

THE

Earnest Christian

AND GOLDEN RULE.

VOL. XXXIX.

JUNE, 1880.

No. 6

UNFAITHFUL PASTORS.

BY REV. B. T. ROBERTS.

Literally, a pastor is one who has charge of a flock of sheep. It is his duty to see that they are well-fed and protected. Hence, from the care God takes of his people, He is called their pastor or shepherd. "The Lord is my shepherd I shall not want."—Ps. xxiii, 1. The same term is applied to Christ, who is ever present with his people to care for, and defend them. "I am the good shepherd; the good shepherd giveth his life for the sheep."—Jno. x, 2. So also in a subordinate sense, a class of ministers of the Gospel are called pastors. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv, 11-12. By "pastors and teachers," but one class is meant. It is their duty to feed the people with the truths of God's word, to instruct them in all the duties which they owe to God, to one another and to their fellow men. Such are called, commissioned and taught of God. "And I will give you pastors according to mine

heart, which shall feed you with knowledge and understanding." Jer. iii, 15. As a faithful shepherd takes care of the sheep, so do these watch over souls for God. They shall be gloriously rewarded for their fidelity, or deservedly punished for their unfaithfulness.

Woe be unto the pastors that destroy and scatter the sheep of my pasture! Saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord."—Jer. xxiii, 1-2.

1. Unfaithful pastors are known by the condition of their flocks. Ob-
ject as we may, this is a test which God himself makes. If the children of God are destroyed and scattered, it is the pastor's fault. God will hold him responsible. We judge of a workman by his work. A flock, sickly and poor, especially in a land of abundance, does not speak well for the shepherd. So a church weak in faith, and wanting in love; but proud and dressy and conformed to the world, ready to throng the church festival, but reluctant to attend meetings for prayer and testimony; full

of talk about one another, but with nothing to say for Jesus; free with their money it may be, but not bringing forth fruit unto holiness, such a church though strong in numbers, shows that its pastor is unfaithful. He may think that he is *rich and increased with goods and has need of nothing*, but Christ pronounces him "poor and miserable."

Some pastors will scarcely allow a faithful man of God in their church. They can more easily put up with a Sabbath breaker, or gambler, or adulterer than they can with one who testifies that "The blood of Jesus Christ cleanses him from all sin," and shows the truth of his testimony by loving righteousness and hating iniquity. They turn out the sheep and fill up the fold with goats. They drive away the poor saints, who, in the eyes of the world, disgrace the church by their plain speech, and apparel, and humble ways; and bring into the church all they can who are clothed "in purple and fine linen" and set off the latest fashions to the best advantage. They are striving, not to fit souls for Heaven, but to build an organization in the garb of Christianity, which shall surpass its rivals in numbers and wealth. Their boasted success is a ruinous failure.

Others drive away the sheep and goats both. They have but little influence with either saints or sinners. They lack both heavenly and earthly wisdom. They have too much integrity to compromise, and too little of the Spirit to draw the people by the power of truth and love. They see the disease, but

they have no skill to heal. If one is low they kick him; if down, they trample upon him; they mercilessly pound and lacerate the wounds into which they should pour the mollifying, healing ointment. These shepherds aim to drive their flocks into green pastures, but they drive so hard and so fast that the young and tender, all but the able-bodied, fall out by the way or lay down and die. Hence their flocks do not multiply, but gradually diminish. At the end of a year they have a smaller number than they had at the beginning, and these are less able to bear the fatigue of the journey. If any go astray, they throw clubs at them and drive them off still farther. So the sheep of God's pasture are scattered.

2. Various causes render pastors unfaithful. Some have always failed to do their duty. Others who begun well, have gradually toned down to please the world. A man who wants to make money by preaching, has no business in the ministry of Jesus Christ. He cannot be faithful. To obtain the coveted money he will study how to please those from whom he expects it. He may be true up to a certain point, but beyond that, he does not dare to go, for fear it will diminish his salary. Are some who rent pews engaged in the liquor traffic? Then he touches lightly upon this abomination. If those who put on airs and deem themselves aristocratic, attend his church, then he does not insist upon separation from the world, its fashions and amusements. "For from the least of them even unto the greatest of them every one is

given to covetousness : and from the prophet even unto the priest every one dealeth falsely." As a natural consequence it follows that "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."—Jer. vi, 13-14.

An ambitious spirit keeps some from being faithful. They desire distinction. Some position which they seek, they fear they may not gain, if they take a bold stand against popular sins; so they smooth down God's words to suit itching ears. A desire for exaltation will keep many preachers out of the kingdom. To promote their ends they adopt the arts of the politician, practice deception, use whatever patronage the church may place in their hands, to secure personal adherents. Those who stand in their way they persecute, malign, and crush if possible. They build up the church only as it may be the means of building up themselves. These scatter the flock of Christ.

Many through indolence are unfaithful. Through love of ease they neglect their work. This is an old complaint. "*Ye have scattered my flock and have driven them away and have not visited them.*" Any sinner can make social visits. But to do pastoral visiting in the proper manner, requires a great deal of grace. A coward can make personal thrusts from the pulpit, when no one may reply, but to deal faithfully, alone, with one who has done wrong is altogether a different matter. We hear more complaints against pastors who really mean to

be faithful, on this one point, than on all others. "He is a good preacher, but he does not do pastoral visiting as he should." If one has neither gifts nor inclination for pastoral work, he should not take upon him the pastoral office. If he once loved it, but has lost his relish for it, then he has lost in grace. A real love for souls will prompt one to seek them out, and do all he can for their salvation. He whose eyes are opened to see the danger that men are in, of eternal damnation, will spare no pains to warn them of their danger. Paul says, "I kept back nothing that was profitable unto you, but taught you publicly and from house to house." This love for souls will lead any pastor to pursue a similar course. To keep the flock together, those who stray must have personal attention. Many are unfaithful because they are unholy. How can they teach others that which they do not know? How can they impart that which they do not possess? How can they expect others to follow where they do not lead? "Whose faith follow, considering the end of their conversation : Jesus Christ the same yesterday, and to-day, and forever."—Heb. xiii, 7-8. This supposes that the pastor is to keep in advance of his people in experimental piety. But many are not only behind some of their members, but they endeavor to pull those back, who are in advance of themselves. It is a sad sight to see a preacher a persecutor of that which he desires to promote.

Unfaithful ministers, if in a worldly sense successful, are running a fearful risk. Christ says that many

of them will be lost. While unconcerned themselves, and by their course begetting unconcern in others, they are on the road to hell and are leading others there. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." Too much stress cannot be laid upon these weighty words, in this compromising age when, to be popular, a pastor must be unfaithful. Where so many flatter, it may be permitted one to warn those whose business it is to warn others. The guard who sleeps at his post is the first one to fall by the vigilant foe who steals into camp unobserved. God says of the wicked man who should have been warned by the watchman; *He shall die in his iniquity*; and to the unfaithful watchman he says, *BUT HIS BLOOD WILL I REQUIRE AT THINE HAND*. Think of this ye who persuade men that the way to Heaven is the broad way of wordly conformity and self indulgence. You may have deceived others until you have deceived yourself, but this only renders your damnation more sure. Be honest with God and honest with your convictions, and begin faithful dealing with souls by dealing faithfully with thyself. Acknowledge that you have taken a wrong position and thus open your heart to the light of the Spirit. Give up yourself to God and His work. Make no mental reservation. See how much harm

you have already done by your compromising spirit. Ask God to forgive you and to bestow upon you the real love and the courage which will enable you to do your duty. The advantages you gain by following the dictates of worldly policy, are temporary, but by obeying God you gain eternally. If God's truth is in you, speak it out. "THE PROPHET THAT HATH A DREAM, LET HIM TELL A DREAM; AND HE THAT HATH MY WORD, LET HIM SPEAK MY WORD FAITHFULLY; WHAT IS THE CHAFF TO THE WHEAT? SAITH THE LORD.—Jer. xxiii, 28.

—From the common stand-point, Christ's life was a failure. He had not where to lay his head, yet how gloriously successful He was in the eyes of the Father is seen in that He now sits on the Father's right hand.

—A man that is diligent in heart work, and knows the state of his own soul, will have a fountain-fulness of matter to supply him richly in all his address to God. His tongue shall not falter and make pause for want of matter: "My heart is inditing a good matter;" "My tongue is as the pen of a ready writer." If thou hast kept and faithfully studied thine own heart, it will be with thee as Job speaks in another case, "like bottles full of new wine, that want vent, which are ready to burst." As holy matter flows plentifully, so it flows feelingly and sweetly from such a heart. When a true Christian is mourning over some heart corruptions, wrestling with God for the supply of some special, inward want, he speaks not as men that have learned to pray by rote: their confessions and petitions are squeezed out; his drop freely, like pure honey from the comb. It is a happiness, then, to be with or near such a Christian.

LOVE FOR SOULS.

BY REV. A. SIMS.

A great many efforts have been made of late, to show that the human family are not all descended from one pair. Philosophers and men who would be wise, have been trying to convince the world that man originally came from a monkey; that the difference in color and race prove that we cannot all claim Adam for our father. If you ask these would-be great men, what the monkey came from, they will very likely trace its origin back until they inform you it came from a frog; and if you ask them what the frog came from, they will go on theorizing until they make the discovery, that life is the result of organization. This is strange philosophy, but it is nevertheless the teaching of some so-called "Philosophers." We have always understood, that organization is the result of life and not life the result of organization. But this new theory is not only philosophical untrue, it is unscriptural. The unerring voice of inspiration declares that "man was made after the image of Him who created him," and not after the image of a monkey! The same book declares that God "has made of one blood all the nations of the earth." In this sense then, we are all related to one another, and every man, whether he be barbarian or civilized, black or white is my brother. Lest man should imagine that his sole purpose is to look after his own interest, that it is not for him to trouble himself about the weal or woe of others, lest he should so work and live as if there was not another being in the universe, he is solemnly reminded by the Holy Spirit in these oft forgotten words "None of us liveth to himself."—Romans xiv, 7.

