prophesied of you, hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me."—Mark vii, 6.

But our bodies, equally with our souls belong to God. We must care for them, feed them, dress them and work them as He directs.

In giving, then, the first thing to be done is, to give *ourselves* to God. The early Christians were taught this. What is more, they practiced it. Paul says of the Churches of Macedonia. "The abundance of their joy and their deep poverty abounded unto the riches of their liberality," to that degree that they contributed so much beyond their means for the relief of the saints in Jerusalem, who in a time of persecution were stripped of every thing, that the Apostle was reluctant to take their contributions, and would do it only after they had prayed him "with much entreaty," that he would receive the gifts.

The means of obtaining this unexpectedly large contribution was not some general festival, which appealed successfully to vanity and appetite and passion; but the Apostle says they "first gave their *own* selves to the Lord and unto us by the will of God."—2 Cor. viii, 5.

1. TO WHAT OBJECTS SHOULD CHRISTIANS GIVE? This is an important question. It is not every gift, even though it be magnificent, that is acceptable to God. No one would claim that the Lord is pleased with a gift, however great, made to a theatre or race course, or to a poor man to buy liquor to drink. Why

not? Because such a gift ministers to appetites which God commands us to crucify, and not to indulge. Who can show that in building a church, money paid for that which is purely ornamental, which does not add to its permanence, or make it more comfortable or convenient does not come under the same head. Does not pride shut men out of heaven just as effectually as the love of pleasure, or drunkenness? Not that a church, however costly is as bad as a theatre, that is not the point.

But money paid merely to gratify pride, even though it be put in a church, is not money given to God. Solomon's temple was intended as a type of the Jerusalem above and not as a model for Christian Churches. Many who call themselves Christians give so much for pride, that they feel they cannot afford to give for God.

The Bible presents two objects for which we should give—the relief of the bodily wants of the distressed—and the spread of the Gospel.

Christ says: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."—Matt. vi, 42. If he asks for bread to eat, or clothes to wear, do not turn him away cold or hungry. If he asks you for money to buy strong drink with, give him a cup of coffee and good advice.

Our Saviour tells us that for the purpose of receiving needed relief, the poor represent Him in this world. "Inasmuch as ye have done it unto one of the least of these my

brethren, ye have done it unto me."—Matt. xxv, 40. Remember that, when you see a follower of Christ in distress, in relieving him it is accounted that you relieved Christ.

But nothing relieves the wants of men so fully and so effectually, as the Gospel. As a minor benefit, it makes them industrious and so puts them in a way to take care of themselves. It makes them temperate and frugal, and so provides them means to help others. It gives them patience and firmness, and so enables them to bear the ills of life. It gives them victory over sin, as no system of human philosophy or human training ever did and so makes them dutiful children, kind parents, good neighbors, and upright citizens. It gives them an assurance that in God's great house in Heaven, there is a mansion for them, prepared and waiting, and so it takes away the fear of death.

We must then, help spread the Gospel. With every Christian this should be the great work of life. "Go ye," either by person or by proxy, "into all the world, and preach the Gospel to every creature."—Mark xvi, 15.

Do this by your personal influence; by circulating the Bible and Christian literature; by sustaining Christian schools; and by supporting those who devote their lives to preaching the Gospel.

There are, doubtless, those who make the ministry a mere profession—an easy means of getting a respectable living. For such I have nothing to say.

There are others who preach, be-

cause God calls them to preach. They feel a love for souls, and are faithfully laboring for their salvation. They "seek not yours, but you.—2 Cor. xii, 14. They may be blunt sometimes, but they intend your good. Love, like hatred, uses great plainness of speech, though in a different spirit. They may not always manifest the greatest prudence, for zeal sometimes oversteps the proper limits, but they are tremendously in earnest, and with all their improprieties they get souls started for Heaven and help them on in their way. In short, they are the true ministers of Jesus Christ—successors of the apostles in doctrine, in zeal, in spirit and in self-denial—such should be supported.

"Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."—1 Corinthians ix, 14. This is a permanent arrangement of the Head of the Church. It is but right that you should contribute to their support. "If we have sown into you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix, 11.

2. WHO SHOULD GIVE?

Are those who have a competence the only ones that should give? Shall those only who are well to do in this life bring offerings to the cause of God? What saith the Scripture? "Let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi, 2. There is to be, then, no exception. The poorest is to bring, as Paul says the saints of Macedonia did, of his "deep poverty," an offering to God. Many poor men whom Christ has

converted would, if they gave all that they save by being Christians, from the purchase of liquor and tobacco, be astonished at the amount of their contributions. Many a poor woman, redeemed by Christ, saves, by her being a Christian, an amount from the purchase of jewelry and finery and costly apparel, which enables her to give for the cause of God more than some now give who own their farms and are out of debt. All, then, should give something. They should have a part in every good work. Do not let either covetousness or pride keep you from doing what you can, because you cannot do as much as others. Read the account of the poor widow that contributed two mites into the treasury of the Lord. It seems a small occurrence, but two evangelists have recorded it."—Mark xii, 42; Luke xxi, 2. He that gives to the Lord, and not to be seen of men, will not withhold his offering however small it be.

Where each does his proper part, it matters not; though a church be poor, its material wants are easily met. Where many bear their part of what would be a burden for a few, it becomes easy for each. A poor Irish Catholic church gets along better than a rich Protestant one, because all help. Where all contribute what they should, a feeling of brotherhood is fostered that cannot exist where only a part do their duty. The poor do not envy those who are better off than themselves, and the rich do not despise the poor.

3. HOW MUCH SHOULD WE GIVE?

We should give systematically.

This is what Paul says. There should be a method in giving. Our benefactions should not depend upon the eloquence of the speaker, or the impulse of the moment, or the personal attention we receive. The rule laid down by the apostle is, in the passage already quoted: "As the God hath prospered." This is a command. He says: "As I have given order to the churches of Galatia, even so do ye."—1 Cor. xvi, 1. It is then binding. It is a rule that fits all circumstances. If you are prospered a good deal, you must give a good deal. When John Wesley had an income of thirty pounds he lived on twenty-eight and gave two. When it was increased to one hundred pounds, having no family, he still lived on twenty-eight, and gave the balance.

The Jews gave one tenth. "Behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."—Num. xviii, 21. They were to make other offerings besides. Can Christians do less? The Jews were commanded only to preserve their religion pure. Christians are commanded to spread their religion to the ends of the earth.

It is said that Phillip Doddridge, Dr. Kennedy, and Lord Chief Justice Hale, of England, regularly gave a tenth. Dr. Watts, Archbishop Tillottson Hart, Ann Rogers and others gave twenty per cent. of their income to benevolent purposes. Mrs. Bary, a Christian lady, consecrated twenty five per cent. of her

income to benevolent uses. She said, "I think it reasonable that such as have no children, should appropriate one-fourth part of their income to charitable purposes."

Mrs. Elizabeth Rowe said, "I consecrate half my yearly income to charitable uses; yea, all that I have beyond a fair living, shall surely be the Lord's."

Mr. N. B. Cobb, a business man in Boston, a member of the Baptist Church, at the age of twenty-three, made the following covenant:

"By the grace of God, I will never be worth more than \$50,000. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth \$20,000, I will give one-half of my net profits; and if I am ever worth \$30,000, I will give three-fourths; and the whole after \$50,000, so help me God; or give to a more faithful steward and set me aside."

Though he died at the age of thirty-six, he had already given \$40,000 to the cause of God. This was a triumphant departure, for he had sent on his treasures before him.

Dr. Coke, an English Methodist, had distributed two large fortunes, left to him. Near the close of his life, he asked the British Conference to establish a mission in India. They replied that they had neither the men nor the means. He said, "I have a small fortune left, yet, of one thousand pounds. I will give you that, and myself with it, to go India; don't refuse, or you will break my heart."

Mr. Wilkes was an English Methodist who sought direction of God, and "gave as God prospered him." He was a journeyman mechanic when he invented an improvement for the manufacturing of cotton. Lacking capital to turn his invention to good account, he asked the Lord to direct him to some one who would assist him. He soon fell in with a wealthy Quaker, an entire stranger, who asked him, "Friend, I would like to know if a little money would be of any service to thee." Having become satisfied of the honesty of Mr. Wilkes and the value of his invention, the friend advanced the needed money. Mr. Wilkes started in business, was greatly prospered, and gave accordingly. In one year his subscription for the missionary cause alone, was seven guineas a day, or about ten thousand dollars for the year. Later on, he gave to the same cause fifty guineas a day, or ninety thousand dollars a year. Thus this one man supported one hundred and fifty missionaries, giving six hundred dollars to each.

God promises temporal prosperity, when used to his glory. "Honor the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty."—Prov. iii, 9, 10. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. ix, 6. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."—Luke vi, 38

Then give to the cause of God and

give systematically. Take into prayerful consideration your circumstances, and settle it before the Lord what proportion you should give to the work of God. Keep your accounts honestly with him, and see if you do not enter upon a new career of prosperity, temporal and spiritual.

The great difficulty is to bring yourself to fix upon a proportion that you will regularly give. In ascertaining what amount you should give, according to this proportion, there is practically but little difficulty.

If your income is from interest, or from bonds, or from salary, all you have to do is to take a tenth, or a fifth, as the case may be.

If you carry on business, deduct the expense of your business—the hire of help, rents, repair of tools and taxes: and lay aside such proportion of the balance as you have decided upon.

If you are in debt the interest should be taken from your income before you take out the proportion for God's cause.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."—2 Cor. ix, 7, 8.

And aged Christian went tottering by,
And white was his head, and dim was his eye;
And his broken spirit seem'd ready to fly,

As he said, with faltering breath:
"It is life, to move from the heart's first throes
Through youth and manhood to age's sorrows.
In a ceaseless circle of joys and woes,—
It is life to prepare for death."

Charles D. Drake.

EXPERIENCE.

BY CYNTHIA BRAYTON.

I was converted in my eighteenth year. My conversion was so instantaneous and bright and clear that I never have for one moment doubted it. For some time the language of my heart was,

"Tongue can never express
The sweet comfort and peace,
Of a soul in its earliest love."

But after a time I found there were still remains of the carnal mind—still pride in my heart. The love of dress was my besetting sin. I had the desire to adorn myself in gold and pearls and costly array, although I prayed in secret and read my Bible a good deal. I attended public worship, and testified sometimes. Yet I did not feel satisfied. I felt there was something lacking, and by searching the Scripture, and by reading the life of a holy man, (Wm. Carvosso,) I found that lack which I so felt, was holiness. I read in the word of God that without holiness no man shall see the Lord, and that it is the will of God, even our sanctification. I found the Bible was full of this teaching, and I began to feel a hungering and thirsting after it. O how I longed to hear it preached and professed by some one; but without any such help, I sought earnestly after it, and after a long and hard struggle, I was brought to the point to consecrate all to God, and by faith in his promises the precious blood of Christ, that cleanseth from all sin, was applied to my heart. The change was just as plain to me as when I was converted.

