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AND

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LOSS OF FIRST LOVE.

BY B. T. ROBERTS.

HERE is a man who has been truly converted to God. The work was thorough. Years rolled away. He was properly instructed in all the doctrines and duties of Christianity. He has pursued a straight forward course devoting himself to the service of God. His faith was evidenced by his works. He used his personal influence to bring all within his reach to the cross of Christ. His exertions to do good were unceasing and performed in a good spirit. He was one of the few who did not grow weary in well-doing. In the Providence of God he lived in a land where persecution raged unto death against the followers of Christ. But he endured all without faltering. Others yielded to the suggestions of fear, and turned back to the world, but he stood like a rock in the midst of the ocean, and defied the fury of the waves. The trial of his faith worked patience.

He loved righteousness and hated iniquity. Like the Psalmist, he resolved "not to know a wicked person,"—not to have one among his associates. Popular and wealthy sinners found no apologist in him; he was bold to unmask and expose hypocrites wherever found, and whatever their pretensions. He did not receive as ministers of Jesus Christ all who laid claim to that character, but tried them by their fruit, and rejected mere pretenders. What do you think of such of a man? What would you think of a church composed of such members? Would it not be regarded as a model church? Would not he be deemed uncharitable, who should

question their claims to piety? To such a church our glorified Saviour told John to write, *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.* What a catalogue of Christian virtues! What a record of devotion to the cause of Christ! Orthodox in creed, active in labours, patient in suffering for Jesus sake, were not these Christians in a state of salvation? If this church was not in the way to Heaven what church is at the present day? Yet of these our Saviour said, *Nevertheless I have somewhat against thee because thou hast left thy first love.* Somewhat! then there was not much that was wrong; nothing of immoral tendency is alleged; no heretical notions had been entertained, the correctness of their faith was unquestioned; no wrong spirit toward their opposers had been indulged; no sinful temper had gained the ascendancy; they were not lacking in kindness to the poor, or in their contributions for the cause of Christ; they were not destitute of love; all there was against them was, they had lost their "*first love.*" Their fervor was gone; Their emotions had cooled down; their hearts no longer glowed and burned with love for Christ; they served Him more from principle than from the holy impulse of gushing affection. Was this loss a serious one? Yea, a fatal one. In their own estimation, and in the eyes of the world, they were good Christians, but He who hath his eyes like unto a flame of fire pro

nounced them **FALLEN**. No increase of activity could avail them. A greater punctuality in attending upon the ordinances of the church could not answer the purpose. The command of Christ was, *Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

If a church planted by Paul, and in the course of three years' faithful labor carefully instructed by him in all the Christian doctrines and duties, could, while some of the apostles yet survived, thus fatally lose the grace that saves, while to outward appearance all was right, is there not reason for us to examine carefully our hearts? We may be deceived; We may think we are better off than when we were first converted; we may congratulate ourselves upon our freedom from those powerful temptations that assailed us then, and because we are settled and "living from principle," and have no "ups and downs," conclude that all is going on smoothly, when Jesus writes against us, **THOU HAST LEFT THY FIRST LOVE!** That we may know whether we are liable to this charge let us consider—

1. THE ELEMENTS OF A CHRISTIAN'S FIRST LOVE.

1. *It is universal.* God is the supreme object of affection. There is a charm in the very name of Jesus. We love His cross, his will, his word. But in subordination to God we love every body. How often do we hear the young convert say, "Why I have not an enemy in the world." He loves all mankind, without regard to their rank, their wealth or the figure they make in the world. He pities the wicked and feels tender compassion for all, but loves as his brothers, those who love Jesus. Denominational lines do not limit his affection.*

2. *It is self denying.* A Christian in his *first love* is ever ready to make sacrifices for the good of others. This is illustrated by the following incident