This regard, this love for our common brotherhood, must be something more than mere sentiment.

There are many people who, when they see any one in distress, will lavish any number of sympathetic words upon them, will pray very earnestly for them, and cry out so dolefully "Poor thing, how much I pity you!" but to go and relieve them, to feed the hungry, and clothe the naked, they are too niggardly to do that. The pity required of man towards man is that shown by the good Samaritan, a pity, which if a brother has fallen into a ditch, will not stand lamenting over his calamity, but will go and help him out of it—which if he needs anything we have in our power to bestow, will say "such as I have give I thee."

Some time ago a poor man who had a large family, broke his leg, and as he would be for some time destitute of the means of grace, it was proposed to hold a prayer meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door with an ox-goad in his hand and asked to see Deacon Brown. "Father" said he "could not attend this meeting, but he has sent his prayers and they are out in the cart." They were brought in in the shape of potatoes, beef, pork, and corn. Now what is the moral condition of our common brotherhood? Its sad but true character is told by the highest authority. "All have sinned and come short of the glory of God."—Romans iii, 23. Our race bears the impress and curse of sin. Again it is declared, "All we like sheep have gone astray."—Isaiah liii, 6. It is therefore, a lost race. But this is not all, the sentence has gone forth, "The wicked shall be turned into hell, and all the nations that forget God."—Psalm ix, 17. We are therefore a doomed race. But has no provision been made for our recovery? Yes, blessed be God "help has been laid upon one that is mighty." A remedy wide as the

world, deeper than hell, and free as the air we breathe has been provided, "That whosoever believeth in him might not perish but have everlasting life."

Only a very small number however, have been brought to realize redeeming grace, while not more than one third of the population of the globe are so much as acquainted with the Gospel. In view of this startling fact shall we allow the teeming masses of unsaved souls to rush on to endless death without a determined effort on our part to save them?

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of life deny?"

Salvation, O Salvation
The joyful sound proclaim
Till earth's remotest nation
Has learnt Messiah's name."

Our relationship to one another demands that we should put forth every effort, strain every nerve, employ every agency, yea, use ourselves and our substance in the grand, noble work of making our race better, in lifting them up from degradation and darkness to the light and purity of salvation. It is this principle so strongly inculcated upon us by the Gospel of Jesus, that should move the hands and heart of every one of us toward perishing men however abject and low their condition—they are my brethren, by nature they belong to the same Father that I do, and were created for the self same purpose that I was; to know and love God and enjoy Him forever. If this principle be allowed to actuate us as it should, then there will be earnest persevering toil; there will be daring but steady zeal; there will be a giving up of time, talents, influence and means to

"Save poor souls out of the fire
And snatch them from the verge of Hell."

A glance at the life and labors of many of the early Methodist Missionaries will show that they were largely imbued with this blessed spirit. At the risk of all comfort

and ease, these flaming heralds traversed village and hamlet proclaiming the wonders of redeeming love. They were possessed of a spirit of indomitable perseverance, of quenchless zeal and untiring energy; men who breathed the self-denying spirit of their Master, felt an undying love for perishing sinners, and labored mightily in word and deed to turn them to a pardoning God. Fortunately in their day, this spirit was manifested by people as well as by preachers.

Many are the earnest souls to whom we might refer as having co-operated in this glorious toil. Moved with one heaven-born impulse, baptized with the same Spirit, with hearts and lives laid upon the altar, they too rallied around the cross, and both in the sanctuary and in the open field, in the presence of scoffers and all the enemies of God, they cried fervently at the mercy seat, "O Lord, revive thy work." Their all absorbing love for souls did not however, end with their prayers; having been saved themselves they went and told their friends and neighbors what great things God had done for them. They invited the careless to the house of prayer, talked to them about their souls, and made it their business to scatter, by lip and by life, the gospel of the grace of God. It is gratifying to see that there are still some in the Methodist Ministry who exhibit the same quenchless love for dying men. A short time ago a number of Methodist Missionaries were sent out from England to the island of Fernando Po. These men knew before they left home that the climate of that country is almost fatal to Europeans, yet, impelled by an irresistible love for their fellow creatures, they have left their native shores, relatives and friends, not knowing whether they would ever see them again, gone to the poor Boobees and preached Jesus to them. But what has been

the effect of a two-years' stay in that deadly climate? Two of them not long since had the mournful duty of burying their own beloved offspring in that burning soil, through the ravages of fever; themselves and their wives have been brought to the verge of death, and their health so severely impaired that it has taken years to restore them to their former condition. Yet in the face of all these difficulties, yea, and in the face of death itself, having experienced such losses, one of those returned missionaries, declared before a congregation of some six thousand persons, that he would rather go and preach Christ to the poor Boobees, than take the best circuit the Conference could offer him. Another of them, when laid on his bed, enduring the prostrating pains of African fever, and was advised not to finish his two years labor in that land but to return home, replied :

"No, it is Fernando Po or heaven." Shall this spirit die out? O! do we not need to be baptized afresh with the true missionary spirit? Are we doing one third of what might be done to rescue man from the burning pit? Do we as ministers and people, make this the constant burden of our prayers, "O God give me souls?" Do we spend as much time as we ought in secret prayer, that the Holy Ghost may abundantly fit us for the great work of soul saving? Do we expect as much fruit from our labors as we ought? Do we speak to as many as we possibly can about their personal salvation? Do we so intensely long for the salvation of souls that we make it the one business of our life to lead them to God? O beloved we must wake up! Comforts, friends, money, large congregations, etc. are all nothing unless we get souls saved. There are souls to be saved, and souls we must have. Our incessant cry must be *souls, souls* give me SOULS or I die!

FAITH.

Faith is a very simple thing,
Though seldom understood;
It frees the soul from death's dread sting
By resting in the blood.

It looks not on the things around,
Nor on the things within;
It takes its flight to scenes above,
Beyond the sphere of sin.

It sees upon the throne of God,
A victim that was slain;
It rests its all on his shed blood,
And says I'm born again.

Faith is not what we feel or see,
It is a simple trust
In what the God of love has said
Of Jesus as the Just.

The perfect One that died for me,
Upon His Father's throne;
Presents our names before our God,
And pleads Himself alone.

What Jesus is and that alone
Is faith's delighted plea;
It never deals with sinful self
Nor righteous self, in me.

It tells me I am counted dead.
By God in His own word;
It tells me I am born again,
In Christ my risen Lord.

In that He died, He died to sin;
In that He lives—to God;
Then I am dead to nature's hopes
And justified through blood.

If he is free, then I am free
From all unrighteousness;
If He is just, then I am just,
He is my righteousness;

What want I more to perfect bliss,
A body like His own
Will perfect me for greater joys,
Than angels round the throne.

—J. Olney, *Selected.*

—Grace kept Job's heart when he could not keep his gold.

—Precept is instruction written in the sand—the tide flows over it and the record is gone. Example is engraven on the rock, and the lesson is not soon lost.

EXPERIENCE.

BY ADDIE L. NEWTON.

I was converted to God, Feb. 8th, 1878. I had started twice before, but did not get a clear experience. At this time I was clearly saved and gloriously blessed.

I came out from the world, and separated myself in dress, conversation, and association.

Previous to my conversion, I had assisted a church choir in singing, and by playing the organ. Under the light of the Spirit, I saw an instrument was not needed in the worship of God; and have never, since I was clearly saved, played the organ, in the public worship of the Lord. The Holy Spirit is indispensable in all true worship, but in my opinion, an instrument has a tendency to hinder its influence. I also discarded playing any music I could not play in Jesus' name.

As a consequence of the course I took, I met with opposition and persecution; proving the Scriptures true. "All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii, 12.

I joined the Free Methodist Church on probation the second day after I was saved. One of my former friends assured me, that they thought I was a good girl, but if I went in with that "set," my influence would not amount to anything. But I thank God to-day, the devil cannot destroy our influence when we are all the Lord's.

Some of my former friends said they did not like me as well as they used to; and wanted to know what made me act and dress so strangely. I want to say right here, although I have lost some friends by taking this route, I have gained many true friends. I am perfectly satisfied. If I cannot get my worldly friends to go with me, I shall go alone (yet not alone,) for I cannot afford to lose my soul.

I was, before the change, a favored one in the family; but now, "old things have passed away, and behold, all things have become new."

The tender house-plant has been transplanted, and bids fair to become a "sturdy oak." All glory be to God!

PERSECUTION.—Those who are beginning to serve God, are commonly persecuted by the unregenerate because their withdrawal is a public condemnation of the disorders which reign in the world; but the more they are persecuted by such, the more they are esteemed by people of nobility. Not so, however, with those who devote themselves to the interior life; not only do they suffer persecutions at the hand of the godless world and from people of irregular lives, but far more severely from such pious and spiritual-minded persons as are not inferior. These latter do it as matter of duty, not being able to recognize any other way as right but that in which they themselves are walking. But their most violent assault comes from pretended saint and false devotees, whose frail characters, and weakness, and hypocrisies they detect as they are enlightened by the truth of God; and this gives rise to an opposition between such persons and those who are truly spiritual like that between angel and devil.