Years have passed since then, and though I have not at all times lived in the perfect light and liberty of this great blessing, I have not at all times confessed and exemplified it as I should have done; but all the time it has been the dearest theme to my heart. Oh! how I have longed and prayed for years, for some one to come to our town who would teach the way of holiness clearly; and glory be to God I

feel that my prayers have been answered. A year ago last summer, a band of holy men and women came, Sister S. A. Cooke being one of them. They put up a large canvass tent at our town and commenced meetings. A glorious revival of religion ensued. Hundreds were converted and some were sanctified. A new church was planted here, a good house of worship built, and the good work is going on gloriously. I left the M. E. church that I had been a member of for over twenty years, because I felt it had become so formal and had so little of the power of godliness in it. I united with this new church, and I feel that God is greatly blessing me, drawing me nearer and nearer to him. Glory to his holy name. The blood, the precious blood of Jesus cleanses me now.

PRAYERS.—Prayers need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloud by means of oration. He used grand language in very pompous style. And I dare say he thought he was sure of getting piles of coppers by his borrowed speech; but I, for one, gave him nothing but felt more inclined to laugh at his bombast. Many prayer-meeting prayers are a great deal too fine. Keep your figures, and metaphors, and parabolical expressions for your fellow-creatures. Use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers are the better; the plainest, humblest language which expresses our meaning is the best.—*Spurgeon*.

—Think not that a pleasure which God hath threatened, nor that a blessing which heaven hath cursed. True spiritual joy and pleasure come only by following that which is good.—*Quarles*.

WALKING WITH GOD.

Who would not like to walk with Abraham, Elijah, Isaiah, Paul, Wesley, or Otterbein? Who would not like to be seen walking with an angel of light, in the midst of the impure society of this world? Would they not feel a thrill of exultation filling and pervading their whole being, as they move on through the crowded places of pleasure and business? But still more, and morally grander, who would not like to be honored with the privilege of the personal company of Jesus, as he was when in the days of his earthly glory? Who would not like to have been one of that little band of favored ones that saw and heard so much of the life and words of Jesus?

But what must it be to be permitted to walk with God? What must be the character of that life that he must take into His company? Enoch was favored with this walk in that far away, dark, wicked age. A walk with God of three hundred years. What a life! This was a life of freedom from sin; for Paul tells us that "before his translation he had this testimony, that he pleased God" God is never pleased with sin, hence Enoch lived a life of freedom from sin. He lived this life three hundred years. Not in the day of great privileges and prevailing goodness, but in a time evidently characterized by dense moral darkness and consequent wickedness. This walk with God involves:

1 Faith. "Without faith it is impossible to please God" Enoch had the testimony that he pleased Him, therefore he had faith. How many of God's people are wanting to walk with Him; but who are all the time asking Him to give bail for his word. They belong to the adulterous generation that seeketh after a sign. Well may the question be asked to-day of God's people, "Where is your faith?" Many seeing their need of more faith, are exploring it as a gift. But faith will never come that way. Faith comes from the word of God and from the life. "Faith

comes by hearing, and hearing by the word of God." "Beloved, if our heart condemn us not then have we confidence toward God."

2. There must be purity in order to walk with God. It was said of some in Sardis that had "not defiled their garments," that they should walk with God in white, for they are worthy. O, what a privilege! What must it be to be "worthy" to walk with such company! Well white is the worthy color. Those that had come up out of great tribulation, as seen in the vision, had "washed their robes and made them white in the blood of the Lamb." Robes washed in blood make us worthy to walk with God. Will, the church of God accept this doctrine of purity as one of the possibilities of earth—life and attainment? How many cry out against the profession of purity as a species of self righteousness or Pharisaism. Bishop Weaver once wrote, "A saint on earth is as perfect as a saint in heaven." This is strong language. Who will abide the profession of such a state of grace and not flinch?

We sing of the spot where the White Pilgrim lies, and hear the soft whisper of the sweetness of that sleep so quiet and alone. God's pilgrims, that are permitted this walk, are all white robed. Mark, these robes must be washed here, not in heaven, for there is no blood there. The blood shedding is all on earth. No life will be taken in heaven. The blood is the life.

Now, brother, when will you get this robe of white—of purity—that you may walk with God! Do you say in death, by dying? No! this cannot be. Sin produced death. The effect can never destroy the cause that produced it. Do you say some time this side of death? Then, brother, make it as far this side as possible—make it *now!* Do you say you can not maintain it? Away with this "refuge of lies." Enoch maintained it for the period of three hundred years. Certainly if you are ever permitted to walk with God in white, you will never be defiled. Such company will never defile you. You are safe from the touch

of defilement while in that company. It is while you are living so near to bad, polluted company that you have such a hard time to keep your robe from becoming spotted. The company splash their filth upon it. Walk further away from them—walk with God—and you will have no trouble to keep pure.

Do you think it hard to walk with God? No; it is not, when once you are washed from all defilement. There is then nothing within nor without, in the company you are with, to superinduce impurity and difficulty. The difficulty is to maintain full communion with God when only partial purity has been reached, [See John 15:2.] or to walk with God when we are in fellowship with what He cannot approve. God has no fellowship with the wicked, and can his children have fellowship with them and at the same time dwell in the secret place of the Most High? God says, "Come out from among them and be ye separate and I will receive you." As long as we fellowship what God cannot take, he will hold us off until we put away our wicked associations. Our High Priest is "separated from sinners."—Heb. vii, 26. And we cannot walk with Him if we take sinners into our company. That would involve Him in the walk with the wicked; but He is "holy, harmless, undefiled," and cannot so walk. If we cling to such company, we will be held in a state of separation. "What communion hath light with darkness?" Oh, ye Christian men in unholy combinations, how can you walk with God, while you are in such intimate fellowship with the wicked? You may think you have your reasons, on business grounds, for so doing, but you have no moral reasons. Is the secular above the spiritual with you? Is the fellowship of the wicked more precious than that of God?

3. There must be perfect agreement with God. Well hath inspiration asked, "What agreement hath the temple of God with idols? for ye are the temple of the living God," &c. Again, "Can two walk together, except they be

agreed?" Moses asked, "Wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that thou goest with us? So shall we be separated I and thy people, from all the people that are upon the face of the earth?"

How were the other nations to know that this people were God's people? "In that thou goest with us." The symbols of the divine presence were in the immediate rest and movement of this people. What was the result of this divine attendance? "Separation from all the people that are upon the face of the earth. Ah! my brethren, here it is. God's presence will separate from all the evils that bring disagreement between Him and His people. Is it any wonder that men are coming out from worldly associations, quitting their tobacco, and a hundred other evils, on their espousal of the doctrine of distinctive holiness, as being maintained in the experience and life of thousands of Christians of our day? When we surrender to God, he will at once commence the work of separation, both within and without. He will go through the heart, the life, and all the business relations, and adjust them to His will and pleasure. Those who live in moral fellowship with this world have not the abiding, separating fellowship of God—are not walking with Him.

Brother, look within. Do you agree with God, his will, his providence, his word? Not, do you agree with him in all these relations in theory: but does your whole heart and life agree with him? Do you look within and without and see much that is wrong with you? Then if you, so blind and ignorant, can see this, what must be your moral condition in the view of Him, in whose sight the very heavens are unclean?

—When Jesus is present, all is well and nothing seems difficult; but when Jesus is absent, everything is hard.

—It is a matter of great skill to know how to hold converse with Jesus; and to know how to keep Jesus, a point of great wisdom.

TO THE OVERCOMERS.

BY NEWMAN CHAMBERLAIN.

"He that overcometh, and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron."
 "Thou art the king of glory, O Christ, make us to be numbered with thy saints, in glory everlasting."

O what honor it is to be chosen of God; and brought out of the horrible pit and miry clay, to walk in newness of life for a while, and then to be translated to glory, to God, to enjoy that which the heart of man never conceived!

"Godliness is profitable unto all things having promise of the life that now is, and that which is to come," though on conditions. If we enjoy perfect peace, we must keep our minds stayed on God. If we enjoy the peace of God which passeth all understanding, we must be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." If we enjoy the hundred fold in this life that Jesus promises, we must be filled with God. God is able to do exceedingly abundant above all that we ask or think, according to the power that worketh in us, and the blessing of persecution is thrown in. This is the Christian standard: to love God with all our heart, mind, and strength, and our neighbors as ourselves. This fullness of God will bring us up to be the head of all nations, and not the tail, to lend, and not borrow. It will keep us from all diseases of this world that lieth in the wicked one. So we do not go down to Egypt with a woe upon us. If we want our property insured, let God the Father, God the Son, and God the Holy Ghost have it. Three agents have been to me this summer, to get my property to insure. I told them it was insured. "In what company?" they asked. I told them, away up beyond the sun, farther than they could see, in the company of heaven.

Have faith in God. "This is the victory that overcometh the world; even our faith."

I enjoy the blessing of a hundred fold. I enjoy the great blessing of an assurance. My heart is fixed; my body is cleansed. Jesus walks in me, and he and the Father make their abode with me. The angel of the Lord encamps around about me, and keeps me from evil, from disease, from by and forbidden paths. My life is hid with Christ, in God. When Christ, who is my life, shall appear, I shall appear with him in glory; for the future is all brightness and glory. The Lord bless, and at last bring you to wear a crown of glory!

RICHES.—Ye that have riches in possession, once more hear the word of the Lord. Ye that are rich in this world, that have food to eat, and raiment to put on, and something over, are you clear of the curse of loving the world? Are you sensible of your danger? Do you feel, "How hardly will they that have riches enter into the kingdom of heaven?" Do you continue unburned in the midst of the fire? Are you untouched with the love of the world? Are you clear from the desire of the flesh, the desire of the eyes, and the pride of life? Do you put a knife to your throat when you sit down to meat, lest your table be a snare to you? Is not your belly your God? Is not eating and drinking, or any other pleasure of sense the greatest pleasure you enjoy? Do not you seek happiness in dress, furniture, pictures, gardens, or anything else that pleases the eye? Do not you grow soft and delicate? Unable to bear cold, heat, the wind or the rain, as you did when you were poor? Are you not increasing in goods, laying up treasures on earth, instead of restoring to God in helping the poor, not so much, or so much, but all that you can spare? Surely "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven."—*John Wesley.*

—What thou understandest not in God's word, thou shalt know in the day of visitation.

LABOR OF SOUL FOR SINNERS.

This is one of the most vital questions that can be brought before the church of the living God. God is infinitely willing and abundantly able to save multitudes of souls; but the church, in general, is so far from God, and has so little interest in the salvation of souls, that multitudes are going to hell who might go to heaven, if the church would use this means for their salvation. What an awful thought this is! Lord, send it home. God is the Father, but the church is the mother of new born souls. Some say that no soul is converted without this labor of soul on the part of others. Isaiah says, "As soon as Zion travailed she brought forth." Micah says, "Be in pain, and labor to bring forth, O daughter of Zion." Paul says, "My little children, of whom I travail in birth again, until Christ be formed in you."