related upon the authority of the Rev. Robert Young of England. It took place in Cornwall. Two men were working together in a mine. Preparing to blast the rock, they drilled the holes and laid the train. By accident the train took fire. They knew that in a few moments a tremendous explosion would be inevitable, and the rock would be thrown in a thousand pieces in every direction. The opening was small and there was no place of safety. On perceiving their danger they both leaped into the bucket, and called to the man upon the surface to draw them up. He endeavored to do so, but found that his arm was too feeble to raise the bucket while both men were in it. What was to be done? The burning fuse which could not be extinguished was now within a few feet of the powder; a moment or two and the explosion must take place. At this juncture one of the men said to the other, "You shall live and I will die; for you are an impenitent sinner, and if you now die your soul will be lost; but if I die, I know that by the grace of the Lord Jesus Christ, I shall be taken to Himself." And so saying he leaped out of the bucket, and prayerfully awaited the result. The other, on reaching the surface, bent over the shaft to ascertain the fate of his companion. At that moment a terrific explosion was heard, a piece of the rock was thrown up and smote him upon the forehead, leaving an indelible mark to remind him of his danger and his deliverance. But the man of God, when they came to search for him, was found arched over by the fragments of broken rock in the mine, uninjured, and rejoicing in the Lord. Here was manifested true Christian love. It is ready itself to suffer for the good of others.

3. *A Christian's first love is ardent and bold.* Its warmth is seen in the expression of the countenance, it is felt in the grasp of the hand, it is manifested in the cordial, accomodating manner, that no studied politeness can successfully imitate. His words are like breezes from the tropics in the

* Rev. ii, 2.

winter season, carrying a genial warmth into the most frigid atmosphere. Visit a friend just converted to God. You may be ignorant of his conversion, you hardly need to wait for him to tell you. A glance at his very appearance reveals the glad intelligence.

The boldness of the young convert, warm in his first love, is a matter of common observation. How ready are even those who are naturally the most timid and retiring, to testify to crowded audiences, when their hearts are warm with new-born love, their knowledge of the power of Christ to save! How willing they are to labor for the salvation of souls. One person, acting under the warm impulse of a loving heart, will do more to bring souls to Christ than a score can possibly do who are actuated by sectarian bigotry, or the cold calculations of worldly policy. His love does not expend itself in mere wishes for the revival of God's work, but he wrestles in prayer and prevails; he labors from house to house to persuade men to be saved.

4. It is spontaneous. It does not result from reasoning, nor arise from mere convictions of duty. Amiable traits in others do not originate it. Whoever is born again by the Spirit of God feels this love springing up at once in his soul. It is like the fires of the volcano, obtaining the fuel it feeds upon within, and not from without. Hence it burns with an inextinguishable blaze. It is not chilled by coldness nor silenced by neglect.

II. THE GUILT INCURRED IN LOSING OUR FIRST LOVE.

1. *We insult Christ.* Make the matter a personal one. There is a man whose life you have saved at the risk of your own. At a great sacrifice you have supplied him with every means of happiness. His warmest gratitude is excited. He loves you, and manifests his love in every proper way. But, by and by, he declines in his attachment. You love him ardently and continue to lavish upon him your benefactions. But he shuns your society, and when a meeting is unavoidable

greets you coldly. When others praise you he yields a cold assent. You feel injured more than you would by open acts of hostility from an avowed enemy. Thus, by every one who loses his first love is Christ wounded in the house of his friends. His spouse—His chosen one, whom he tenderly loves, proves unfaithful to him. The most solemn vows are violated, and that too in the face of every obligation to fidelity.

2. *We injure his cause.* The world understands us as saying that we are disappointed, that Christ does not afford that delight in His service which we anticipated. He whose servants are always leaving him is reputed to be a bad master. Nothing so discourages sinners from embarking in the cause of Christ, as the coldness generally manifested by those who have for a few months been in His service. The loss of their "first love" by Christians hinders the conversion of the world more than all other causes combined. Ponder this statement, and the more you reflect upon it, the more you will be convinced that it is true. The guilt, then, of those who lose their first love can only be measured by the worth of souls.

3. *The guilt of those who lose their first love is greater than that of those who never made a profession of piety.* They sin against greater light. They have known, as no unconverted person ever has, the joys of salvation. Their path should have shone more and more unto the perfect day. The motives pressing upon them to live a life of godliness have been more clearly seen and more fully appreciated. But instead of going on they have gone back. As the obligations for them to love Christ increase, the affection they really feel for him diminish. Was it an act of mercy on the part of God to stoop down to us in our wretchedness and guilt and adopt us in his own royal family? Each day he gives us a fresh token of his loving kindness. He unveils new beauties in his character. Our love should then continually increase.