—But the great majority of those who are neglecting present tense holiness expect to grow into it. Some of them have been haunted by this dream for half a century and still they have not grown into it, but they expect to. I have heard the experience of many thousands who have entered in by faith, but have yet to hear a single one testify that he had "reached the land of corn and wine by growth." I have never known one to live long enough in this world to grow into a state of entire sanctification or perfect love. Sin is never outgrown, nor can we grow out of it.

BEHOLD!

BY REV. B. R. JONES.

The above term sometimes signifies "to look on a thing with our eyes."

Much depends upon the direction in which we look. The objects of our vision enter more largely into the formation of moral character than many suppose. A wrong look led to the ruin of the race. Eve looked upon the forbidden fruit until it became "pleasing to the eye," and then she was easily enticed to eat thereof. Lot's wife was turned into a pillar of salt by looking in the wrong direction.

Satan presents many charming objects to our view. In the downward course, it is first to look, then to touch, then to taste, then to handle as an innocent plaything. A young man enters the gambling hall "just to see," and he is soon persuaded to take a game. Many a young man is led to drink by looking upon the glittering cup. Hear the voice of wisdom; "Look not thou upon the wine when it is red, when it giveth his color in the cup."—Prov. xxiii, 31. Many are led into heinous crimes by the "lust of the eye." To avoid danger keep your eyes off forbidden objects. Job says, "I have entered into a covenant with my eyes." David prays, "Turn away mine eyes from beholding vanity."—Psa. cxix, 37. Thousands behold more than vanity in the form of fictitious and licentious publications. Pomeroy, the boy murderer, was led to his crime by reading novels treating of scalping, murder etc. Turn your eyes from them; keep them out of your house; they will poison the minds of your children.

Let us look in the right direction and be blessed.

1. *Look to God.* "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is

none else."—Isa. xl, 22. There is safety only in looking to God. Many look around too much. They are neglecting their own salvation, while their time is employed in gazing at the irregularities around them. Some look at their sins until they are driven to the verge of despair. This cannot save you. Look to Jesus and He will remove your burden.

Amid trials and adversities He is our strength and shield. Peter began to sink as soon as he looked at the waves, but when he looked to Jesus the water was a firm foundation for his feet. The sailor has a steady nerve when he keeps his eyes upward. Desponding one, look up; there is light above.

The pure in heart see God. They see Him in nature, in His word, and in His providences. David says, "I have set the Lord always before me: because He is at my right hand, I shall not be moved."—Psa. xvi, 8.

2. *Behold the true Christian.* "Mark the perfect man, and behold the upright: for the end of that man is peace."—Psa. xxxvii, 37. He is a specimen of God's workmanship. He bears the image of his Creator. Such a character will do to look at. Why spend so much time looking at inconsistent professors of religion? Behold the upright. He is before you as a "city set upon a hill that cannot be hid."

Behold him in his spirit. He is not the proud, passionate, covetous person that he once was. His very appearance denotes humility; and his apparel is becoming to one professing godliness. Amid provocation he maintains a meek and quiet spirit, and anger and revenge are unknown to him. And while he appreciates the blessings of a kind providence, it is not his aim to lay up treasures upon earth, but to be "rich in good works, ready to distribute, willing to communicate; laying up in store for himself a good foundation against the time to come,

that he may lay hold on eternal life." He bears all the fruits of the Spirit as enumerated in Galatians. v, 22-23.

Behold him in his life. His daily acts will bear criticism. Read a description of him in the xv, Psalm. His rule of action is given in Matt. vii, 12. "Therefore all things whatsoever ye would that men should do to you, do you even so to them." Honesty is his policy, and he aims to "render to all their dues" as far as in his power. No true Christian can live in luxury and ease upon ill-gotten gains.

Behold him in death. He does not regret having borne so many crosses and endured so many hardships along life's journey, but he reflects with pleasure upon a life of devotion to Christ. In the midst of conflicts and persecutions he endures as a "good soldier of Jesus Christ;" and as he meets the last enemy he triumphantly exclaims, "O death, where is thy sting? O grave, where is thy victory?" He enters the chariot of fire, and all is over. His end is peace.

3. "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psa. cxxxiii, 1. Give this subject careful consideration. Unity among brethren is said to be both good and pleasant. The good that results therefrom is inestimable; the pleasure derived cannot be told. God designs that His people shall be at peace among themselves. Contention among brethren is a sad spectacle for the world to behold. Union and love is from above, discord and strife from beneath. The line of contention is the sure road to destruction. "If ye bite and devour one another, take heed that ye be not consumed one of another."

Mr. Lincoln, in an address, once said of an opponent to the Republican party, "He is afraid we will be united." Satan is afraid the people of God will be united, and he is do-

ing all he can to divide and to devour. "In union there is strength." What is more to be admired than union among Christians?

"Us into closest union draw." Then we shall experience the glorious results of our high calling, and be able to "Keep the unity of the Spirit in the bonds of peace."

PROSPERITY OF THE WICKED.—

Why should I fret myself at the prosperity of the wicked? Indeed when I looked upon the spreading bay-tree, and forgot the withering herb; when I viewed their quails, and forgot their curse, my feet had almost slipped; but since I went into the sanctuary of God, I find that all the blossoms of their glory must disflourish under the blastings of God's wrath; and all their external felicity doth but only perfect the judgments of the Lord, and fill up the measure of their misery; for what is their pleasure, but just like the deceitful salute of Joab with Amasa? What is their honor, but like Absalom's mule? It only mounts and carries them to the gallows. What is their riches, but like Jael's present in a lordly dish? It only makes way for the fatal nail, for their sad account at the day of judgment. This their prosperity slays them. Now, who esteems that ox happy, that hath a goodly pasture to feed himself for the slaughter? Who envies that malefactor that hath a fair day to ride to execution in? And why is it that the workers of iniquity flourish? Is it that they may be destroyed forever? And the larger their pasture, the sooner they are fitted for the slaughter. I therefore, for my part, when I see a sinner prosper in wickedness, will turn the flame of envy into a tear of pity.

—Too great carelessness, equally with excess in dress, multiplies the wrinkles of old age and makes its decay the more conspicuous.

CHURCH-MORTALITY.

A church is supposed to have a true and vigorous life. It has a possible mortality. There is a superstitious idea that a church is itself immortal. Persons imagine that a denomination can not but continue its existence. The fact is apparent that a church may become as dead as the grave.

It is possible for a church to maintain for a season an existence and yet have no real life. Its spirit having departed, it exists only as a carcass; it is dead. It is, therefore, not to be supposed that a church has a real life because it maintains an existence. We must look for the evidence of life in the body and in its movements rather than infer life from the existence of a mere form.

The life of a church is God in it. The mortality of a church is his withdrawal and absence from it. No form or numbers or gaudy show can give vitality if Christ be absent. His ideas and truth must prevail. His plans and laws and principles must have control. His Spirit and inbreathing must furnish the inspiration of all its movements.

When a church loses its power to control and regulate the life of its members according to the word of God and its own discipline, it shows signs of mortality. It must have the life-power sufficient to educate and regulate the belief and the conscience of its members according to the Bible and its own doctrinal and disciplinary teachings. When its members sway to and fro in masses ungoverned and uncontrolled by its head, or when they fall into fragments of beliefs and doubtful practices, and the life within can not bring them to consistency and harmony, there are evident indications of mortality.

When a church ceases to cast out from its bosom those whose associations, beliefs, contaminations, and practices are inconsistent with its own nature as ordained of God, and

at variance with its disciplinary regulations, the danger of death is upon it.

Much as we may tremble at the thought of casting a person from within the pale of the church, that is not so fearful as the fact and character in the person which make it necessary. The departure of the heart from the faith and bond of union is its death so far as its vital connection with the church is concerned. The formal separation made by the church is for its own healthfulness and power. When this does not and can not occur, and the dead and decaying branches hang on the tree, the whole tree is in a dying state. A church which has not vitality and strength enough to cast off the decaying members shows the sallow and deathly visage.

When a church ceases to awaken, enlighten, stir, and alarm a community, it is either dead or dying. The purpose of the church is to awaken men to a sense of the realities connected with the subject of religion; to enlighten them upon the importance of these facts; to stir them to activity, yea, even create alarm over the havoc wrought by iniquity. A church which allows a community to go to sleep is itself sleeping the sleep of death. Some churches and even preachers are exceedingly anxious to go along smoothly. But if the church has rest it must walk in the fear of the Lord. So it was in apostolic times. Too much of our religion nowadays is a mere negative. The world lets us alone because the church is nice and peaceable. It is dressed in broadcloth and in satin, and makes a pretty show. But does it stir the public conscience? Does it draw men away from sin and cause them to struggle for a higher and better life? Does it put men ill at ease in sin, and elicit the cry for salvation from the helping hand of Christ? If not, is it not dead?—*Religious Telescope.*

AGAINST LAZINESS.

Rest is right. It is God-ordained. And many suffer and die from disobedience to this ordaining. But at present we must deal with the rust-outs instead of the wear-outs. Earn your rest, and then enjoy it.

Laziness is the father of many doubts. Nor are these illegitimate in the family. To do nothing is to believe little or nothing. "Faith without works is dead," and many a fancy-looking faith is a dressed-up corpse. Works don't create faith, but they are good appetizers, and good digesters. Many a faith that is personal and saving, gets lazy, and then dwarfed, and then dies. Many a faith for others is healthful and resultful, till it forgets its matins and vespers—its morning airing and evening exercise; and then it has to call in nurses and doctors, and gasps for air, in a whole world of it!