Here the matter is made plain, and the responsibility is clear. *Zion must travail if she would bring forth children.* They are born of God, but they are carried into the kingdom on the spirit of travail in the church of God. Somebody must be in pain. Somebody must have anguish of soul for the child born into the kingdom of God.

It is just to observe that this very labor of soul for sinners is begotten of the Holy Ghost. It is by no means a human invention. It takes hold strongly of the human heart, but is of the operation of God in the soul.

I. Who should have this labor of soul?

1. The minister of the Gospel. Like St. Paul, he should travail in birth for the sinners in his congregation, till Christ be formed in them. The lack of this labor of soul, accounts for the fact that many preach year after year, and see no success. As long as a minister lacks this labor of soul, he need not expect success.

2. All true Christians should have this labor of soul. This is the way they should show that they have the Spirit of Christ. For he went over

Jerusalem, and was in anguish for lost men.

How can we demonstrate that we are Christians, if we have not this Spirit of Christ? We must in this way become partakers of the sufferings of Christ.

II. When should we have this labor of soul?

1. We should always be deeply interested for the salvation of souls. And if our souls are in spiritual health, we shall often feel that keen anguish of soul for the salvation of men, that is expressed in *travail for souls.*

2. Especially should this be the case when we are engaged in special efforts for souls in revival services. Then we may expect the Holy Ghost to lay upon us that burden for souls that will make us feel that we would rather die, than that sinners should be damned; and that we shall die, if sinners are not born into the kingdom.

We may not always know for whom we are in travail, but it will be a travail for souls, and will lead to the salvation of souls, if we are faithful.

But often you will be burdened for a son or a daughter, for a husband or a wife, for a neighbor or a friend. Cherish this burden till that soul is saved.

A minister and church filled with the Holy Ghost, will have this deep interest the year around, and will have a constant state of revival. What a blessed fact!

The wonderful work of God under President Edwards, in New England, was marked by intense feeling. He says: "Persons are first awakened with a sense of their miserable condition by nature, and the danger they are in of perishing eternally. So that they could not sleep nights."

But this deep conviction was not produced in the minds of sinners, without a corresponding depth of emotion in the hearts of believers. Some had such longings after Christ, as to almost lose their natural strength.

President Finney says, "I have seen a man of as much strength of intellect

and muscle as any man in the community, fall down prostrate, absolutely overpowered by this unutterable desire for sinners."

III. How may we have this labor of soul?

1. Fully surrender yourself to God.
2. Be much alone with God, meditating upon the holiness of God, and the wickedness of men; and the awful end of the wicked, and the vast responsibility of the church in plucking these brands from the fire.
3. Be filled with the Holy Ghost.
4. Definitely ask for this blessing of a burdened heart, and wait patiently to receive it.

IV. How may you lose this burden for souls?

1. By willfully diverting your mind.
2. By any known sin.
3. By asking God to take it away.
4. By having the person saved for whom you are burdened.

V. Examples of this labor of souls.

1. A Baptist deacon was so burdened, that for two days he could not work, but lay and groaned before God, and a mighty revival followed.

2. Finney tells us of a woman who went to the minister to appoint an inquiry meeting, and insisted upon it against his wishes; and at the first meeting, souls were seeking Christ, to his astonishment.

3. A minister came to me when I was holding meetings, and said he was distressed for a storekeeper and his wife. We went over to see them, and they were saved that day, and remain faithful.

4. I called to see a man, for whom the wife was anxious, and in half an hour he was saved in his own home.

5. A man was distressed for his daughter; he labored in soul till he felt she was saved, and a letter brought him the glad news that it was even so.

6. Two sisters were distressed for a brother, and came near to death before he would yield. But he was saved.

7. A sister was in great labor of soul for two brothers, and they found Christ, and are strong men for God to-day.

8. John Knox cried out, "Give me Scotland or I die."

Who will go to God and ask for his labor of soul? Eternal interests are at stake. O brother, sister, will you labor in soul for sinners?—*Rev. E. Davies in Christian Standard.*

THE FEAR OF MAN.—"The fear of man" does indeed "bring a snare." Prov. xxix, 25. It is terrible to observe the power which it has over most minds. Few seem to have any opinions of their own, or to think for themselves. Like dead fish, they go with the stream and tide: what others think right, they think right; and what others call wrong, they call wrong too. There are not many original thinkers in the world. Most men are like sheep, they follow a leader. If it was the fashion of the day to be Romanists, they would be Romanists; if to be Mohammedans, they would be Mohammedans. They dread the idea of going against the current of the times. In a word, the opinion of the day becomes their religion, their creed, their Bible, and their god. The thoughts, "What will my friends say or think of me?" nips many a good inclination in the bud. The fear of being observed upon, laughed at, ridiculed, prevents many a good habit being taken up. There are Bibles that would be read this very day, if the owners dared. They know they ought to read them, but they are afraid: "What will people say?" There are knees that would be bent in prayer this very night, but the fear of man forbids it: "What would my wife, my brother, my friend, my companion say, if they saw me praying?" Alas, what wretched slavery this is, and yet how common! Remember the words of the Lord Jesus: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."—Matt. x, 28.—*J. C. Ryle.*

—If your cause is good, be sure you do not injure it by a bad spirit.

A BAD FIRE.

"Jones, have you heard of the fire that burned up the man's house and lot?"

"No, Smith, where was it?"

"Here in the city."

"What a misfortune to him? Was it a good house?"

"Yes a nice house and lot—a good home for any family."

"What a pity! How did the fire take?"

"The man played with fire and thoughtlessly set it himself."

"How silly! Did you say the lot was burned, to!"

"Yes, lot and all, all gone, slick and clean."

"This is singular. It must have been a terrible hot fire—and then I do not see how it could have burned the lot."

"No; it was not a very hot fire. Indeed it was so small that it attracted but little attention, and did not alarm anybody."

"But how could such a little fire burn up a house and lot? You haven't told me."

"It burned a long time—more than twenty years. And though it seemed to consume very slowly, yet it wore away about one hundred and fifty dollars worth every year, till it was all gone."

"I can't understand you yet. Tell me where the fire was kindled, and all about it."

"Well, then, it was kindled in the end of a cigar. The cigar cost him, he himself told me, twelve and a half dollars per month, or one hundred and fifty dollars a year, and that in twenty-one years would amount to \$3,150, besides all the interest. Now the money was worth at least ten per cent., and at that rate it would double once in about every seven years. So that the whole sum would be more than \$20,000. That would buy a fine house and lot in any city. It would pay for a large farm in the country. Don't you pity the family of the man who has slowly burned up their home?"

"I guess you mean me, for I have smoked more than twenty years. But it didn't cost so much as that, and I haven't any house of my own. Have always rented—thought I was too poor to own a house. And all because I have been burning it up? What a fool I have been!"

The boys had better never set a fire which costs so much, and which, though so easily put out, is yet so likely, if once kindled, to keep burning all their lives.

SIGHT OF PRAYER.—I was invited to aid a pastor in Delaware Co., Pa., during a revival years ago. A young man, a missionary in New York, also assisted in the meetings for prayer. When I was about to leave, I was accompanied on my way for a mile or more by the pastor and the young man. We parted at a spot surrounded on three sides by woods; from the open side a field could be seen at some distance on a hill. Full of solemn feeling, we could not part without prayer. An old tree top stood before us, and one of the company proposed to kneel down among its branches, not wishing any but the all seeing Eye to rest upon us. All three prayed. We parted. Three months afterward, a letter from the pastor informed me that among the persons received into his church, the fruits of the revival, was one who traced his first serious impressions, which resulted in his conversion, to the scene above described. While ploughing on the hill-side, he had seen three men bow together in prayer in the fallen tree-top, and the sight of prayer had so affected him, that he could find no peace until he had himself become a praying man. Thus is "praying in secret" rewarded openly. Thus varied are the ways in which the Holy Spirit carries conviction to the conscience. Were Christians more frequently found on their knees, in their closets, in parting hours, and in social gatherings, there would be more converts to trace their religious impressions to the sight and hearing of prayer.—*Messenger.*

TESTIMONY OF A BROTHER.

WRITTEN BY REQUEST.

In the year 1864, while I was living without God, it became necessary that some one should assist my mother-in-law with money, to secure from her unfaithful husband, her support out of a piece of property, the income of which he had placed in her hands for such purposes while he was absent in a foreign land. During this time he undertook to cast her off from his protection and support; and I, in her behalf, instituted proceedings against him for separate maintenance. By stipulation of counsel, and order of court, it was agreed that a certain sum of money should be paid by her to him, and the property be conveyed to her, through a trustee, whom she might appoint. I was chosen for this purpose. Finding no one able or willing, seemingly, to loan her the money, (she not having any of her own,) and I being the owner of a piece of property, made a verbal agreement with her and two of her children, of which she had four, two of whom were not consulted, that I would mortgage my property to raise the money needed; which was readily acquiesced in by her, and the two children who knew of it. The conditions were that I should take a mortgage on the property to be acquired; she was not to pay any interest while she lived, all was to be for her benefit during her life, and not for her children's afterwards. As a remuneration for this, she was to make a will and make me executor, leaving the property to me at her death: all of which was readily acquiesced in and legally and lawfully executed.

After the effervescence of feeling had passed away, mother and one of her children began to regret that the two who were not consulted, and were poor, should be cut off; and wanted the will altered to give them a small portion; but I was inexorable, for I did not like them. Mother could have done it without my consent, by making

another will; but she had regard for her word. And Mother took it so to heart that I believe it shortened her days; for in eleven months she died.

The will was filed for probate, and opposed on the ground of insanity, by three of the heirs. Both sides were defended by able counsel, in a law suit of two years. After this the surrogate admitted it to probate, and gave me letters testamentary at the enormous expense to me of \$5234 for surrogate and my lawyer's fees, not including loss of time, expenses of witnesses, etc.

I now took the property from the receiver, and repaired it to a very considerable amount, feeling quite sure I was done with law. But it was not long after that I was notified by my counsel that one of the parties was about to commence a suit against me as executor, for his share of the inheritance, which he and any heir in turn had a right to do any time within twenty years. On learning this, my heart sunk within me, and my stubborn will began to bend, for I could not endure such harassing; and these poetical lines kept running in my mind:

"You that are fond of pure vexation,
And chief procrastination,
Just place yourselves in a situation
To take a suit at law."

And now I think the Lord began to work upon my heart; for I repaired to one of the parties with whom I had been in bitter hostility for years, and asked them what would satisfy them; and I gave to three of them, \$1790 cash, and took their quit-claim deed. Now I was sure I was beyond the reach of man; and so I was, for no power of man could disturb me in its peaceable possession. My health now began to fail; my nervous system was much impaired. I was emaciated, and my spirits broken down; and in the day I looked for night, and when it came, I looked for day; and time wore heavily with me, and in this condition I took up my abode in this contested house.