4. We urge you, dear reader, to examine yourself on this point. It is so easy to be deceived. The loss of our first love does not imply our falling into any open sin. Christian morality may be as strictly observed as ever. There may be punctual attention to all the forms of religion. No startling external symptoms reveal the hidden disease that is preying within. The dropsy kills not less certainly than the consumption: the victims of the one waste away, while those of the other assume the appearance of an improved condition of health. The danger of those who have lost their first love is all the greater from their unconsciousness of their loss. How is it then with thee, my brother, my sister? Have you ever had this impartial, self-denying, ardent, bold, spontaneous love? Do you possess it now? Do not say, "I have not that degree of it which I should have." You either have it or you have it not. If you have not the degree that you had when you were first converted, the case is clear. You have lost your first love. You stand in peril. Your case is one that needs prompt attention. Let us consider then,—

III. THE DIRECTIONS WHICH CHRIST GIVES TO THOSE WHO HAVE LOST THEIR FIRST LOVE.

1. "*Remember from whence thou art fallen.*" Then thou art fallen! If thou hast lost thy first love thou art in a backslidden condition. How hard it is to admit this! but you must make the admission or you can never get back. Thou art fallen from thy justified state—from the favor of God. Thou hast lost the privileges of an adopted member of the Heavenly family. Remember this. Ponder it; dwell upon it; let thy mind become thoroughly imbued with a sense of thy loss; let the continued recollection of it press heavily by night and by day until thy spirits are weighed down with a lively appreciation of thy miserable condition.

Let your heart utter the melancholy wail:

What peaceful hours I once enjoyed;
How sweet their memory still,
But they have left an aching void
The world can never fill.

When you have become thoroughly conscious of your loss you will then be ready to obey the second direction.

2. *Repent.* Do not stop with the remembrance and acknowledgment of thy wretched state. Welcome the tears of penitence.* *Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God.* Grieve over your fall; fast and weep, and mourn, and break your heart before the Lord. Humble thyself in the dust in His presence; let your fixed purpose be henceforth to please him in all your ways.

3. *Do the first works.* However honorable may be their condition among men, before God thou art a sinner. Thou must come to him as such,—as thou didst at the first, when thou wast seeking pardon. Prove your repentance genuine by its fruits. Confess your sins; do not attempt to cover them up. God will bring every secret thing to light. Do not lay the blame on others; every one must give account of himself to God. Do not palliate your fall as though it were a slight thing to lose thy *first love*. He that offendeth in one point is guilty of all. Go deep. Be thorough. Heartily, honestly and fully confess all.

From your closet go to your family. Tell them how cold and formal you have been. How you have lost the ardor of your affection for Christ and His cause. Begin to labor earnestly for their salvation. Acknowledge how you have let a vain ambition that they might make a figure in the world creep in, and begin in good earnest to teach them to live for a glorious immortality. They have caught from you a worldly spirit, let them now learn from you the worthlessness of all earthly

* Joel II, 12.

things compared with the salvation of the soul.

4. How hard it is for poor human nature to follow these simple, necessary directions of Christ! Men will do almost any thing else first. They will bustle about, increase their zeal, their prayers, their liberality, but how unwilling to humble themselves for a loss of their first love, and repent! Many who have been led up to this point by the Spirit of God, have stoutly refused to yield, and have brought upon them the woe that our Saviour pronounced: *I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.* THEIR LIGHT HAS GONE OUT. They no longer see their condition, or the requirements of God, but really think they enjoy religion and are in the way to Heaven when their feet are fast taking hold of hell. In this dreadful condition are, we fear, many professed Christians, and even ministers of the Gospel. From these ranks come the army of persecutors of Holy Ghost religion.

Sincere, but deluded man! If you settle down in your present state your damnation is certain! Your strict observance of the rules of morality and of the forms of religion, serves as an opiate to your conscience and God can scarcely awake you! Every month you continue as you are makes your condition worse, and lessens the probability of your recovery. Insensibility is fast stealing upon you. Go on as you are and you will fall into that most dangerous of all conditions—a religious lethargy. Then, when death comes and seizes you with his bony hand, and shakes you over the grave, you will even then only partially awake, like one disturbed from an opium sleep, and thus be hurried away to the retributions of eternity to be awakened by the crackling of the fires of hell and the groans and screams of the damned! O bestir thyself betimes. Hasten to Jesus. Bathe his feet with your tears, and consecrate your life anew to his service. Rest not till fully restored.

THE GIFT OF GIFTS.

BY REV. D. F. NEWTON.