We are sanctified through faith, and faith is necessary to continual fullness; don't mistake this fact. But the faith that keeps you sanctified wears a work-apron, and does something. Faith belongs to the same family as faithfulness; they have their home in the same soul. No wonder that one mourns when the other is sick.

There are different kinds of laziness. Some are naturally lazy—"constitutionally tired," as it has been expressed. But salvation rolling through the soul ought to roll the blood through the veins. It will do so. A lolling life does not exist with a pure salvation, unless physical sickness is at fault.

Some are lazy from having nothing to do. But something can be found to do. Holiness will burst out and boil over somewhere. Nothing to do—nonsense! The road before you is blocked up with an avalanche of work. It grows in every healthy brain, as spontaneously as grass in an April shower. If you think you have nothing to do, take

another and a steadier thought; then the work will multiply so you will soon have to sort it!

Some have a money-laziness. This kind puts on gentility, and many respect it highly. But it is laziness all the same, and the meanest laziness that pesters mankind. Pull open its silken frock a little, and you will find a heart that breeds worms! Hands that hold themselves full of money may look soft and delicate; but they are no better than other hands—those other ones that are callous from toil. We propose that the money-hands go to work. Try the kitchen, ye money-handed woman; mere money makes you no more honorable than the maid that does your drudgery. Paul says if you won't work you shall not eat. — 2 Thess. iii, 10. Now mind Paul, and get something to do.

Some are too proud to work—altogether too good to do anything. They know neither the satisfaction nor self-honor of honorable toil. And really, such pride ought to tumble and fall. Too good to work? You are just good enough for work, and work is good enough for you!

Now hear what the Scripture saith: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hands of the poor and needy."—Ezek. xvi, 49.

Go to work, then, man, woman; get something to do, and accomplish something useful in this world. Work with your hands, your head, your heart. Thus you will honor him who is himself the Lord of work, and does more than all his creatures comprised together. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. xi, 6.—*Christian Harvester.*

LEADINGS OF THE SPIRIT.

BY MRS. H. E. HAYDEN.

It is of the utmost importance, to understand how we are led by the Spirit. The lesson is easy, yet it seems hard for some to learn. If all of God's children understood how to be led by the Spirit, there would be order and harmony all through the army of the Lord. For lack of this knowledge, there is sometimes great confusion in the church. In this respect many of us are babes in Christ, instead of being as we should be, strong men and women.

We cannot fully understand how to be led by the Spirit, until we have sought and obtained the baptism of the Holy Ghost as did the one hundred and twenty on the day of Pentecost. It is to be deplored that so few are filled with the Spirit. Have one-tenth of those, who have been converted, obtained the baptism?

There are three ways in which we may be led by the Spirit. First, by the Spirit's power; Second, by the Word; Third, by impression. When we have once been baptized with the Holy Ghost, we will understand perfectly, how to be led by its power. The baptism is a felt-power, and it is impossible for us to misunderstand its teaching. A few years ago a young minister was boarding at my home and helping us in a protracted meeting. He said to me; "Sister Hayden, I don't know anything about this power of the Spirit, that you talk so much about." And he was honest, and candid, and frank. He told the truth. He knew nothing about the impelling power of the Holy Ghost to lead him in his special work. He was called of God to preach the Gospel, and the words that he uttered in the pulpit were good, but there was no power in them.

When Joseph and Mary went into the temple to present the infant Je-

sus to the Lord, it is written of the aged Simeon; "And he came by the Spirit into the temple."—Luke ii, 27. He was led by the power of the Spirit into the temple in order that he might see Jesus. St. Matthew says, "Then was Jesus led up of the Spirit into the wilderness."—Matt. iv, 1. And St. Mark says of Jesus, "And immediately the Spirit driveth him into the wilderness."—Mark i, 12. Brethren and sisters, have you felt the Holy Spirit fairly driving you into the work that God has for you to do? No doubt you have, if you have been sanctified and baptized with the Holy Ghost. St. Luke says, "And Jesus returned in the power of the Spirit into Galilee."—Luke iv, 14. That is, he felt the Spirit's power resting upon him all the way from the wilderness where he had been so terribly tempted, into Galilee. John, the beloved, in writing of the baptism says, "The same anointing teacheth you of all things, and ye need not that any man teach you."—1 John ii, 27. Now how are we to understand this text? If I have once been baptized with the Holy Ghost, do I know all that I shall ever need to learn about the way of salvation? Have I arrived at a point of perfection in knowledge where no one can teach me anything? No, by no means. Even a young convert, may yet be able to teach me some things in reference to religious experience. The text means that when a fresh baptism rests upon me to sing, or pray, or talk for Jesus, that I shall understand perfectly my own work; and will not need any man to teach me. A sanctified sister once said to me; "When the baptism of power rests upon me, I always know whether I am to pray or talk." Of course she knew, just as though God spoke to her in an audible voice. St. Paul says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv, 30. Brethren and sisters

when the impelling-power of the Spirit rests upon you, move promptly; and obey its dictates. Don't grieve the Spirit. If you do, you will block the wheels of the car of salvation, so that for the time being nothing can be done.

The Word of God teaches us many of our duties to God and man; and when we are led by the Word, if rightly understood, we are led by the Spirit. There are some portions of the Scriptures that we cannot understand, without the illumination of the Spirit. Will the Lord give us the clearest light upon this blessed Word? If a text of Scripture is repeated in our ears, we are very apt to think it is of the Lord, and we must obey its teaching. It may be of the Lord, and it may be of Satan. Satan is no doubt, one of the most intelligent of created beings. He knows the whole Bible by heart, and he may tempt us as he did Christ, by repeating Scripture, and thus try to lead us out of the line of duty that God has marked out for us. Let us be careful to know God's will before we move. The Lord sometimes teaches us by impressions; and Satan is permitted to try to teach us in the same way. In following a text of Scripture that is given to us, or an impression, we must use our reason and judgment. For instance, if I am impressed to go and pray with a neighbor, it could not be of Satan. He would not lead me to try and convert my neighbor, and I ought to follow the impression. But, if after due study and reflection, we fail to decide to our satisfaction, let us look to the Lord and wait for the baptism to lead us. I have seen those who had received the baptism, so led by wrong impressions, that their conduct tended to bring a reproach upon the cause. If we are very careful, the Lord will not permit us to be led out of the way by Satan. In large meetings, where there are many to work, I al-

ways wait for the Spirit to lead me; and then I am sure to not cause confusion. On such occasions I have often felt as Jeremiah did when he said, "But his word was in my heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. xx, 9. I felt that I must talk for Jesus.

NATURE OF HOLINESS.—It is of the nature of holiness, to unite with whatever is like itself. It flies on eagles' wings to meet its own image. Accordingly the soul, so long as it is stained with sin, has an affinity for what is sinful. But when it is purified from iniquity it ascends boldly upward, and rests, by the impulse of its own being, in the bosom of God. The element of separation is taken away, and a union strong as the universe, and lasting as eternity, necessarily takes place. "He that is joined to the Lord is one spirit."—*Upham.*

THE CONSCIENCE.—Get your conscience sprinkled with the blood of Christ from all guilt, and that will set your heart above all fear. It is guilt upon the conscience that makes cowards of our spirits; "the righteous are bold as a lion." It was guilt in Cain's conscience that made him cry, "Every one that findeth me will slay me." A guilty conscience is more terrified by fancied dangers, than a pure conscience is with real ones. A guilty sinner carries a witness against himself in his own bosom. It was guilty Herod who cried out, "John the Baptist is risen from the dead." Such a conscience is the devil's anvil, on which he fabricates all those swords and spears with which the guilty sinner pierces and wounds himself. Guilt is to danger, what fire is to gunpowder; a man need not fear to walk among many barrels of powder, if he have no fire about him.

ENLARGEMENT.

BY MRS. T. S. HUTTON.

"But thy commandment is exceeding broad."—
Psa. cxix. 96.

Praise God! There is nothing in God's commandments that narrows a person down. The result of keeping them, is enlargement of heart, glorious freedom, and constant growth in grace. If we walk in the light as he is in the light, we cannot help but be enlarged. If we have contracted, narrow views, and are filled with our own ideas, and are measuring others by them, perfect fellowship with God will take all such narrowness out of us.

There are many honest souls who have had a view of the narrow way, but have failed to go on and possess the land; who spend their days in the very beginning, contending over small matters, and utterly failing to contend for the faith once delivered to the saints. Such are continually burdening themselves by carrying about iron bedsteads, whereon they measure God's people. And everyone who measures not to their rule is to them Anathema, Maranatha.

Such souls seldom if ever get the glory. But oh the freedom there is in Christ when one gets perfectly delivered from all this narrowness in every form, and are willing to bless all whom God blesses, without measuring them.

Oh this condemning spirit! How contrary to the spirit of the Gospel! and yet in how many ways it creeps in our hearts unless we are awake to it. I well remember when I first saw it in the light of the Spirit, and these words were given me, "Who is he that condemneth? It is Christ that died."

When we love our brother or sister so much that we could die for them, "We will not judge them after the sight of our eyes, neither reprove after the hearing of our ears."—Isa. xi, 3. Rather will we have

the charity that covereth a multitude of sins, or infirmities. How much trouble creeps in among God's children because of their not being filled with the Spirit. Let us look for the fullness of the blessing of the Gospel of peace, and keep baptized with it. Amen.