Now I will pass over a few years,

and come to a crisis in my life never to be forgotten, when God by his Holy Spirit deeply convicted me of sin, of righteousness, and a judgment to come. This poor man cried unto the Lord, and the Lord heard my cry, and for Christ's sake delivered me out of my troubles, and so restored my health that after a few months I weighed twenty-seven pounds more than before conversion; for which I do, and shall forever bless and praise his holy name. A contented mind is a continual feast. Now I commenced making my crooked paths straight; and followed on to know him, whom to know aright is life eternal. And that life abides in me, praise God. I was now like unto the man that doeth truth and cometh to the light, that his deeds might be made manifest that they were wrought in God. Eight months after my conversion, when all was upon the altar, the altar sanctified the gift. Glory to God.

Shortly after, this contested house was opened for holiness meetings; now my joy was full; my cup did run over; and my communion was as present with the Father, the Son, and the Holy Ghost. At times in the closet, when my soul was filled with rapturous delight, this transaction would be brought to my mind, and my spirits would droop; and this was presented to my mind, that the powers ordained of God sanctioned it, and it was right; and I called the suggestion the work of Satan, and I put it behind me; but it was hard to kick against the goads. It returned again at intervals with greater force, until by reason of the use of strong meat, my senses were exercised to discern good and evil.

At this time I felt called of God to leave the church to which I belonged, and I was providentially led among a people whose doctrines and teachings and practices were, and still are, in sympathy with the way in which I had learned Christ; and on the second Lord's day of my meeting with them, a sermon on confession and restitution was preached, and the Holy Ghost sent it home to my heart and it was

troubled; nor did the Lord, who began this work, stop here. Testimonies on restitution were called for and given, which deepened the wound the sermon had made, and after this, the Lord, to make it like a nail driven in a sure place, inspired a sister to strike up a hymn in which was sung,

"Bold shall I stand in thy great day,
For who aught to my charge can lay?"

Now my belly began to tremble. (I know whereof I affirm.) I felt I could not say that from my heart; now my understanding began to be opened. I went home in heaviness to take it to the Lord in prayer, and the Lord revealed to me by the Holy Spirit, my sin of *oppression*. Nor was Satan idle in making Scriptural excuses for me, and as often did the Lord say to my heart, "It is also written." I tell you when the Lord works, none can hinder. In this way, for a week or so I agonized and besought the Lord to reveal to me his whole will concerning this matter, and by his grace assisting me it should be done; when, in the small hours of the morning, my dungeon flamed with light, the Holy Ghost showed me that I was not only an *oppressor*, but a *supplanter*, and could not stand in the judgment; showing clearly that the inheritance belonged to the children; that confession and restitution should be made to the heirs. At this time my wife awoke, and seeing me sitting up, or hearing my talk, asked me the matter; and I told her what the Lord had shown me. She arose and paced the floor, exclaiming I was crazy, and it was the work of Satan; but my response was, that to me, it was eternal life, or eternal death; and were it not that the Lord had undertaken this matter, I could not foretell the result upon my wife; but, bless his name, he doeth all things well.

The way that opened to me, was to sell, and divide among the heirs. To do this my wife's consent was necessary, she holding the right of dower, and the right of an heir. After a little, waiting upon the Lord, she concluded it might be the best thing after all. Im-

mediately it was offered for sale. The suggestion was to wait till May. But the Lord said "What your hands find to do, do with all your might." The suggestion also was to keep my intention from the heirs until the property was sold; but the Lord said, "What can be done to-day, put not off till to-morrow, for you know not what a day may bring forth; to-morrow is in eternity." And it was soon sold for the sum of \$12500, which, after deducting expenses and mortgages, was divided before the Lord, with earnest prayer and thanksgiving. Nor was this all; for the Word and the Spirit shone more and more into my heart, and it was apparent that the Lord had determined on a clean work: to lay judgment to the line, and righteousness by the plummet, and sweep away the refuge of lies, by overflowing the hiding places with the waters of his salvation, and bringing to light all the hidden things of darkness.

While disposing of the hall furniture of the house in question, my wife spoke of a house-agent under whom we had lived twenty-six years before, how she and others had persuaded him to put new oil-cloths in their halls; as soon as it was spoken, I clapped my hands and exclaimed, "We owe him one quarter's rent." (I had forgotten it.) Wife said not a quarter, but a month, because we only staid one month and nine days in the quarter. The enemy also reasoned thus: the owner was long since dead, and the agent would pocket it, and we might as well say nothing about it. The Lord said, "owe no man anything, pay what thou owest." The next morning I set out to find the agent, and had no trouble in doing so. Quite contrary to my expectation, but not to my desire, when I entered his office, there he sat. I asked him if he knew me; he promptly replied, yes; and spoke of my being an old tenant. I then asked him if I owed him anything. He answered, yes. I asked him how much. He replied one quarter's rent. I asked him was it a quarter or a month. He

then produced a dusty book, and there showed me the charge made twenty six years before. I told him to give me a receipt. I took courage, thanked God, and went on my way rejoicing, and singing,

"Bold shall I stand in thy great day,
For who ought to my charge cau lay?"

Glory to the Father and to the Son,
and to the Holy Ghost forever.

These suggestions often come to my mind: am I the only one in these latter days who had restitution to make? (For I scarcely ever hear or read of a case.) The Lord says, "I tell you nay; except they repent and restore, they shall perish; they will not come unto me, that I may give them light. The Lord shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Now, as Samuel said to all Israel, so say I to this ungodly world, "Whose ox have I taken, whose ass have I taken? or whom have I degraded, whom have I oppressed, of whose hand have I received any bribe to blind mine eyes therewith, and I will restore it you."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Whosoever believeth on him shall not be ashamed."

Like the falling of a star;
Or as the flights of eagles are;
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew;
Or like a wind that chafes the flood,
Or bubbles which on water stood;
Even such is man, whose borrow'd light
Is straight call'd in, and paid to night.
The wind blows out, the bubble dies.
The spring entomb'd in autumn lies;
The dew dries up, the star is shot,
The flight is past—and man forgot.

Bishop King.

—He lives long that lives well; and
time misspent is not lived, but lost.
Besides, God is better than his promise,
if he takes from him a long lease,
and gives him a freehold of a better
value.—Fuller.

PERFECT PEACE.

The Saviour say, "My peace I give unto you." St. Paul asserts, "We which have believe do enter into rest." The prophet declares, "The work of righteousness (holiness) shall be peace, and the effect of righteousness, quietness, and assurance forever."

1. This soul rest is not a state in which we do not sympathize with the joys and sorrows of others. Here we are to "bear one another's burdens," "weep with those that weep." "Help us to help each other Lord," etc.

2. It is not a state of exemption from physical or mental suffering. This is common to all. It is "through much tribulation that we are to enter into the kingdom."

3. It is not a state of exemption from Christian warfare. A pure heart is an antagonism to an impure world, and a holy life involves conflict with *the world and Satan*. "He that overcometh," and endureth to the end, shall be saved." "Sure, I must fight if I would reign."

4. The peace and rest of a pure heart, does not involve exemption from opposition or persecution. Christianity, in its very nature, is antagonistic to the world; hence, "all that will live godly in Christ Jesus shall suffer persecution." The servant is not above his master; and he who lives like the Saviour, will suffer both opposition, and some form of persecution. The Christian can avoid it only by yielding every point in which religion is opposed to the world. But he that does it, is not a follower of Christ.

5. This rest is not a state of inglorious ease from labor and Christian duty. Salvation—ultimate salvation—is to be wrought out with great fidelity, diligence and perseverance. A lazy man cannot be a Christian. The Christian life is a race; and we are to "so run that we may obtain."

6. This rest, and quietness of soul, is a state of settled and complete satisfaction in God, as the soul's chief

good. In this state, Christ "is all in all," and the soul cries out—

"Now rest, my long divided heart;
Fixed on this blissful center, rest;
Nor ever from thy Lord depart,
With him of every good possessed."

In this state, the heart exclaims—"This God is my God forever and ever."

7. It is a state of precious rest from the former servitude to doubts, fears and inbred sin. "Perfect love casteth out fear." "He that feareth is not made perfect in love." Those fully saved, "have not received the spirit of fear, but of power and love, and of a sound mind." Praise the Lord! With this delightful assurance, the soul can sing—

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

8. It is a state of rest in which the tumult of the heart has been hushed into calmness, and fear, and sorrow, and disquietude into assurance. "My peace I give unto you." The Christ can give "peace like a river," and "righteousness like the waves of the sea." Tens of thousands have proven it—

"A rest where all the soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love."

9. It is a state of deep and permanent quietness and assurance, to all our interests, temporal and eternal. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." The soul casteth all its "care upon him, for he careth for us;" and the peace of God, which passeth all understanding, keeps their hearts and minds, through Jesus Christ."

10. It is a state of sweet rest from conflict, not with the powers of darkness, but with the will and conscience. The soul is at rest with itself. In the removal of inbred sin, all jarring, discordant elements have been taken out of the heart. All the antagonists of grace, such as pride, envy, jealousy, impatience, anger, which beget uneasi-

ness and fear, are purged from the heart. "The body of sin has been destroyed;" the soul has peace in itself and with itself—"quietness and assurance."

"Jesus plant and root in me,
All the mind that was in Thee;
Settled peace I then shall find,
Jesus is a quiet mind."

This assurance is greatly important. Bishop Latimer said to Ridley, "When I have the assurance of faith, I am as bold as a lion. I can laugh at trouble. Without it, I am so fearful a spirit, that I could run into a very mouse-hole." "To be assured of our salvation," said St. Augustine, "is no arrogant stoutness; it is faith; it is no pride, it is devotion. It is no presumption, it is God's promise."

Having this rest and assurance, we can say with James Brainard Taylor—"I have been in the fountain and am clean," or, like Alfred Cookman—"Alfred Cookman, washed in the blood of the Lamb."

This grace has been illustrated by saints of all ages. The martyrs standing in this clear light, and gazing on the ineffable glories of Christ, forgot the faggots and fires about them. St. Ignatius, bishop of Antioch, a disciple of St. John, the evangelist, and who is said to have been one of the little children taken up in the arms of Jesus and blest, was full of assurance, and of the Holy Ghost. His zeal was as quenchless as an angel's, and his faith triumphed over death in its most appalling form. While the wild beasts were ready to be let loose upon him, to tear him in pieces, he boldly declared to Trajan, the Roman Emperor, that he would rather die for Jesus Christ, than rule to the ends of the earth."—*Rev. J. A. Wood in Banner of Holiness.*

Nor love thy life, nor hate; but what thou liv'st,
Live well,—how long or short, permit to Heaven.

Milton.

—They who are most weary of life, and yet are most unwilling to die, are those who have lived to no purpose,—who have rather breathed than lived.
—*Clarendon.*

RANDOLPH'S VIEWS.

The Hon. Thomas H. Benton, in his reminiscences of public men, has the following statement in relation to Mr. Randolph, and his religious views and feelings in his latter days:

He had religious impressions and a vein of piety which showed itself more in private than in external observances. He was habitual in his reverential regard for the divinity of our religion; and one of his beautiful expressions was that "if woman had lost us paradise, she had gained us heaven."