"Rich dews of grace come o'er us
In many a gentle shower,
And brighter scenes before us
Are opening every hour."

The gift of all gifts, the gift of prayer, the spirit of prayer. What is it, what its value? Can you tell, reader, how precious this gift is, the gift of prayer, the spirit of prayer—to have power with God, as Jacob had, to prevail with the gold of Ophir, the precious onyx or the sapphire. Man knoweth not the price of it. Silver cannot purchase it, neither gold, millions on millions! How obtain this precious gift? God is willing to bestow it freely, without money, without price; not only *willing* but *desirous* to bestow it for His own glory. "Herein is my Father glorified, that ye bear much fruit." Bear *much* fruit of God's glory, *without* this spirit of prevailing prayer—without being strong in the Lord and the power of His might? How? when? here? A man that prays well, prevailing, preaches well, lives well. A man that prays in the Spirit always, with all prayer and supplication, watching thereto with *all perseverance* and supplication for all saints, is a holy man, a consecrated man, a very useful man. To have a spirit of prevailing prayer with God, we must live *in* the Spirit, *walk* in the Spirit, crucify the affections and lusts, live soberly, righteously, godly, "lift up holy hands everywhere, present the body a living, *continual* sacrifice." No one can pay this acceptable, prevailing prayer in the Spirit, while regarding iniquity in the heart, living in pride, lust, self-conceit, worldly-conformity. "If any man love the world the love of the Father is not in him." "He that turneth away from hearing the law, even his prayer shall be an abomination."

"Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are

pleasing in His sight." Jno. iii. 22. To pray in the Holy Spirit prevailing, our bodies must be temples of the Holy Spirit—every idol must be cast out. We must, as the apostle says, "have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, * * drawing near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The only way to obtain this precious, inestimable gift of gifts, the spirit of prevailing prayer with God, that takes no denial, is to live wholly for God, *consecratedly*; abstaining, not merely from evil, but from the very appearance of it.

Who ever knew any one in the full enjoyment of this gift of gifts, the most precious of all gifts, a spirit of prevailing prayer, with a heart of lust, pride, covetousness, self-conceit, a sensualist, a slave to appetite and passion, a wine-bibber, an habitual chewer, snuffer, or smoker of the vile Indian weed—or one tipped off in gay, fashionable costume, in gewgaws, artificials, tinkling ornaments, gold, pearls and costly array—or novel-readers, pleasure seekers, or those who grind the faces of the poor?—As soon expect the Holy Spirit to take up His residence in the silver shrines of Demetrius, in gods of silver, gods of gold, gods of stone, the work of men's hands. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

David, the sweet singer of Israel, had this blessed gift, the spirit of prevailing prayer. How did he get it, retain it? Hark! "I have refrained my feet from every evil way, that I might keep thy word." "I will wash my hands in innocency; so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." Psa. xxvi, 6, 7. Reader, will you

have this gift of all gifts the most precious, this blessed, superlative, crowning gift of prevailing prayer with God? Live for God, *wholly* for God; come out, be separate, touch not the unclean thing; lay *all* upon God's altar, keep it there, *forever*. Then you will rejoice evermore, pray without ceasing, prevailing, and in everything give thanks.

"Nor prayer is made on earth alone;
The Holy Spirit pleads;
And Jesus on th' eternal throne,
For sinners intercedes.

O Thou, by, whom we come to God!
The Life, the Truth, the Way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray!"

W A I T.

CHRISTIAN, wait; the nations tremble,
Shaken to their utmost bound;
Kings in terror ill dissemble;
Dread and panic spread around:
There's no prophet now to call us,
To behold, in vision true,
What events will soon befall us;—
Wait and see what God will do.

Christian, wait; the muttering thunder,
Gathering on the sky afar,
Need not bring dismay or wonder,
Doubt, or fright, or pallid fear:
Stay your soul on his protection;
He will guide you safely through.
Banish every sad dejection;
Wait, and see what God will do.

Christian, wait; Jehovah reigneth
On His throne of mercy still,
And the wrath of man restraineth
When it worketh not his will;
Be assured the future story
Of the days now dark to you
Will record his work of glory:
Wait, and see what God will do.

WHEN consolation is taken from thee, do not immediately despair; but with humility and patience wait for the heavenly visitations; for God is able to give thee back again, more ample comfort.

ALONE WITH JESUS.

BY MANLY S. HARD.