KEEP STRAIGHT AHEAD.—Pay no attention to slanderers and gossip-mongers. Keep straight on in your course and let their backbiting die the death of neglect. What is the use of lying awake nights brooding over the remarks of some false friend, that run through your brain like lightning? What is the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage, by some meddling busy-body who has more time than character? The things cannot possibly injure you, unless indeed you take notice of them, and in combating them, give them standing and character. If what is said about you is true, set yourself right; if what is false, let it go for what it will fetch. If a bee sting you, would you go to the hive to destroy it? Would not a thousand come upon you? It is wisdom to say little respecting injuries you have received. We are generally losers in the end if we stop to refute all the backbiting and gossiping we may hear by the way. They are annoying, it is true, but not dangerous, so long as we do not stop to expostulate and scold. Our characters are formed and sustained by ourselves, by our own actions and purposes and not by others. Let us always bear in mind that "calumniators may usually be trusted to time and the slow but steady justice of public opinion." And oh! how much evil designers fear public opinion!

—Example is more forcible than precept. People look at my six days in the week to see what I mean on the seventh.

CONSECRATION.

BY REV. A. SIMS.

I give my heart to be the temple of Christ.—I Cor. iii, 16-17.

My memory to be a storehouse full of Christ.—John xiv, 26.

My will to be the servant of Christ.—John iv, 34.

My body to be a living sacrifice for Him.—Romans xii, 1.

My life to be a mirror of Christ.—II Cor. iii, 18.

I give up all for Christ; I seek all in Christ.—Luke xviii, 20-30.

Consecrate all to Christ; seek to be cleansed.—I John i, 7.

From all sin by the blood of Christ.—II Cor. vii, 1.

To be crucified with Christ unto sin.—Galations ii, 20.

To live by the faith of Christ unto holiness.—Romans vi, 22.

That the end may be everlasting life.—Romans vi, 22.

THE WORTH OF A CHRISTIAN.—

It appears not what we are to the world, and it hardly appears what we shall be to ourselves; for did they know that we are jewels of God, the favorites of heaven, the excellency of the creation, the beloved of Christ; they would not mock and persecute us as they do: or if we did but know that we should be glorified together with Christ; that his happiness shall be our happiness, and that his joy shall be our joy, and his glories shall be our glories; truly we shall not be as much dejected as we are. When I consider that my life is hid with Christ in God, I wonder not to see the world hate me; but when I consider that when Christ shall appear I shall be like him, I wonder it doth so much as trouble me.

—There is a transcendent power in example. We reform others unconsciously when we walk uprightly.

A CHRISTIAN'S COURAGE.—Worldling, thou deridest to see a Christian melted at the word, trembling at a sin. I tell thee he is of a noble carriage, he can triumph in death, and in judgment. It is not the king of terrors that can appal him, or hell itself that can affright him; but as a conqueror over both, he can leave the world with a smile. "O death, where is thy sting? O grave, where is thy victory?" That is his triumphant farewell; but thou who gloriest so much because thou canst silence conscience, and out face sin, I tell thee, thou art of a base, cowardly spirit; let but a little sickness impair thy health, or the thoughts of death charge upon thy spirits, and what quick retreatings are there from thy bold resolutions? What heavy clouds they look? What terrors shake thy joints? What sadness sinks thy heart? so that a fancy frights thee, a shadow startles thee. Nabal like, thy spirits die, and sink within thee like a stone. Therefore jeer on; for my part, I hold it better to fear while God threatens, than to fall when God judgeth.

SMALL SPACE BETWEEN LIFE AND DEATH.—What is said of the mariner; in respect to his ship, that he always sails within four inches of death; it may be said of the soul, in relation to the body, that it is always within four inches of eternity. If the ship splits, then the sailor sinks; if our earthen vessels break, the soul is gone; plunged forever into the bottomless sea, and bankless ocean of eternity. This is the soul therefore that I desire to weep over, that shall precipitately launch into the dark; and it behooves me to know whether he shall sink or swim. I may know.

—Falsehoods not only disagree with truths, but usually quarrel among themselves.

THE EARLY CHURCH.

An important part of their meetings for worship was the reading of the holy writings. This reading was by no means confined to the present canon of the Old and New Testaments, but the different churches kept up a pretty regular correspondence with each other, and the news of welfare or of persecution was read aloud to the assembled congregation on the first day of the week.

The Epistles of Clement and of Barnabas, and the singular Book of the Pastor of Hermas were read in many an early gathering. Perhaps no Christian community more thoroughly carries out this ancient practice of one congregation corresponding with another, than the Society of Friends in the Yearly Meeting's Epistle, and the regular interchange of Epistles between the different Yearly Meetings.

We may take as a specimen of this early epistolary correspondence, the following abridged Epistle: "The Church of God which sojourns at Smyrna to the Church of God sojourning at Philomelium, and to all the congregations of the holy church in every place, mercy, peace and love from God the Father, and our Lord Jesus Christ be multiplied. We have written unto you, brethren, as to what relates to the Martyrs, especially concerning the blessed Polycarp, with whom the persecution ended, he having as it were set a seal upon it, [*i. e.* put an end to it] by his martyrdom. The whole multitude marveling at the nobleness of the God-fearing and God-loving race of Christians, cried out, 'Away with the Atheists, let Polycarp be sought out!' His pursuers, with horsemen, went forth at supper-time with their weapons, as if going against a robber. He refused to escape, saying, 'The will of the Lord be done.' Some of them said, 'Why was so much effort made to capture such an

old man?' Immediately he ordered something to be set before them, to eat and drink as much as they chose, while he besought them to allow him an hour for prayer without disturbance.

"As Polycarp was entering the stadium, a voice cried out, 'Be strong and show thyself a man, 'O! Polycarp.' The tumult became very great. The Proconsul sought to persuade him, saying, 'Have respect to thy old age; swear by the fortune of Cæsar; repent, swear, and I will set thee at liberty; reproach Christ.'" Polycarp replied, 'Eighty and six years have I served Him, and He never did me an injury; how then can I blaspheme my King and my Saviour?' The Proconsul then said, 'I have wild beasts at hand, I will cast thee to them except thou repent.' 'Call them then,' answered Polycarp, 'for we are not accustomed to repent of what is good.' Again the Proconsul said to him, 'I will cause thee to be consumed by fire, seeing thou despisest the wild beasts.'

"Polycarp replied, 'Thou threatenest me with fire which burneth for an hour, but art ignorant of the fire of coming judgment, and of eternal punishment reserved for the ungodly.' When the funeral pile was ready, Polycarp, laying aside his garments, loosed his girdle. When they were about to fix him with nails, he said, 'Leave me as I am, for He that giveth me strength to endure the fire will also enable me to remain without moving in the pile.' He, placing his hands behind him, was bound like a ram, and looking up to heaven, he said, 'O Lord God, I give Thee thanks that Thou hast counted me worthy of this day and hour, that I should have a part in the cup of thy Christ.' When he had pronounced this prayer, those who were appointed kindled the fire. We have sent you this account by our brother Marcus. When therefore, ye have yourselves

read this Epistle, be pleased to send it to the brethren at a greater distance. To Him who is able by His grace and gift to bring us into His everlasting kingdom, through His only begotten Son Jesus Christ, be glory and honor and power forever, Amen."

We can readily imagine how the reading of such documents as these, must have stirred the hearts of the lowly band of worshippers assembled perhaps, in some upper room, before daybreak with closed doors in fear of the magistrates.

"*Bidding Prayer*" was another custom in these early days. The minister of the congregation gave out "subjects for prayer" or "requests for prayer," one by one, allowing a pause between each request, while the whole congregation bowed their heads in perfect silence, making their requests known to God. A striking peculiarity of the inner life of the early church were the Love Feasts or Agapæ. These are alluded to in the tenth verse of Jude, where they are called "Feasts of Charity." Before eating in the Agapæ they washed their hands and prayer was offered. None but full members were allowed to be present. A portion of the holy writings was then read, and the presbyter asked questions upon it, which were answered by the congregation. The affairs of the church were considered, and letters from other churches read, and the acts of the martyrs recited. Hymns were chanted, and at the close of the feast, money was collected for the widows and orphans and prisoners. The members of the church embraced each other, the men embracing the men, and the women the women, giving each other "the holy kiss," and the ceremony concluded with thanksgiving. These feasts were usually held on the first day of the week. They ultimately gave rise to misrepresentation and calumny. Paul refers to abuses in them in the 1st

Corinthians, and ultimately it became necessary to entirely forbid them. It affords us one of the many instances in church history, of a really useful institution, established with pure motive and high authority, becoming useless and injurious. There is just as much wisdom and authority in the church to discontinue a practice that has lost its efficacy as there first was in introducing it. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. The early Christians could plead Apostolic precedent for their Agapæ, but they relinquished the practice when it became corrupt.