The Bible and Shakespeare were, in his latter days, his constant companions, travelling with him on the road, remaining with him in the chamber. The last time I saw him (in that last visit to Washington, after his return from the Russian mission, and when he was in the full view of death,) I heard him read the chapter in the Revelation, of the opening of the seals, with such power and beauty of voice and delivery, and such depth of pathos, that I felt as if I had never heard the chapter read before. When he had got to the end of the opening of the sixth seal, he stopped the reading, laid the book, open at the place, on his breast, as he lay on his bed, and began a discourse upon the beauty and sublimity of the scriptural writings, compared to which he considered all human compositions vain and empty. Going over the images presented by the opening of the seals, he averred that their divinity was in their sublimity—that no human power could take the same images, and inspire the same awe and terror, and sink ourselves into such nothingness in the presence of the "wrath of the Lamb"—that he wanted no proof of their divine origin but the sublime feelings which they inspired."

—Old age, thine evening twilight,
for him who has a Saviour, blends so undistinguished with the sunrise, that there is scarcely a night between.—
Prof. Tholuck.

DEATH OF THE WICKED.

BY T. P. JARNAGAN.

"How shocking must thy summons be, O Death!
 To him that is at ease in his professions!
 Who, counting on long years of pleasure here,
 Is quite unfurnished for the world to come!
 In that dread moment, how the frantic soul
 Raves round the walls of her clay tenement;
 Runs to each avenue, and shrieks for help;
 But shrieks in vain! How wishfully she looks
 On all she's leaving, now no longer hers!
 A little longer; yet a little longer;
 O might she stay to wash away her stains;
 And fit her for her passage! Mournful sight!
 Her very eyes weep blood; and ev'ry groan
 She heaves, is big with horror. But the foe,
 Like a staunch murd'rer, steady to his purpose,
 Pursues her close, thro' ev'ry lane of life;
 Nor misses once the track; but presses on,
 Till forced at last to the tremendous verge,
 At once she sinks to everlasting ruin."

Yes, death is truly "the king of terrors" to the unsaved, as a class. And it is "no wonder that nature trembles before it. Reason justifies the fear. Religion never makes light of it; and he who does, instead of ranking with heroes, can hardly deserve to rank with a brute."

Some unholy people have seemed to die without serious apprehensions of future punishment; and, it may be, without realizing the existence of God, or being alive to the fact of the immortality of their souls, until their spirits were separated from their bodies. Hannah More writes as follows of some of the "happy deaths," as they are called, of popular but irreligious characters: "The blind are bold, they do not see the precipice they despise. Or, perhaps, there is less unwillingness to quit a world which has so often disappointed them, or which they have sucked to the last dregs. They leave life with less reluctance; feeling that they have exhausted all its gratifications. Or it is a disbelief of the reality of the state on which they are about to enter. Or it is a desire to be released from excessive pain—a desire naturally felt by those who calculate their gain, rather by what they are escaping from, than by what they are to receive; or it is equability of temper, or hardness of mind. Or it is the ar-

rogant wish to make the last act of life confirm its preceding professions. Or it is the vanity of perpetuating their philosophic character. Or if some faint ray of light break in, it is the pride of not retracting the sentiments which, from pride, they have maintained—the desire of posthumous renown among their own party; the hope to make their disciples stand firm by their example; ambition to give their last possible blow to revelation—or, perhaps, the fear of expressing doubts which might beget a suspicion that their disbelief was not so sturdy as they would have it thought. Above all, may they not, as a punishment for their long neglect of the warning voice of truth, be given up to a strong delusion to believe the lie they have so often propagated, and really expect to find in death that eternal sleep with which they have affected to quiet their own consciences, and have really weakened the faith of others."

But while a few persons may have died in apparent tranquility, who were neither pious nor repentant, without doubt the number is far greater of those, who, during life were careless, given to infidelity, and thought and talked lightly of death, and yet, when they came to face its dread realities, were terrified, and by their fears confirmed the certainty of unseen things, or else acknowledged the truth as it is revealed by God, and confessed that they had been in error or blindness, and lamented their having lived in vain. The statements made in this sentence, are illustrated and confirmed by numerous examples from history, a few of which, among the most noted, we give, with particulars that probably are unknown by the majority of common readers.

An English nobleman, who had lived carelessly in reference to eternal interests, and in times of gaiety thought of spiritual things as being idle dreams, wrote thus to an inti-

mate friend when on his death-bed:

"DEAR SIR.—Before you receive this, my final state will be determined by the Judge of all the earth. In a few days at most, perhaps in a few hours, the inevitable sentence will be passed, that shall raise me to the heights of happiness, or sink me to the depths of misery. While you read these lines, I shall be either groaning under the agonies of absolute despair, or triumphing in fullness of joy.

It is impossible for me to express the present disposition of my soul; the vast uncertainty I am struggling with. No words can paint the force and vivacity of my apprehensions. Every doubt wears the face of horror, and would perfectly overwhelm me, but for some faint gleams of hope which dart across the tremendous gloom. What tongue can utter the anguish of a soul suspended between the extremes of infinite joy and eternal misery? I am throwing my last stake for eternity, and tremble and shudder for the important event.

"Good God! How have I employed myself? What enchantment has held me? In what delirium has my life been passed? What have I been doing, while the sun in his race, and the stars in their courses, have lent their beams, perhaps only to light me to perdition?

I never awaked till now. I have but just commenced the dignity of a rational being. Till this time, I had a wrong apprehension of everything in nature. I have pursued shadows, and entertained myself with dreams. I have been treasuring up dust, and sporting myself with the wind. I look back upon my past life, and but for some memorials of infamy and guilt, it is all a blank—a perfect vacancy! I might have grazed with the beasts of the field, or sung with the winged inhabitants of the winds, to much better purpose than any for which I have lived. And, O! but for some faint hope, a thou-

sand times more blessed had I been, to have slept with the clods of the valley, and never heard the Almighty's fiat, nor waked into life at his command! I never had a just apprehension of the solemnity of the part I am to act till now. I have often met death insultingly on the hostile plain, and, with a stupid boast, defied his terrors; with a courage as brutal as that of a warlike horse, I have rushed into battle, laughed at the glittering spear, and rejoiced at the sound of the trumpet, nor had a thought of any state beyond the grave, nor of the great tribunal to which I must have been summoned. It is this which arms death with all its terrors; else I could mock at fear, and smile in the face of the gloomy monarch. It is not giving up my breath, it is not being forever insensible, at which I shrink; it is the terrible hereafter—the something beyond the grave, at which I recoil. These great realities which, in the hours of mirth and vanity, I have treated as phantoms, as the idle dreams of superstitious beings; these start forth, and dare me now in their most terrible demonstration. My awakened conscience feels something of that eternal vengeance I have often denied. To what heights of madness is it possible for human nature to reach! What extravagance is it to jest with death! to laugh at damnation, to sport with eternal chains, and recreate a jovial fancy with the scenes of eternal misery! Were there no impiety in this kind of mirth, it would be as illbred as to entertain a dying friend with the sight of a harlequin, or the rehearsal of a farce. Everything in nature seems to reproach this levity in human creatures. The whole creation, man excepted, is serious—man, who has the highest reason to be so, while he has affairs of infinite consequence, depending on this short, uncertain duration. A condemned wretch may with as good grace go dancing

to his execution, as the greatest part of mankind go on with such a thoughtless gaiety to their graves. O! my friend, with what horror do I recall those hours of vanity we have wasted together! Return, ye lost, neglected moments! How should I prize you above the eastern treasures! Let me dwell with hermits; let me rest on the cold earth; let me converse in cottages, may I but once more stand a candidate for an immortal crown, and have my probation for celestial happiness. Ye vain grandeurs of a court! ye sounding titles and perishing riches! what do ye now signify? What consolation, what relief, can ye give me?

"I have a splendid passage to the grave; I die in state, and languish under a gilded canopy; I am expiring on soft and downy pillows, and am respectably attended by my servants and physicians; my dependents sigh, my sisters weep; my father bends beneath a load of years and grief; my lovely wife, pale and silent, conceals her inward anguish; my friend, who was as my own soul, suppresses his sighs, and leaves me, to hide his secret grief. But, O! which of these will answer my summons at the high tribunal? Which of them will bail me from the arrest of death? Who will descend into the dark prison of the grave with me? Here they all leave me, after having paid a few idle ceremonies to the breathless clay, which perhaps may lie in state, while my soul, my only conscious part, may stand trembling before my Judge. My afflicted friends, it is very probable, with great solemnity, will lay the senseless corpse in a stately monument, inscribed with—'HERE LIES THE GREAT—'; but could the pale carcass speak, it would soon reply, 'False marble, where? Nothing but poor and sordid dust lies here!' While some flattering panegyric is pronounced at my interment, I may, perhaps, be hearing my just condem-

nation at a superior tribunal, where an unerring verdict may sentence me to everlasting infamy."

David Hume, "has been regarded as the great champion of infidelity, and perhaps few have labored with greater zeal to destroy the influence of Christian religion. He wrote in defense of almost every crime which has degraded human nature. He died as he lived. Says Dr. Johnson: 'David Hume owned he had never read the New Testament with attention. Here, then, was a man, who had been at no pains to inquire into the truth of religion, and had continually turned his mind the other way. It was not to be expected that the prospect of death should alter his way of thinking, unless God should send an angel to set him right. He had a vanity of being thought easy.' He spent much of his time, as death drew near, in "playing at whist," and "in cracking jokes." Horrid indeed! But, with all his effort to die 'easy,' conscience would awake. We are assured, on good authority, that he 'died in extreme agony and horror of mind.'"

Thomas Hobbes, "a celebrated philosopher; . . . possessed superior talents, but they were not employed in the cause of God. His doctrines, religious and political, are most pernicious in their consequences. Whether he was an atheist or not, he sneered at the Christian idea of a God, and contemned the Holy Scriptures.

He received no comfort or support from his philosophy. He was wretched beyond description; troubled by day and by night. He could not bear the thought of dying, and labored to avoid the subject as much as possible.

When he found that he could live no longer, he said, 'I am about to take a leap in the dark. I shall be glad to find a hole at which to creep out of the world.'"

To be continued.

EXPERIENCE.

BY WM. W. PARMENTER.

I was born in Poundstock, Cornwall county, England, June 22, 1804. My father and mother belonged to the Wesleyan Methodists. At the age of 14, the Holy Spirit strove with me, but I did not yield till I was twenty-one. I went to London, and while there my sister died very happy in the Lord. On her death-bed she requested my parents to write and tell William to meet her in glory. When I received my sister's request to meet her in glory, I made up my mind: now, by the grace of God, I will be a Christian, and I will seek God till I find him. I commenced reading the Bible and praying God to show me my sins, to break up the fallow ground of my heart, and to be merciful to me, a sinner. After praying in earnest in this way for four or five days, God powerfully convicted me. I felt that I was the greatest sinner out of hell. I had such a heavy load of sin on my heart, I cried to God for mercy many times a day for five or six weeks, before I found peace. The devil powerfully tempted me, saying there was no mercy for me: I might as well give it up first as last. But when I commenced seeking God I promised that I would seek Him till I found Him, if it was as long as I lived. Then I began to pray eight or ten times a day. Very often I felt the dawns of the Spirit, and a little love would spring up in my soul. I would praise God for that little love, and then cry for clear evidence—as clear as sunshine; yet the load of sin was not removed from my heart. I still prayed on in faith, believing that God would give me the clear witness of the Spirit. One night about ten o'clock, while wrestling like Jacob, the power of God came down and removed the heavy load of sin from my heart and filled my soul with glory. I had to shout,

"Glory to God in the highest!" This was October, 1825. I have been crying to God ever since to keep me from backsliding, and keep me in the narrow way to glory. Jesus does still dwell in my heart.