"HAVE yet any of the rulers believed?" This is an interrogatory not unfrequently made in *heart*, if not in real *expression*. We have an innate love for association. Our finite minds reel in despair as we seek to grasp the idea of being *alone*. Our imagination finds a limit as we attempt to place a human soul far removed from all that renders life happy and desirable. But not in *this* sense are we alone, when we walk hid with Christ. Human nature, so fallen, instinctively shrinks from peculiarity, and fails to find delight in an assumed singularity. The elements of our being, our care for the feelings of others, and the consistent regard we should hold toward ourselves, cause us, "when we are with Romans, to do as they do," *where no principle is involved*. We profess to be Wesleyan, and these are the teachings of Wesley. But in a heart where the matchless grace of Christ moulds every desire, gives beauty and real worth to every act of Christian good, that expands his heart, so that the most abject of the race, he delights to bless; to such a heart the smiles or frowns, the approbation or scorn, the honor or reproach of earth comes alike. It is not a matter of difficulty, to pass a life-time in the church, enjoying nought but ease. How many relate an experience of half a century, in her pale, as time which was filled, only with "peace and harmony" existing between themselves and all mankind. The spirit, which is opposed to *real* godliness, has not become more religious than it was when the world's Redeemer said, "if they have persecuted me they *will* also persecute you." That professed child of God should begin to doubt the depth of his christian love, and to feel for the corner stones of his hope, when *all* shall speak in commendation. We would not have a heart *seek* opposition, nor court oppression. A soul may as truly wander from God while doing these, as from

open transgression. Some seem to have imbibed the idea, that whatever comes in conflict with their preferences and seems a cross, must at all hazards be done. Many lose sight for a time of the godly consistency and careful consideration, which is characteristic of a model christian. Some seek, or seem to, to develop into *particular literal* action, that which holy writ designed to establish only as a *general* principle. We may be accused, just here, of being "fearful," and that we are still ruled by the "opinion of the world." We hope not. We should fear to draw back from the marked path of duty, or to give an action to interpret the design of God, other than that which *was* its *real* intent, as we should death itself. But there is real *study* in *knowing* God, and in fully comprehending his intended will. The path, which may be brightly marked for one, may be quite foreign from the duty of another. That which for me would seem a cross almost insurmountable, would not move a muscle in the soul of my brother. Hence, no exact standard can be raised, nor unalterable law originated, which may meet the *peculiar* exigences of every heart. The word of God itself fails to enter into such specialities. Every heart must sit in judgment upon its own course of action. The open word, with divine light streaming upon it, will most safely guide each trusting heart, in the ways of truth. While we should not seek for, nor desire the disapprobation of the world, still a godly soul that denounces popular sins in Church or State, will most surely find that *all will not extol*. The stern fact of relaxing our present hold in spiritual life, or becoming homeless, is to be met and decided by some. The cruel and heartless verity, of maintaining modern ecclesiastical oppression, or causing the severance of bonds which have long held us in church fellowship, have been and will continue to be encountered. In these and very many such conflicts, which are only known to a believing soul, we find that we are *alone with Jesus*. And these scenes of sterner

tests are not without real profit. For as the passing tempest causes the roots of the giant oak to descend more deeply, so life's fiercest buffetings causes us to hide more confidently in the cleft of the Rock. Who knows what he can endure, until tested by trials? In like manner, who can comprehend the might of Christ to raise a trusting heart until the stays of earth have been withdrawn, and the sinking soul hangs alone upon Jesus? How fearful we are to test the heaven-born power, which is pledged for our defence. And if, betimes, we are honored with faint shadows of the hidden glory, we shrink away and start the cry of "fanaticism," when we should have hailed with joy the glorious light. How we dishonor unbounding grace, give slight to the sacrificing Redeemer, and discredit the protection and guidance of the loving Saviour, when we draw back from treading by the side of Jesus, *alone*.

Lima, N. Y.

TRUTH.

Can we deery prejudice too much, if it unfit our souls from receiving the truth, as trash unfits our stomachs for receiving proper food? Should not a narrow, bigoted spirit, that collects itself like a hedgehog in its own fancied orthodoxy, and bristles up assertions and invectives instead of arguments, be firmly opposed by every generous inquirer after truth? Can we deplore too much the case of those sanguine persons, who judge of the strength of their faith by the force of their prepossession; and who fancy that a hundred plain Scriptures, and as many cogent arguments, have no weight, if they do not countenance their favorite sentiments and misunderstood feelings? And can we too warmly recommend a cordial, sober, fearless turn of mind which lays us open to information and disposes us publicly to espouse the cause of truth, even when destruction threatens her, and her despised adherents?—FLETCHER.