Now let us search into the thoughts that animated the disciples and made them strong, and first with respect to the *Patience* they so greatly needed, and that we need too. Tertullian writes: "Patience perfects martyrdom, consoles the poor, teaches moderation to the rich, does not overstrain the weak, and does not consume the strength of the strong. Patience rejoices the believer, allures the heathen, makes the slave well-pleasing to his master, and the master well-pleasing to God. She is praised in youth, honored in old age, beautiful in all. Where God is, there is His foster-daughter, Patience. Wherever the Spirit of God descends, divine Patience is His inseparable companion. Can the Holy Spirit abide where she does not find admission? Without his hand-maid, Patience, he will always and everywhere be grieved." Another thought that reveals the strength of the early church is prayer. "Under the arms of prayer," exclaims Tertullian, "let us guard the standard of our Commander! What has not God granted to prayer, offered in spirit and in truth? Prayer under the old covenant delivered God's children when they were in the midst of the flames and wild beasts. How much more efficacious is prayer now! The grace now vouchsafed

to men does not take away suffering, but arms with endurance those that are suffering. Formerly prayer brought plagues, routed armies, prevented rain. But *now* the prayer of the righteous averts wrath, keeps watch on behalf of enemies, and pleads for persecutors. It repels temptation, consoles the feeble-minded, stills the waves, raises the fallen, and preserves those who stand. Prayer is the bulwark of faith, our arms and weapons against the adversary. *Therefore let us never go about unarmed!*"

One more thought was firmly engrafted into the inner life of the early church, and that was pity for the erring, the desire to rescue the perishing. We may all remember how the Apostle John was carried into the church when aged and infirm, and stretching out his hand, said, "Little children love one another," but he showed *that* love also by seeking the lost. After he was released from Patmos, we are told that he went to Ephesus, and seeing in the church a fine young man, he turned to the Bishop and said, "I commend this young man earnestly to thy care in the presence of the church and of Christ." Long afterwards he returned again on a visitation to Ephesus, and missing the young man, he turned to the Bishop and said, "Come return me my deposit which I entrusted to thy care in the presence of the church."

The Bishop at first thought he referred to some deposit of money, but when reminded of the young man, he replied, "He is dead."

"How, and what death?" inquired John.

"He is dead to God," answered the Bishop, "he has turned out wicked and abandoned, and now heads a band of robbers among the mountains." "A fine keeper I left of a brother's soul," indignantly exclaimed John, as he rent his clothes. "But now let a horse be got ready and some one to guide me." He

rode straightway to the mountains, and was taken prisoner by the robbers. "For this purpose am I come," he said, "conduct me to your captain."

When the young man saw the aged Apostle face to face with him, he was so overcome with shame, that he turned to run away. The apostle ran after him, crying out, "Why dost thou flee, my son, from thy defenceless aged father. Have compassion on me, my son. Fear not. Thou still hast hope in life. I will intercede with Christ for thee." The young robber captain threw away his arms, burst into tears, fell on the Apostle's neck. John did not leave him until he was safely restored to the church.

We gather therefore that the early Church earnestly strove to maintain good order by the regular appointment of responsible church officers; secondly, that they adopted means, adapted to their changing circumstances, to provide for the efficient edification and instruction and fellowship of the flock; thirdly, that the inner thoughts that made them strong to suffer and to labor were the patience, the prayer, and the persevering love in seeking the lost that are the necessary qualifications in our own days for those who go forth in the Spirit of Christ to prevail.—*Friends' Review.*

—Faith is letting down our nets into the transparent deeps at the Divine command, not knowing what we shall take.

Be watchful and accurate in all manner of conversation; keep up the power of godliness in your closets and families, and then you will not let it fall in your more public employments and converse in the world. It is the honor of the Gospel, that it makes the best parents and children, the best masters and servants, the best husbands and wives in the world.—*Flavel.*

HIDDEN MONEY.

In 1730, a wealthy Quaker in Philadelphia, who intended to go to England for several years, was perplexed in attempting to decide what to do with a large sum of money which he had. He did not want to take it with him, and was afraid to invest it in any business in the colonies.

Being of a very suspicious temper he would not entrust it to the keeping of any of his friends. Finally he resolved to bury it. If hidden, it would be safe and undiminished when he came back. He enclosed the coins in two earthen jars, and digging a hole in the cellar of his stately house on Fourth Street, buried them and replaced the paving.

In the same year a poor young printer carried on his trade about a square from this man's house. He and his wife lived so frugally that they tasted meat but once a week. At the end of a few months he found that he had a few shillings to spare.

"What shall we do with it?" said his wife, Deborah.

"Buy books," said the young man, promptly.

But he was a shrewd fellow. His shillings would buy but a book or two—meagre diet for his greedy brain. He persuaded some other young mechanics to add each the same amount to his and to put the books on a shelf for the use of the contributors and their friends.

The few shillings spent by Benjamin Franklin that day gave being to the great Philadelphia Library, which for a hundred and fifty years has helped countless men and women to knowledge.

The Quaker died in England, and his family never found the money. Two years ago, while Irish workmen were digging in the cellar of a warehouse on Fourth Street, they found the earthen jars.

Only a few coins remained, and they were soon spent for whiskey. The bulk of the treasure being in

bank notes or due-bills had crumbled to dust long ago. It was a strange reproduction of the story of the talent put out to usury, and buried in a napkin.

SIT STILL.

"Sit still, my daughter, until thou know how the matter will fall."—Ruth iii, 18.

Sit still, my child. 'Tis no great thing I ask,
No glorious deed, no mighty task;
But just to sit and patiently abide,
Wait in My presence, in My Word confide.

But oh! dear Lord, I long the sword to wield,
Forward to go, and in the battle field
To fight for Thee, Thine enemies o'erthrow,
And in Thy strength to vanquish every foe.

The harvest-fields spread out before me lie,
The reapers towards me look, and vainly cry—
"The field is white, the laborers are few;
Our Lord's command is also sent to you."

My child, it is a sweet and blessed thing,
To rest beneath the shadow of My wing;
To feel thy doings and thy words are nought,
To trust to Me each restless, longing thought.

Dear Lord, help me this lesson sweet to learn,
To sit at Thy pierced feet and only yearn
To love Thee better, Lord, and feel that still
Waiting is working if it be Thy Will.—*Life of Faith.*

—Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself hast many failings which must be borne with by others.

—A good test of the spiritual temperature of a prayer-meeting is the number of prayers offered in comparison with the little speeches made. Where people value prayer, and feel its need, and want to pray—they pray. Where people think that prayer is a good thing and that there ought to be more of it, and that it is a good thing to talk about—they talk. It is a hopeful sign when everybody in a prayer-meeting is ready to pray.

FAITH AND FEELING.

How can the sinner know when his heart is changed? Perhaps, says one, because he believes it. Is then the faith of the sinner a true criterion, whereby to test this all important matter? We answer, No. There are, doubtless, many who believe that they are on the way to heaven, when their faith is a delusion, and they are both dead and ignorant of the life-power of experimental religion. Such was the case of Paul before his conversion. He believed that he was a child of God, was sincere in engaging to destroy the believers in Jesus, even "thought he was doing God service." Yet his believing and thinking as he did, did not in the least change the matter from that which it was. The time came however when he experienced such a change in his inmost soul, that he no longer simply believed and thought that he was a child of God, but knew from an experimental knowledge, and the witness of the Spirit, that such was a glorious reality.

Again, it may be asked; Did not Paul know that he was saved because of his feeling? We answer not necessarily so. Men may under a delusive impulse or mistaken idea, cherish a deep sense of feeling. Yet we would not by this saying, convey the idea that real saving faith may at any time be cherished in the heart, without an accompanying sense of joyous feeling. We maintain by authority of the Bible, that living and saving faith in Christ, is always accompanied by an inward joyous feeling of conscious salvation. To presume that men could realize this inward joy and satisfaction in the soul consequent, upon their salvation, without a definite assurance or realization of such fact, would be as absurd as to believe that the knowledge of salvation in the soul, through faith, could be realized without causing a joyous feeling. Hence faith,

and feeling are as naturally connected with each other, and as readily go together as cause and effect; or perhaps better said, feeling is the natural result or effect of saving faith.

"Satan never persuades us to wait until we feel saved. No, but to the contrary, whispers, cease your groans and cries, just believe and all will be well. If he could, he would hinder every penitent from plunging into the purple fountain, to come out clean and white, shouting, Glory! glory! I am saved! washed in the blood of the Lamb! I know it, I feel it. Glory to Jesus!" To accomplish this malicious design, the adversary seeks to persuade men to trust in their good works; should he succeed, he has accomplished his object. To those more enlightened, he says, there is no necessity in making so much ado about feeling; does not the Bible say believe? but he is careful to say nothing about the witness of the Spirit, or of receiving the Holy Ghost. Of course, falsehood in its own color would never be received. O brethren let us not be deceived. The devil will deceive and rob us if possible. Should any one find fault with the expression, getting religion, because it is not in the Bible, let them get the 'witness of the Spirit,' or 'receive the Holy Ghost,' and they will feel it when they have it, and should they lose it, they will know it, because of the aching void within. This naked faith theory, is next door neighbor to dead formality, and will naturally run into it. Let us not speak lightly of feeling, which is produced by the blessed Holy Spirit. How lean we are without it.

Let us not lose sight of the old kind of experimental religion—such as we can feel. It is scriptural if need be to pray, 'Restore unto me the joys of thy salvation.'—*Gospel Banner*.

—Think of death more often than of long life.

PEACE.

BY REV. F. H. HORTON.

What degree of peace does the Gospel provide?

"Thou wilt keep him in *perfect* peace, whose mind is stayed on thee, because he trusteth in thee."—Isa. xxvi, 3. "The peace of God which *passeth all understanding*, shall keep your hearts and minds."—Phil, iv, 7.

The Holy Ghost uses the strongest human language to express the depth and fullness of the peace which grace will give to our tempest-tossed souls; but that language can only be understood by having the actual experience of that peace.