I promised God, when he converted my soul, that I would pray in secret three times a day as long as I lived; and I have done so for fifty-three years, with family prayer—morning and night—for fifty-two years last May. I have to struggle just as hard in prayer to keep the victory over the world and the devil now as I did when first converted.

About one year from this time, while searching the Holy Scriptures and reading John Wesley's plain account of Christian perfection and the experience of Benjamin Abbott, God gave me to see the need of the cleansing blood on my soul. I wrestled for the cleansing power—that Jesus would cleanse my heart from all inbred sin. God gave me as powerful convictions for holiness as he did for the pardon of my sins. I was in great distress for many days, when I prayed in faith, "Come, Lord, and sanctify me, soul and body." That moment the Spirit of God came upon me in such a manner that I fell flat to the floor. I had not power to lift hand or foot. I believe I lay half an hour, feeling the power of God running through every part of my soul and body like fire, consuming the inward corruption of fallen, depraved nature. God gave me a full assurance that He had sanctified me, soul and body. Glory to God! for the cleansing power that I felt in my soul.

Then the Spirit led me to go to Grimsket, in Lancells, Cornwall county, England—two and a half miles—to hold a prayer meeting. I got a brother and a sister to go with me. We three agreed to ask God in faith to convert thirty souls before next Quarterly Meeting. There was not one in the village converted to God. We held two prayer-meetings

a week in a mud-walled house, wheat straw for shingles, earthen floor, and benches for seats. Here God came in power and saved thirty sinners. When the last meeting came, God had saved twenty-nine sinners. We held on to God for one sinner more. Before the meeting closed, a sinner, powerfully convicted, dropped on her knees and cried to God for mercy, and never arose till God had converted her soul. This was in the fall of 1826. I then found the circuit preacher, and said to him, "Three of us have been a-fishing, and God has helped us to catch thirty sinners, that are truly converted. We want you to take charge of them. He came and formed a new church in the mud-walled house. To God be all the glory!"

I was married Feb. 14, 1828, to Betsy Hicks. We have lived together fifty years, still enjoying the life and power of God in our souls. We came to America, July 4, 1831, and settled in Honesdale, Wayne county, Pa. Brother and Sister Hawkey lived at Celyville, one mile from Honesdale. They enjoyed holiness of heart. We commenced a prayer-meeting in a school house. We agreed to ask God to convert thirty sinners, or over. We continued every night till God had converted thirty-four sinners. To God be all the glory! The Methodist Episcopal preacher of Honesdale came and formed us into a class and put me in as leader. They kept me in that position for eighteen years. He came once in two weeks, on a week night, and preached to us. We had three protracted prayer-meetings in the eighteen years, and asked God, in faith, to convert thirty, or over, every time. The preacher came once in two weeks, and let us go on with our prayer-meetings till God had converted thirty-four, before we closed. To God be all the glory! In one protracted meeting, that lasted four months, I labored

with Henry F. Row, in the Methodist Episcopal church in Honesdale. In 1836 God converted two hundred and forty sinners. They were powerfully convicted, and kept coming to the altar, crying for mercy, every night, till they were clearly converted, and shouted "Glory to God!" Many were slain by the power of God. Some lay twelve and twenty-four hours before they came to again.

In March, 1854, we moved from Honesdale to near Mount Vernon, Knox county, Ohio, and bought a farm. In 1864, I went back to Honesdale, to see my old friends. I asked God to convert eighty sinners in two churches. God converted seventy-four in Honesdale, and thirty-seven in Smithhill church, four miles from Honesdale. To God be all the glory! When I went back again, a few years after, there were eighty holding on and gone to glory. Five of the young converts died shouting "Glory to God!" The last fourteen winters I have left my family and gone out to labor for the salvation of souls, from six weeks to three months in a winter. When I returned I felt a sweeter peace than I should if I had received one thousand dollars in money.

It is pleasant to work for God.

In holding prayer-meetings, aside from helping ministers, God has converted three hundred and thirty-three sinners in fifty-two years, in prayer-meetings, and forty-eight have been converted at their houses. While praying from house to house, I came to one family, the father of which had not been inside a church for thirteen years. I prayed in the family, and God began to work. I left an appointment every two or three days, in the afternoon, as I attended meetings at the church, two miles away, every night. The fifth time, God converted one; the sixth time, two souls; the seventh time, two souls; the eighth time, one, and the ninth time, one. This was the last of the family. All seven were

converted at home. This was January, 1866. The mother died shouting "Glory to God!" Five belong to the Free Methodist church now. The hired girl moved away. The two last winters I have labored in revivals. In 1876, an exhorter in our church said to me, "I know where there is a church unoccupied," and asked me to go and help hold a meeting with him. It was twenty miles from Howard. We went, and God helped, and converted thirteen sinners. We sent for Brother Bradford, a local elder in our church, to come and baptize them and form a Free Methodist church at Pleasant Grove. He did, and thirteen joined. Brother Bradford got a deed for a Free Methodist church, as long as we keep it for a Free Methodist church. Our circuit preacher lived fifty miles from Pleasant Grove. After the church was formed he came and preached once a month, and took it into the circuit. Last January, 1878, Brother Leonardson and myself held another protracted meeting at Pleasant Grove, and God converted twenty more sinners. To God be all the glory! I live one moment at a time, and that moment by faith in the Son of God.

Howard, Knox Co., Ohio.

We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial;

We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best.
J. P. Bailey.

— To fill the sphere, which providence appoints, is true wisdom; to discharge trusts faithfully and live exalted ideas, that is mission of good men."

— Outward triumphs of religion, are no indications of its purity, since the more corrupt it is, the more popular it will be, and the purer it is, the less likely it is to be embraced, except by a few whom God designs to be witnesses.—*John Lord.*

RESTITUTION.

Restitution is that part of justice to which a man is obliged by a precedent contract or a foregoing fault, by his own act or another man's, either with or without his will. He that borrows is bound to pay; and much more he that steals or cheats. For if he that borrows, and pays not when he is able, be an unjust person and a robber, because he possesses another man's goods, to the right owner's prejudice, then he that took them at first, without leave, is the same thing, in every instant of his possession, which the debtor is after the time in which he should and could have made payment. For in all sins we are to distinguish the transient or passing act from the remaining effect of evil. The act of stealing was soon over and cannot be undone, and for it the sinner is only answerable to God or his vicegerent, and he is in a particular manner appointed to expiate it by suffering punishment and repenting and asking pardon, and judging and condemning himself, doing acts of justice and charity in opposition and contradiction to that evil action. But because in the case of stealing there is an injury done to our neighbor, and the evil still remains after the action is past; therefore, for this we are accountable to our neighbor, and we are to take the evil off from him, or else he is an injured person, a sufferer all the while; and that any man should be the worse for me and my direct act, and by my intention, is against the rule of equity, of justice, and of charity. I do not that to others which I would have done to myself, for I grow richer upon the ruins of his fortune. Upon this ground it is a determined rule in divinity, "Our sins can never be pardoned until we have restored what we unjustly took or wrongfully detain"—restored, I mean, actually or in purpose and desire, which we must really perform when we can;

and this doctrine, besides its evident and apparent reasonableness is derived from the express words of Scripture reckoning restitution to be a part of repentance, necessary in order to the remission of our sins. "If the wicked restore the pledge, give again that he had robbed, etc., he shall surely live; he shall not die.—*Jeremy Taylor.*

O! BE IN EARNEST.

BY MRS. C. TERRY.

For some time my mind has been drawing a comparison something like this: Some people's religion is like my daughter building a fire. With all my talking and showing, I have not been able to teach her how to build a fire. She always has a way of her own, which is to put in a little kindling with out any hard wood, and as soon as the kindling burns up the fire goes out and has to be kindled up again. And so it is with a good many people in trying to live religion. With all the preaching and praying, and with all the light they have, they can not get out of their way into God's way of living religion. They get enough to last a little while, then they are dead. Every time they go to meeting they have to get kindled up. Now, dear brothers and sisters, this is not the way. We can never get to heaven in this way. We must be more in earnest in this matter. Pray God to baptize you with the Holy Ghost, and kindle a fire in your hearts that will never go out, but will burn all through time and eternity. O! may God help every one to get out of this loose, careless way of living religion, and get terribly in earnest for Jesus' sake. O! what a terrible thing it will be to forever perish in sight of heaven; and yet we are in danger of doing so. O! help Lord, for Jesus' sake.

SALVATION'S FREE.*

BY JOSEPH MCCREERY.

O! wondrous love divine,
The love of Christ to me;
That I, undone and lost by sin,
Should find salvation free.

Oppressed with sin and guilt,
And none to care for me,
I cast my soul on Jesus' blood,
And found salvation free.

With nothing in my hand,
No gift, no price, no plea,
Through Jesus' boundless love alone
I've found salvation free.

O brethren, help me sing,
One song of victory,
For without money, without price,
I've found salvation free.

I feel it burning now,
Like fire all through my soul,
Salvation's free, as free as heaven,
Salvation's free and full.

Forever—evermore,
This my glad song shall be,
Salvation's free!—salvation's free—
I'm glad salvation's free.

CHORUS.

I'm glad salvation's free!
I'm glad salvation's free!
Salvation's free for you and me,
I'm glad salvation's free!

—With what is past, or what is to come, we have little to do.

—Do not be disheartened at your faults; bear with while correcting yourself, as we try to bear with and correct those committed to our charge. Try to cast away that restless activity which exhausts you physically, and leads you into faults as well. Accustom yourself gradually to let your mental prayer spread over all your daily external occupations. Speak, act, work quietly, as though you were praying, as indeed you ought to be.

* The author says "the chorus is everywhere, in several languages; but the song is no where." We are glad to have it in print as lately revised by the author.

EDITORIAL.

CONSECRATE ANEW.

Beloveds, are you walking in all the light God has ever given you? Are you as fully consecrated to God as the Spirit lets you see you should be?

Is your property consecrated to God? Do you use it to his glory? Do you seek to employ it, not to indulge your appetites nor to gratify your pride, but to do good to your fellow-men? Many who talk of being fully consecrated to God appear to think that they can use their property as they choose. They build and furnish their houses more in accordance with the demands of fashion, than to meet their actual wants, and those of their families. They dress according to their means, and not according to the plain precepts of the word of God. In short, they do not act as if they were responsible to God for doing good with their property. How is it with you? Is your property held at the Divine disposal, subject to any call that Christ may make upon you? In paying money for the cause of God, do you pay it where you honestly think it will accomplish the most for your fellow-men? A good deal of money expended professedly for the cause of God, goes in reality for the support of pride. One needs the spirit of Christ to lead him as much in giving, as in praying. It takes courage of the most exalted kind, to refuse to give for a popular cause, when you have the conviction that the result will be the fostering of pride, more than the promotion of the humble religion of Jesus. Is your property thus honestly and really consecrated to God? If not, will you consecrate it fully to him? Will you write upon all your property, real and personal, in letters so large that you can always read the inscription, **HOLINESS TO THE LORD**?