UNSANCTIFIED MINISTERS.

BY REV. T. S. LA DUE.

MAY God deliver the Free Methodist Church from them, either by inducing their speedy sanctification, or by their removal, if they will not make the consecration and exercise the faith so simple to secure the blessing, which they profess to be "groaning after;" and, without mincing the matter, it may be safely averred that any one who sincerely *groans after this*, will soon obtain it. This is our prayer, for the following reasons:

1. The avowed and especial mission of the F. M. Church is to spread scriptural holiness—the Wesleyan doctrine of entire and immediate sanctification. And if Wesley were alive now, he would doubtless say of this Church, as he did of the original Methodist body of his day, "when she forgets her mission, I pray God, she may be rooted out of the earth." To this mission we have pledged ourselves, and for it we have suffered the sundering of cherished religious associations, and sacrificed reputation, property and ease. So long as we remain true to this work, God will abundantly bless us, as He did our fathers who were true to it; but if we prove recreant, He will curse us with darkness and deadness, as He has many of their degenerate children. Now, the influence of the ministry over the Church is so powerful that, as the prophet says, "like people, like priest," indicating as Dr. Clarke comments, that the spiritual character of the Church will correspond to that of their spiritual leaders. This fact is too plain to need discussion. Therefore, an unsanctified ministry in the Church will beget an unsanctified membership. In other words, a ministry among us, merely justified, will not lead our members beyond justification; and the fact is becoming established by obvious Church history that a Church in the mass will not remain long in a merely justified condition, for they will advance to sanctification, or backslide and become worldly. It plainly appears then

that the great, all-important and cherished object of our organization will be defeated, unless our ministry are "wholly sanctified," clearly enjoying this unspeakable blessing, as well as theoretically understanding and preaching it. Unsanctified brother in the ministry, the truly sanctified in the church, while offering earnest prayer in your behalf, are trembling over you, and that too in proportion to your influence and the length of time you have remained without this blessing in the midst of so great light. Dr. Jesse T. Peck says, "How can her ministers thoroughly and effectually show the house of Jacob her iniquities and God's people their sins, and lead them to the cleansing blood, while they are themselves neither made perfect in love, nor groaning after it. The cause of such lamentable weakness in these heaven-sanctioned efforts stands out as clear as the sun. Many of us, to whose charge the work is solemnly committed, are sanctified but in part; and with deep solicitude, but strict fidelity, we must add, some of us seem content to remain so."

2. Unsanctified ministers, even if truly justified, lack vastly in spiritual power, compared to what they would have if wholly sanctified. The first article of the armor of a Christian warrior is the girdle of Truth. "Stand therefore, having your loins girt about with Truth." This girding must come from the Holy Ghost. The disciples received it on the day of Pentecost, when the glorious and awful truths of the Gospel were burned into their souls by that baptism of fire, which marvelously enlightens, enkindles, melts and nerves. Before, they saw these truths, "as trees walking," but then, in a fullness which stirred every fibre of their being. Such will be the change in the minister who passes from mere pardon and tremulous victory over sin to freedom from sin and to the "fullness of God." It is immaterial how naturally eloquent the unsanctified minister may be—he will fire cold shot instead of red hot; his light will be like moon-

beams, lustrous, but cold; not like sunbeams, luminous, warm, penetrating, vivifying. People may be captivated by his oratory, and shout and cry, but they will not be so effectually searched, and humbled in their own estimation, being led to think of themselves instead of the preacher.

A person remarked of two ministers, "one was a renowned orator and lifted me up to heaven; the other, a noted revivalist, shot an arrow right into my heart, and then drove in the wedge of truth until it split and was all laid open, and I, seeing my imperfection, was led to humble myself that I might be truly exalted." The peculiar quality of Pentecost preaching was to "prick men in their hearts." The peculiar quality of the word is to be quick and powerful, sharper than any two-edged sword, piercing. Christ says: "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." The preaching of unsanctified ministers is especially wanting in this pricking, piercing, and purging power. Who are the converts that to-day constitute the marrow of the Church—who "stand?" They are the spiritual offspring of clearly sanctified ministers, whose "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Dr. George Peck says: "The arguments that convince, and the words that burn, come from sanctified lips—come blazing from a heart itself on fire with the perfect love of God."