In the early days of gold-hunting in California, some men, fresh from the east, found large quantities of shining mineral, which they thought to be gold. But they found it was not. Soon after, they found gold, and they seemed intuitively conscious that it was real gold. They needed not to reason about it, confer with each other, or compare it with coin. There was no questioning; they knew it was gold.

One may think he has the degree of peace the Gospel promises, may confer with others about it, but when the Spirit comes and expels all unrest from the soul, quells the last vestige of disturbance, silences every fear, removes all jar and friction, then we know that peace is perfect.

It is our duty to have the degree of peace promised in the Bible. It is a glorious thing, that we may have the perfect harmony of heaven in our souls. One would think that with the bitter pangs of unrest weighing down the soul, that, on finding in the precious word a perfect rest revealed, that none would stop until that perfect rest were found. It would seem that as a privilege, it would be prized above every earthly treasure, and sought untiringly until obtained. The blessed Saviour says: "Peace I leave

with you, my peace I give unto you." Why, then, will inexcusable ingratitude spurn so rich a gift?

But it is not only a privilege to have peace, but we are absolutely commanded to have peace; and not only so, but the degree of peace provided in the Gospel. Hear, then, the word of the Lord: "Let the peace of God rule in your hearts."—Col. iii, 15. If some disturbing power remains in the soul, peace can not rule there. We are as actually disobeying God when we suffer aught but peace to rule in our hearts, as when we speak evil of others, conform to the world, complain, avenge ourselves, lay up treasures on earth, or break any known commandment of God.

But how shall we get this peace? We are not left in the dark on this point. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. xxxi, 17. "Righteousness and peace have kissed each other."—Ps. lxxxv, 10. "Great peace have they which love thy law, and nothing shall offend them (they have no stumbling-block, margin)."—Ps. cxix, 165.

These passages and many others show that nothing can possibly destroy the peace of a soul, if all wrong-doing be put away. The embrace of righteousness and peace is so natural and close that no wedge ever forged in hell is sharp enough to separate them.

A very common thing it is to excuse unrest; or to complain of it as a great grievance, and to invoke the sympathy of friends. Such may need kind treatment and instruction, but they don't need sympathy in their rebellion against God. A very common fancied cause of darkness and unrest is the wrong-doing of others; especially, members of the church; their bad treatment of the person himself, or the injury they do to the cause of God. If one injure us and we obey God, go to him

alone, and if that fail, follow the rest of the rule, and do it all in love, we will have perfect peace, no matter what the other may do. But if we talk about it to others, we will get the chastening of the Lord which we deserve.

We may take a burden upon us about the cause of God, and things that appear wrong, which God has bidden us to cast upon him. We may be sure, when we carry a burden that destroys our peace, it is an unlawful burden.

If we have perfect rest in God, then he may make use of us to regulate what is out of order; otherwise we will be like a drunken physician trying to save a precious life, but really helping in its destruction.

In general terms, then, to have peace, obey God; live where the closest precepts of the word will not condemn you. Love the law, even its most self-crucifying requirements.

But if, in general, there be an earnest longing for all the will of God, and yet perfect peace seems to elude every search, make it a definite object of faith. I was once beset by a very fierce trial, almost overwhelmed with perplexity as to the course of duty. I could scarcely tell whether my grasp of faith had loosened or not. A most intense aching, longing for rest prevailed. I cast myself upon God, determined to follow the light given. The command to let peace rule was applied with great authority to my conscience. I saw that I could obey it, determined that I would. I told the Lord that I would neither eat nor sleep until I had what I knew to be perfect peace. I soon seemed to see light to make the necessary decision in regard to the course of duty, and in about an hour my soul was bathed in an ocean of peace, apparently as boundless as the universe. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v, 1.

WEDDED LOVERS.

"Make the bed easy, Mr. B.," said old Uncle Abe, to the undertaker who was preparing the coffin for his aged wife, "Make the bed soft and easy, for her old bones are tender and soft, and a hard bed will hurt them."

He forgot for a moment—that old gray-haired man—that she was dead; that the old bones had done aching forever.

Sixty-four years had she walked by his side, a true and loving wife. Sixty-four years! just think of it in this age of divorce!

Sixty-four years had they dwelt under the same sorrow of life; together rejoiced in prosperity of their sons and daughters, and now she had left him alone. No wonder he forgot. Her loving hands had so long cared for him, for he had been the feebler of the two.

"Until death do us part," said the marriage service that had united them, so many years ago. Death had parted them, but the love still survived. Tenderly had he cared for her all these years, and now tenderly did he watch the making of the last bed of this still loved wife.

He had bravely breasted the storm of life with her by his side, but now that she was gone he could not live, and in a few days they laid him by her side.

—When we draw nigh to God in public, private, or secret duties, then it is time to look to the heart, for the vanity of a heart seldom discovers itself more than at such times. How oft doth the poor soul cry out, O Lord, how fain would I serve thee, but vain thoughts will not let me. I came to open my heart to thee to delight my soul in communion with thee but my corruptions have set upon me. Lord call off these vain thoughts and suffer them not to estrange the soul which is espoused to thee.

EDITORIAL.

INDEPENDENT.

God has made us dependent on one another for many things. We minister to one another's welfare. There is nothing that unites souls more closely and firmly than the grace of God. If we go to Heaven, we, at least, honestly endeavor to take others with us. Yet there is a sense in which we must be independent. We must have convictions of our own and have the courage to avow and stand by them. But many who profess to be Christians appear to be indifferent to right and wrong, except where they themselves are concerned. The great question with them is, not what is right, but what is popular. They give their support to what they know to be egregious wrongs, simply that they may go with the multitude. They accept what they know to be gilded lies, and reject what they doubt not, is the plain truth of God. They want to be with Christ glorified, but turn from him in his humiliation. They call themselves his disciples, but they deliberately refuse to take up their cross.

O ye trimmers between Christ and the world, ye who out of worldly policy, accept for truth what ye know to be false, hear what God thinks of you.

Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes and prudent in their own sight! Which justify the wicked for reward, and take away the righteousness of the righteous from him.—Isa. v, 20-21-23.

No matter how large and respectable this class may be, the wrath of the Almighty is resting upon them.

God can do but little for people, when they reach that point in their experience, which so many have reached, where they call conviction

temptation. God would lead them out to be wholly His, to dress plain, to separate themselves from voluntary association with the ungodly; but any impression which conflicts with the popular course, they resist as a suggestion of Satan. They put light for darkness. God at last lets them alone who are set to believe a lie.

RAISED HIS COLORS.

Quite a sensation has, of late, been produced in Rochester. Rev. Myron Adams is pastor of the Plymouth Congregationalist Church, one of the popular churches of the city. Recently he preached a sermon against the orthodox doctrine of future, eternal punishment. His argument was that with which the public have long been familiar—an attempt to show that the doctrine is inconsistent with the goodwill and mercy of God. The Bible is then interpreted, not by endeavoring to ascertain what it does actually teach, but what must be its meaning in order to agree with this theory.

The sermon has caused quite an exultation among Universalists and Infidels.

How preachers can believe the Bible, and stand connected with Free Masonry, and advocate the popular religion of the day, with its pride and fashion and worldly modes of raising money, is inconceivable. The wonder is, that more do not come out and avow their unbelief.

Why does not some one attempt to write current history on the theory of these gushing sentimentalists? When we read that the yellow-fever is sweeping the people away by thousands at the South, why do not these divines tell us that it cannot be so, that the goodness of God will not permit it? When we are told, on what seems to be good authority, that in the province of Cerea, in Brazil, in 1878 and 1879, no rain fell and the population of 2,500,000, was reduced by famine and

the plague, to 400,000; that strong men and tender women and innocent children died by the thousand by starvation, amid the most inconceivable horrors, why do not some of these "advanced thinkers," assure us that it must be a mistake, that the goodness of God never permitted him to create men and put them in a world in which they would suffer untold agonies of death by starvation, or the excruciating pains of the black vomit?

When we hear of the daily tragedies, caused by strong drink; of the husband coming home intoxicated to the watching wife, whom he took a beautiful girl from her mother's side, and swore to cherish and protect, and beating her and dragging her about and leaving her for dead; of the son of a widowed mother, who has devoted herself with undying love to his welfare, and whose life is wrapped up in his well-being, when we hear that, in spite of all her care and love, he has gone astray, until he has been brought home drunk, and has crazed the reeling brain of his mother and put her to death, with tortures more acute than any the inquisition ever inflicted, and he at last has ended his ignominious career on the gallows; why do not some of the wise ones, who assume to know what God can and cannot do, come forward and assure us that, to believe God would permit any such suffering among his creatures, is "out of harmony with the highest conception of infinite goodness and power."

O we need the Bible to assure us there is a heaven of purity, and safety and happiness—but we do not need any Bible to tell us there is a hell. Every page of history is lit up with the lurid gleam of the fire that never shall be quenched.

There can be no such thing as compulsory goodness. If, in spite of all the influences that God brings to bear on men in this life, they continue wicked and impenitent, what assur-

ance can reason, or does revelation give us that they will not continue wicked in another world?

METHODIST ECUMENICAL CONFERENCE.

The word ecumenical is of Greek origin. It is from *οἰκουμένη*, *oikoumene*, the inhabited world. Hence it means, from the whole world, or as applied to men, general, universal.

At a meeting of a committee composed of representatives of eleven different Methodist churches, held in St. Paul's Methodist Church, Cincinnati, Ohio, May 12th, it was decided to hold a Methodist General Conference in City Road Chapel, London, Eng., in August, 1881, or as near that time as will suit the Conference of the English Methodists.