Is your personal influence consecrated to God? Do you use your tongue

and your pen to do good? Do you act on the statement of our Saviour that "For every idle word that men shall speak, they shall give account thereof in the day of judgment." Do you allow these words to have their proper influence over you? It is a great thing to have our tongues consecrated to God. Many talk too much. They have never learned to bridle their tongues. They would not think that they could enjoy religion and strike another seriously with the clenched fist; and yet they do not hesitate to wound their friends with an instrument which the Bible fitly says is sharper than a two-edged sword. You can do much good, or you can do a great deal of harm with your tongue. Will you consecrate your tongue especially and fully to God? Will you have a conscience about *what* you say, and your manner of saying it?

The amount of good which one can do, depends largely upon the voluntary associations which he forms. Many unite with strong churches, because they are strong, and die spiritually for want of opportunities to exercise the grace which has been given them. We cannot live unless we work.

We are now about to commence a new year. It is a good time to renew our consecrations to God. Satan may tell you it will do no good—that you will soon drop down in your spiritual life to where you were before. He is a liar. Christ can give you grace to live up to the fullest consecration that you can make. Trust in him.

If you give yourself to God, you must reckon yourself as belonging to him. As you approach him in prayer, tell him daily that you belong to him. The more fully we are given to God, the more will he impart of his nature to us.

The great lack with most professed Christians, springs from a lack of consecration.

Who, then, will consecrate his service this day to the Lord?

USE HIM WELL.

My brother, Rev. Wm. Belden, was a man of rare executive ability. For many years he was principal of a public school, with many teachers and fifteen hundred scholars under him. He had an assistant whom he said he did not know how to get along without, and yet he was the most disagreeable man he ever saw. He bore with his unpleasant qualities, because of his good ones. Men of uncommon excellence are apt to have uncommon defects. Grace may purify the heart and sweeten the temper, and make us more thoughtful and considerate of others; but it will not remove a natural dullness of apprehension; a weakness of understanding, or a defective memory. Peter was rash and impetuous; and after he received the baptism of the Spirit on the Day of Pentecost, he was still the most bold and energetic of all the disciples.

God does not want all Christians to be alike. What may be a defect considered in itself, may be of great advantage in a church composed of those of opposite tastes and temperaments. The eye and the foot have little in common; yet, as necessary as both are to the completeness of the body, so are Christians, who correspond to the several parts of the human body, equally necessary to the full development and strength of the Christian church. To crowd the rich and the educated into one church, and the poor and the ignorant into another, is as monstrous as it would be to put all the eyes of all the people in a village into one body, and all the feet into another. But the eye should not despise the feet because they wade through the dust and the mud; nor should the feet despise the eye because, though it may see a good way, it cannot move a step unless carried.

If, then, you have one in the church who is doing something for its prosperity, though it may not be your kind of work, use him well. You will not

always have him; and, of as little account as he may seem to you now, you will miss him when he is gone. Do not get offended at the closeness with which one may talk; get all the good you can out of what he says, and count the wounds which a friend inflicts faithful, for soon his tongue will be silent in death.

In the family relation you may think your father is severe in his admonitions, and strict in his requirements; but he has your welfare deeply at heart: therefore hearken to his advice and receive his reproofs with meekness, for you will not always have him.

Your mother may almost worry you with her prayers and her exhortations; but she feels for you as no other mortal can: therefore yield to her heaven-inspired entreaties, for she will soon be gone, and you will never have but one mother.

You may regret many things—but you will never be sorry that you obeyed the requirement of inspiration, *Bé patient towards all men*. No matter how others treat you, do you always treat them well in return. *See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.*

This requirement is for all Christians in every state of religious experience. It is binding on all. Will you consider it? Where you have failed to practice it, ask God to forgive you, and set yourself to obey this practical direction which God gives you. It will recommend your religion beyond anything you can possibly say in its favor.

ON THE WAY.

We are now several hundred miles on our way to California. We stopped at Chicago and preached three times. We found a band of devoted, earnest pilgrims. They are about opening a mission in another part of the city. We were blessed among them—the Lord was in the meeting—a few made a start to seek the Lord.

Near Kellogg, Jasper Co., Iowa, we preached twice on Sabbath, the 22d of December, in the Mt. Pleasant M. E. Church. They had been holding revival meetings for about four weeks, and a number were converted. The Lord helped us in preaching his truth; and in the evening the altar was filled with seekers of pardon and purity. A good many were blessed, and the meeting was one of power and profit. There is a prospect of a gracious work here.

We were glad to find that our old friend, Brother Abram Moore, formerly of Western New York, had made a new start for heaven; and with his faithful wife, was going on his way rejoicing. We had a season of refreshing at their hospitable home.

To-night — Monday — at mid-night we expect to take the train for Omaha; thence via the Union Pacific, through the frost and snow of the Rocky Mountains, to the Pacific coast.

Thus far we are greatly blessed in our journey. We hope all our friends will pray for us, that God may be glorified and his cause advanced through this visit.

PROGRESS BY REST.

The Sabbath was made for man. It fits his physical and mental constitution as the cog fits its pinion. Let a man work seven days in the week and pay no attention to the Sabbath, and as a result he shortens his life a seventh. Not only so, but in a period embracing several weeks he will accomplish less in mere physical results than he would by keeping the Sabbath. This has been repeatedly demonstrated by actual experience.

In 1855, Rev. Wm. Royal and family went from Illinois to Oregon by the overland route. They started out with a large train; he and his family having seven wagons. He told the company on the start, that he should rest every Sabbath and have religious services. The first Sabbath all stopped.

Gradually, as they became impatient to get through, a smaller number stopped on each successive Sabbath until, at the end of six weeks, he and his family were left alone. Still they conscientiously kept the Sabbath. At the end of the journey, to the surprise of all, those who rested on the Sabbath came out from two to three weeks ahead of the rest, and their teams were in a much better condition.

Providentially they were especially cared for. While the others suffered more or less from the depredations of thievish Indians; those who honored God by the observance of his Sabbath, were not molested. Mr. Royal was a strict, conscientious man, and he and his party kept their religion. They were prepared to exert an influence for good in the new settlement which they helped to form. They occupied a prominent position in society, and some of the sons became successful ministers of the Gospel. God says, *Them that honor me I will honor.*

BE PATIENT TO ALL.

The utmost pains is taken in the Bible, to guard us against all deception. We are not only warned against it; but important precepts are repeated with such a variety of expression, as to secure, if possible, our closest attention.

To the other Christian graces we are told to add patience. But patience is an invisible quality of the soul. We may know that we have it from our feeling under provocation. Yet we may be deceived, and think we have it, when we have not. But when it is put into exercise, we know it, and others know it. So we are commanded to BE PATIENT TOWARD ALL MEN. —1 Thess. v, 14. Not "have patience," that is too abstract, but "be patient." Act out the principle. Use the quality in daily life. Do not put patience away with your Sunday clothes, but use it in every-day life. There is not

a Christian grace in greater demand or of greater practical service.

Be patient toward your wife. She may be nervous and worn out with sickness, or with watching and care; but so much greater is the reason why you should be careful and say nothing or do nothing that can wound her sensitive spirit.

Be patient toward your husband.

However great or numerous his faults, you cannot lessen them by manifesting toward him an irritable, complaining spirit. *Love becometh all things.* He meets with plenty of complaints and rebuffs abroad; let him find forbearance and kindness at home.

A little patience will go farther towards his improvement, than any amount of complaining.

Be patient towards those who are under your authority. He is not qualified to govern who cannot govern himself. They may be dull of apprehension, or even perverse. But it will do them no good, and will do you a great deal of harm, to fret and scold when things do not go as you think they should. Often the capacity of men is smaller than is commonly supposed, and not unfrequently those who are doing poorly, are doing the best they can. Patient instruction, and words of encouragement, or of calm reproof when needed, will improve them more than fault-finding.

Be patient toward strangers. They may show a lack of courtesy—may be rude and uncivil—but the rule of conduct in such cases is, *See that none render evil unto any man.*

Whatever may be the relation between you and others with whom you come into contact, you must be patient toward them. For patience is not only a serviceable, every-day, Christian grace, but it is one without which none may hope to gain Heaven. Eternal life is promised to them only who *by patient continuance in well doing*, seek for glory, and honor, and immortality.—Rom. iv, 7.

A lack of patience deprives us many blessings we might otherwise enjoy in this life. Moses was the meekest of men, but on one occasion his patience gave out, and as a consequence he was never permitted to enter the promised land. So many through their impatience with others, never enter the Canaan of perfect love. Their life is passed in wanderings in the wilderness; and the best they can ever do is to gain a view from Pisgah's top of the land they never enter.

Make it then a matter of prayerful study, to *be patient*. Do not be discouraged over repeated failures. When you see you have failed in the least, come to God at once for pardon, and ask for patience *definitely*, with the expectation that you will receive all you need.

MIGHTY TO SAVE.

Brother M— was the son of a tavern-keeper, who very early in life became dissipated, and for years was the terror of the neighborhood. During the war he was drafted; and in order to escape from it, he dug a hole large enough for him to crawl in under the floor of his shanty, and leading some sixty feet to a hollow. Here he would lie hid all day, and come out at night, and rob and steal his living from cellars, chicken-houses, etc. He trained his family to watch for the soldiers, who would come and search his house, and go away satisfied that he could not be there. The floor was dirt, and when he would go into his hole, his wife would cover it over with boards, and scatter dirt and ashes over it, so it would have the appearance of a ground floor. In this place he put in the entire period of war. For several years after he led the same degraded life, until he was converted, in answer to his wife's prayers, who from abuse and neglect, was also lost to society. No one ever thought of their being any power or influence able to reach his case. Both he and his fam-

ily were lost sight of, until in mercy God reached down his strong arm, lifted him out of his degradation, and he astonished the neighborhood by entering the M. E. Church one Sabbath, (a place he had not been inside of for years) and went forward and gave his name to the preacher. They all wanted to pray for him; but he told them what the Lord had done for him.

When Brother E. P. Hart first preached for us, he came down and heard him. He remarked that this was the Gospel that reached him, although he had not heard it from man. Said he, "I know Brother Hart is a minister of Christ." Do you want to know how? Why, when he began to preach, he said, "Glory to God!" I never heard any other preacher say that in his sermon before. I knew he was a good one. I did not want anything more. A man who can say in his heart "Glory to God!" is good enough for me. His little daughter, one night after he gave in one of his most telling experiences of what a desperate state he had been saved from, how he had, under the influence of liquor, abused his family, jumped to her feet and exclaimed, "We are a happy family now," and though she was not over twelve years old, struck up and sang with great power to a congregation in tears:

"Of him who did Salvation bring
I could forever think and sing."