The object of the Conference is, "not for legislative purposes, nor for doctrinal controversies, nor for disputes in regard to different church politics; but to devise such means for prosecuting our home and foreign work, as will result in the greatest economy and efficiency, to promote fraternity, to increase the moral and evangelical power of a common Methodism, and to secure the more speedy conversion of the world."

The Conference is to be composed of four hundred members, of which two hundred are to be divided among the various Methodist bodies on this side of the Atlantic, and two hundred among the British Methodists and the rest of the world. The Free Methodists are entitled to two delegates.

There is to be a General Executive Committee composed of one ministerial and one lay member from each Methodist Church, to be appointed by its highest available authority. This committee is divided into two sections, Eastern and Western. Bishop Simpson is to be Chairman of the Western section. For any general action, it requires a majority of both sections; but on all local matters

each section may act separately.

This Executive Committee shall prepare and publish a scheme of business, or a programme of exercises for the Conference, and make all other business arrangements.

Each church is to bear the expenses of its own delegates.

BADLY MIXED.

We were in a number of times at the General Conference. It was held in Pike's Opera House, a fashionable theater. It was adorned, not like Catholic churches with paintings illustrating Scripture incidents, but with undressed statues of beautiful women. Conference was held in the morning; theatrical performances in the evening. The entrance was lined with advertisements of the plays to come off at night, and all seemed to be parts of the same performance. The play advertised when we were there was called, "SAINTS AND SINNERS." It was illustrated with a fine picture of a big devil, up at whom a number of fashionably attired men and women were looking with intense admiration.

In this hall-way were hung portraits of Robert Ingersoll, with the announcement that he would lecture there Sunday evening on "What must we do to be saved."

We were never in a theater, only when attending an M. E. Conference, therefore we cannot speak positively but suppose that in part at least, theatrical manners were adopted.

We did not hear, not even a stray amen, but approbation of what was said was expressed by clapping of hands. The body had no more the appearance of a religious assembly, than an ordinary legislature.

In the evening services were held in the churches. We heard Dr. Arthur, the author of "Tongue of Fire," in St. Paul's M. E. Church. The address was good; but here as in the

theater, there were no amens, but plenty of clappings.

At the door of the General Conference, a boy handed to each passer-by an advertisement of a theatrical performance to be held Friday night at the York St. M. E. Church. The play was entitled "Ye Olde Folkes' Concerte." The performers were to be arrayed in costume. Such tunes as "Mear, Russia, Sherburne," intermingled with "Worldly Songs," were to be sung. There were some fifteen "N B"s from which we quote.

"N. B. Ye menne will demeane theyre beste to ye women folke, both youthful and elder, and arrangements may be here made for seeing ye women folke safely home." It was to conclude with the doxology.

We consider this play as worse than a decent theatrical performance; as its sole attraction consists in making sport of an important part of religious worship as practiced a century ago, by men and women who were deeply in earnest. If it held up to ridicule, the hollow, empty, paid performances of a modern, fashionable choir, it would not be so censurable.

As this entertainment was gotten up right before the General Conference, by one of their churches, and their attention was specially called to it, their neglect to condemn it may be fairly construed in its favor as, at least, a tacit indorsement.

Take it all together, the General Conference of the M. E. Church, presented the appearance of a union of the church and the world on terms satisfactory to both.

CAMP-MEETINGS.

Camp-meetings have already become popular. Our civilization has become so unnatural that many worldly, fashionable people seek enjoyment in living for a short period in tents. So a camp-meeting does not necessarily imply a meeting for several days, in a grove, of Christian

people, to promote Christianity. Some are held in the interests of infidelity—some of spiritism. Of those that are held in the name of Christianity, but a very small proportion are held simply or chiefly to promote the spiritual welfare of those who attend. To make money out of the meeting appears to be the chief aim. An admission fee is charged, rent for ground on which to pitch a tent is exacted, and a high price is demanded for every accommodation needed. It is sought to have the exercises interesting—for the pecuniary success of the enterprise depends on that. Great care is exercised to keep out everything offensive to the popular taste. The Gospel may be preached—but in part. The conditions of salvation as laid down by Christ, as enforced by John Wesley, are not allowed to be insisted upon. It would make disturbance. Nothing must be said against secret societies—even though they deny Christ and offer salvation, without repentance, and without faith in the Redeemer. Holiness may be preached—but it is a holiness without honesty, humility, or self-denial. People are being deceived by the wholesale. They are following false guides in the broad road that leads to destruction.

If you go to a camp-meeting, try and find one in which the pure word of God is faithfully preached. Go, to do your duty, to get blessed, to be made more like Christ. If you are dealt faithfully with, profit by it. If you are misjudged, or not made much of, or put forward, do not get offended. Turn everything to your spiritual profit.

Because the meeting is free, do not fail to pay your part of the necessary expenses, incurred for the benefit of all. Do as much, at least, for Christ's sake, as you would do for mammon, if the meeting was run to make money. The love of Christ makes men liberal towards his cause.

A camp-meeting is a blessed means of grace, if it is held with an eye single to God's glory, and the preachers are filled with the Spirit, and preach the Word faithfully, and the people have a mind to work. Let us do our part to have a deep, lasting revival at every camp-meeting which we attend. And let us attend one or more, if the Providence of God permit. *The night cometh in which no man can work.*

LITERARY NOTICES.

Perfect Love, by the Rev. J. A. Wood. Twenty-eighth edition. Revised and enlarged.

This book has met with general favor among the friends of holiness. The author has revised, rewritten and added about one third to its matter, without however, modifying the statement of the doctrine it so ably advocates.

One of the valuable qualities of the book, is its abundant quotations from other authors.

It is clear, sound, able and full of instruction.

12mo. 331 pages. Price \$1.25. For sale by the author and at this office. Will be sent by mail on receipt of price.

Nuggets of Gold; or, Laws of Success in Life is a 12mo volume of 381 pages, written in a pithy style, and full of suggestive thoughts, as to the methods to ensure success. The author makes no attempt at fine writing, but simply sets forth his views in plain language, and maintains his stand-points with arguments of a practical nature, which all will appreciate. The book is to be commended to young people starting in life, for its sound sense and its usefulness. The author professedly writes, not of the general conduct of life, but of the conduct of life as related to temporal matters. His remarks upon the evils attending the use of tobacco, strong drink, gaming, running in debt, etc., will be appreciated by many who might not be moved by moral consid-

erations alone. In his concluding chapter he commends the religion of Christ to his readers, if they would insure success in life. Written originally for newspaper publication, they are of use to all, and we have not seen any better book upon the subject. The volume contains also an essay on "Alcoholic Medication," giving full arguments on both sides, with the conclusion that "there is no medical science authorizing the use of alcohol in any case whatever." Concluding with essays upon Labor, Capital, Money, and Wealth. No price given. For copies address—John Heermans, Corning, N. Y.

CHURCH TRIAL.

In 1874, Rev. J. T. Michael was received on trial in the Newark A. Conference of the M. E. Church. In due time he was ordained elder, and bid fair to become an acceptable preacher. He endeavored conscientiously to discharge his duties, and clearer light upon the state of the things in the church kept shining into his soul. He boldly took his stand by the Discipline, and endeavored to bring the people to the standard of piety which it so clearly lays down. He spoke plainly against worldly conformity, by members of the church and especially against their connection with Free Masonry. He was given a nominal appointment, and so sought places to preach in school-houses here and there. He was summoned to trial on the charge of "Disloyalty," and was suspended from the church. The account of his trial is before us, in a neatly printed pamphlet of twenty-eight pages, which contains also a tract on some differences between the Discipline and practice of the M. E. Church. This pamphlet shows how easy it is to get men out of the church, who honestly endeavor to reform it.

Price ten cents. Address for a copy, Rev. J. T. Michael, Phillipsburg, N. J.

CORRESPONDENCE.

LOVE FEAST.

MRS. M. C. ENGLISH.—I have been so much strengthened by reading THE EARNEST CHRISTIAN that I feel it my duty to acknowledge the same to you. It came as a ray of light across my pathway when all seemed dark and drear. I had been blamed by my pastor as being fanatical, doing harm, etc., until I feared to believe at all, and being in great distress of mind, I took up a bound volume of THE EARNEST CHRISTIAN, loaned to me years ago by a friend. I began to read, and the Spirit of God blessed the words written, it seemed for me, and I again am trusting Christ alone for salvation from him, and praise the Giver of all good for his perfect gift, His only begotten Son. Through him alone do I hope for eternal life. I feel more determined to serve the Lord in the beauty of holiness more so than ever. May the Lord bless you and ever keep you a faithful witness, and when life and its battles are o'er, may you receive abundant entrance into that city not made with hands, and dwell forever with the Lord,—such is the prayer of an earnest soul. Pray for me.

MRS. M. E. ODELL.—I am the Lord's and he is mine. Praise his holy name! Although I have been through the lion's den, the God whom Daniel served, has delivered me.

S. H. POTTER.—I am still a reader of THE EARNEST CHRISTIAN, though I have been silent so long, I wish to say to its readers I am still in the narrow way, the blood cleanses from all sin. I know in whom I have believed, and am more than ever persuaded he is able and willing to keep me unto the perfect day. The past year has been the best of my life, truly "The path of the just shineth more and more unto the perfect day." It was full salvation that I sought when first I came to Christ, nothing else will satisfy me here, or assure my safety hereafter.

"I'm a pilgrim going home,
But with Christ I am not alone."