A THRILLING EXPERIENCE.

A beloved brother, in ordering THE EARNEST CHRISTIAN to be sent to a new subscriber, says:

He is a converted prize-fighter and drunkard, who has been reclaimed from a life of sin and degradation. Brother P——'s wife was also converted at our last quarterly meeting, Dec. 8th, held by Brother Hawkins, District Chairman, which was a season of refreshing and power from on high. Brother P—— gave a thrilling history

of his past life last Sabbath; how he had resisted the influence of pious parents, and steeled his heart against his dying mother's most earnest appeal to reform. Upon her death-bed, with strong cries and tears, she entreated him to repent; but he turned a deaf ear, and resorted to strong drink, and other modes of sin and crime, to drown his convictions, and gratify his evil passions. In such a depth in sin did he fall that, being chosen as a second in a prize fight, in selecting the battleground for the participants, he chose the spot in the cemetery adjoining the lot in which his father and mother lay buried. I use his own words; he had been guilty of almost every crime but murder. With tears streaming down his cheeks he, in the most earnest manner, appealed to other young men, who were present, and who knew his past life, to take warning from him. We felt that nothing but the grace of God, as it is manifested in Christ, can reach cases like his, and only the grace that saves from hell, will save from sins of that dye. There was a very large congregation composed of young people, some of whom are now in the same destroying path from which Brother P—— has been taking, and they were visibly affected at his testimony of what grace had done for him, in saving him from his evil habits. Among these he classed tobacco, which he described as being, not only filthy and degrading, but like all other depraved vices, tending downward in its course. He began with smoking five-cent cigars as a mark of style, descending to the cheapest, ending with a short stem pipe. From describing his past experience, he turned to the young men in the back part of the congregation and said, "You all know me; you know I have told you the truth; and now do you want to know what I have got in return; I have joy and peace in the Holy Ghost. I have pleasure I never dreamed of in the world. I have got what took three men through the

fiery furnace; what took a man through the lion's den; what enabled me in reply to a challenge to fight a prize-fight, or run a foot-race to say, "I am done fighting prize-fights or running foot-races. I have whipped a better man than any of us; I have got the victory over the world, the flesh, and the devil. I am running for an immortal crown."

Brother M— who also is a miracle of grace, and who had also reached the lowest possible point in degradation, and who the Lord has most graciously saved, and kept by his mighty power for some six or seven years past, was present, rejoicing with exceedingly great joy, to hear Brother P— tell what his Jesus had done for him. He remarked that men like him and Brother P—, had a better idea of hell-fire, than most of the writers, who were writing and refining about that place. Said he, "We had the fires already kindled in our own bosoms, and not only so, but burning briskly there. But glory and praise to Jesus give, He has reached down his strong arm, and rescued us from the flames of an awful hell, kindled the flames of Divine love, and given us an earnest of our inheritance above.

We had a real Holy Ghost time. To our God be all the glory! Pray for us that the salvation of God may come in mighty power, giving saints and sinners both to feel that there is something for them both to do, and that the sentiment "that nothing either great or small, remains me to do," is one of the devil's cheats, by which, and through which, he would disarm an earnest Christian. He never troubles a dead Christian or church with sentiments of that kind, but like Lorenzo Dow's—illustration of the one devil perched upon the top of a steeple of a fashionable church, asleep, while all the infernal regions were emptied, to keep watch on an old saint of God, while she was on her knees, so when he sees a people in earnest to get

saved and keep saved, and save others, he at once becomes solicitous about their watching and his inventive genius is exhausted, to prevent the saints from attaining their great end. If he cannot do it by persecution and downright opposition, then on the ground of great personal interest in their good name, propriety, soundness of faith, genteel practice, etc., he would allure them to sleep, "deceive the very elect, if possible."

CORRESPONDENCE.

PERFECT IN SUFFERING.*

DEAR BROTHER HOKE: Although a stranger in the flesh, I am brought near to you by the Spirit. "Joying and beholding your order, which is evidently in the Lord, and the steadfastness of your faith, in all your weariness and painfulness," which is for your good and the glory of God.

I have been brought to know your circumstances, directly by the hand of the all-wise God; who truly knoweth all things and endureth all things for his own, after the perfect counsel of his will.

I, too, am a great sufferer, and have been for nearly eighteen long years; but never knew the power of divine grace to sustain in affliction, until about seven years ago. After God converted my soul, I loved nothing so much as the work of soul-saving; and until the past year I have been permitted to do something in the way of active service for the dear Lord. During these years the work of saving grace has been going on in my soul most thoroughly. All glory to the triune God forever!

During the past year, the Lord has literally laid me aside, in order to perfect his work in me, and to fully prepare me for the work to which he has called me. I have the catarrh, scrofula

*The experience of Brother J. Hoke is related in the September number (1878). This letter is furnished us by Rev. J. Fehl.

on the lungs, beside having each nostril filled with a fungus growth, called polypus. I have during all these years suffered much, but for seven or eight years my misery has been increasing, and for the past year more especially; I can truly say that I have had the very dregs of the bitter cup almost constantly pressed to my lips, which divine grace has enabled me patiently and cheerfully to take. All glory to Jesus.

Were I to attempt to tell you all, it might fail to do you good. God knows just what you need, and he will direct by his Spirit. My sufferings have not been alone physical. God has seen fit, in his infinite love and wisdom, to lead me, spiritually speaking, through fire and water. He has caused me to live almost entirely in the Psalms, having David's experience of joys, deliverances, triumphs and praise, as well as his liftings up and castings down; the one always closely following the other. I have been permitted, in the wonderful mercy and love of God, to be thrown, with the three Hebrew children, in the burning, fiery furnace; with Daniel in the den of lions, and with the apostles in bonds and imprisonments; yes, I think I can say to the glory of God, that I have, in a small degree, known what it was to have fellowship with Christ's sufferings, and to be made conformable to the saints. But though I have endured a great fight of afflictions, no temptation has taken me which is not common to man; but this has been God's blessed plan of doing his work, and I have been satisfied. One of the most fiery trials which I have been called to endure, has been to wait, amid all my other tribulations, during the past six years, for the healing of my body. He told me that he would heal me, but also showed me that it would be a long time before it would be done. The Lord has been pleased to raise me up from a sick-bed in answer to the prayer of faith, and has given me miracu-

lous help for my body many times, and has made me an instrument in healing others; yet the work of restoring me to perfect health is still delayed. But the Lord has showed me that the time is at hand, and my faith expects the blessing continually. It shall be done. He says, "I am the Lord, the God of all flesh. Is there anything too hard for me?" It is he who not only forgiveth all our iniquities, but who healeth all our diseases. He also says, "The prayer of faith shall save the sick, and the Lord shall raise him up." "Christ in us" to-day, is the very same Jesus who healed all that had need of healing, when upon the earth.

Yesterday, until about two o'clock P. M., I was sorely chastened, by the afflicting hand of God, so that I was hardly able to move about the house; but the Lord, by his Spirit, told me to go to a certain house: also told me the time to go. I went at three o'clock, feeling quite well in body, but not knowing for what purpose I went. I had been there but a few moments when the September number of THE EARNEST CHRISTIAN was put into my hands, and I was told by the Spirit that to obtain this book was the object of my visit. I commenced to read it and was so blessed that I praised the Lord aloud. I looked over the entire contents of the book, but did not read the article concerning yourself. I was directed to bring the book home with me, and during the evening I read your letter. I at once felt that you might yet be restored to health. God has his purposes concerning you, and he has power to raise you up, and restore you to your work. I at once looked to the Lord, praising him on your behalf, for your Christ-like Spirit which was breathed out in your letter, and for the mercy and goodness of God toward you, and for a continuation of the same. In the night, while suffering, my thoughts and heart turned towards you, and to God in your behalf, and I asked him, if it was his Holy

Spirit leading me to pray for special help for you, to show me by bringing you to my mind the next morning in prayer in such a way that I could not mistake it. I then asked the Lord if the leading of the Spirit was for the healing of your body, or only for its relief. I was told that it was for both.

I prayed for you in faith, and was directed to write to you all that I have written. Upon turning to your letter for direction, or place of residence, the Spirit was poured upon me and I was filled with joy and praise.

I have written this with much prayer for the Spirit's help, and have felt the blessing and favor of God upon me, and believe that this event is ordered of the Lord, and will be carried on to his glory. Simply hope for deliverance and trust in the Lord with all your might.

I will still pray for you as the Spirit leads. May the Lord stand by you, and do all his will and good pleasure in you. Yours in the Lord for a clean and full salvation.

MISS DESIRE PLUMB.

Paw Paw, Mich., Nov., 1878.

DIED IN THE LORD.

At her home in the Town of Milton, Oregon, Sept. 16th, 1878, Sister Mary E. Swarts. She was born in Massana, St. Lawrence Co., N. Y., in the year 1812, was converted in early life, and united with the M. E. Church.

While living in Minnesota, she united with the Free Methodist Church, under the labors of Brother T. S. LaDue. For some cause unknown to the writer, she withdrew from the church before coming to this country, though in her last sickness she expressed great love for, and a great desire to see, Free Methodism established here. Her sufferings were very great and long continued; but though the outward man perished, the inward man was renewed day by day. She died happy in God. At her request, the writer preached her funeral sermon to an attentive congregation.

GEO. EDWARDS.

LOVE FEAST.

WILLIAM P. AARON.—My soul to-day is feasting on the fullness of God's love. I know my sins were all pardoned the last of August, 1856. Yes, I know it; O glory! What peace I had, amen! O the blood, the precious blood that washed my sins away. I felt there was more to follow. Hallelujah! I have been a reader of THE EARNEST CHRISTIAN for ten years, and it has been a blessed book to me. Praise the name of Jesus for its blessed teachings. Then in March 1874, I attended a holiness convention, held by Brother Hardin Wallace, in Clayton, Adams county. There I heard the pure word preached. Glory be to God! As soon as I went into the church, and heard the testimony of God's saved ones, I was convinced that they had something that I did not have. I turned to my wife and said, "This is the Free Methodist teaching." I believe in it. It is Bible teaching. Amen! I sought for consecration, and was sanctified by faith. Glory to God! I feel at this very moment, that the very God of peace sanctifies me wholly. I love the Free Methodists, though I have never been privileged to hear any of them preach. I have been praying that the Lord would send some of them over into Hancock County, or to Clayton, Adams County. I am walking by faith; my feet on the solid Rock. All the way along 'tis Jesus; he comes, he fills my soul. Glory to God! I am your blood-washed brother in Christ, saved by faith. Amen.

Bowensburg, Ills.

ALICE THOMPSON.—I am the Lord's and he is mine. Praise his holy name! I love the narrow way, for it does really pay to follow the Lord. It says in the Holy Word, "The righteous shall shine forth as the sun." Glory to God! I am glad salvation is free. Hallelujah!

Sherbourne, N. Y.