3. An unsanctified minister, with a heart yet full of the "roots of bitterness," will be very liable to be swayed by ambition and by a temporizing policy. A minister who is a leading spirit in a sister denomination, and for some time a popular president of a college, has lately found this pearl of great price, entire sanctification. He remarked in substance, "I thought all was on the altar, and wondered why the sacrifice was not consumed. Finally, the Spirit showed me that the most important part of the consecration was kept back, that was myself; this was at last

cast on, and the fire fell; and how plainly I saw then that all the way along self had obtruded and my path was marked with unsanctified ambition, unobserved by myself and others, but seen by Him who looketh at the heart." A brother who has for twenty years walked in the clear light of sanctification remarked: "Ambition will more or less govern an unsanctified minister." Doubtless, any minister among us yet unsanctified, will, if ever sanctified, be astonished at the influence exerted over him by this element of a corrupt heart, which is so powerful a lever for the world, the flesh, and the devil, to work the delusion of the soul. How we have cause to tremble at the certainty that unsanctified ministers among us will be led astray by a temporizing spirit and policy to please the wealthy and maintain favor with surrounding Churches. Away with any thoughts of favor in the eyes of a wicked world, and Churches patronized by it. If we have Jesus, so surely as the Bible is true, we shall be despised, and that too not in imagination, and sermons, and theories, but in reality: and this is the rub; for it is easy to say eloquent words about the reproach, but when the thing itself comes, a moral hero is required to endure not the reproach merely arising from opposition to secret-society men, slavery sympathizers and kindred characters, from our open enemies, whom the mass of disinterested Churches and the world condemn, but that especially from these very Churches and this very world, who reach out to pat us and bid God speed, until through the Spirit we are made singular, yea "foolish things," for Christ's sake, when they draw back in wonder, then pity, then disgust, and ere long hatred. Ah, this is the rub. A great big reproach is quite heroic and romantic, but the little, mortifying reproach, which cuts to the quick, and really humbles and crucifies, who can bear? Rev. J. A. Wood says, "Nothing but the power and dominion of grace in a pure heart can wholly save any man from being

affected in his ministerial work by his *pocket-book*, his *reputation*, or the *frowns or smiles, or praise of men.*" The foregoing leads us to remark—

4. An unsanctified minister, not understanding the manifestations of the Spirit, will be strongly tempted to lay violent hands on the real work of God. We appeal to every sanctified person reading this, can simply justified persons understand some of the true operations of the Holy Ghost? and have not such, yielding to strong temptations, tried to steady the ark, and brought death to their own souls and to the cause? You answer, "undoubtedly, yes."—What enemies numbers have become to religion in its most powerful forms, because they grew ashamed of the Holy Ghost, who filling his chosen friends with his own life-inspiring spirit, caused them to "drink and make a noise, as through wine," and to act in the eyes of unsanctified reason, as those "drunken with new wine." It is doubtless the prayer of every preacher and member in our Church, "May we be delivered from unsanctified ministers, who, in their spiritual ignorance and weakness, are so liable to meddle with holy things, and try to regulate God." Happy are we as a Church, if this work has not already commenced among us by any who having had the light for years, and not walking in it, may have been left by a Spirit fearfully grieved.

Admitting the obvious truth of the above reasons, does it not behoove the Free Methodist Church not to place unsanctified ministers in positions where they will naturally exert a strong and leading influence, especially over our ministry? Does not every truly sanctified F. M. minister reading this, say in his inmost soul, "I would not, I could not with my present light, if unsanctified, accept of a place of unusual influence in this Church. What, I, an unsanctified man, be a leader in a Church whose walls are written all over with "holiness to the Lord?" No, I will obtain the blessing before

going a step farther." Is there not something singularly, yes fearfully-anomalous in an unsanctified minister being a leader over ministers, nearly all of whom, through the teaching of the Holy Ghost, are unspeakably in advance of himself in the deep things of God, and in this way over members, many of whom are sanctified, and a Church whose specific and grand mission is the spread of "scriptural holiness," as a blessing to be attained immediately through faith in Christ? Is it not a plain contradiction, to style such a man a leader, under these circumstances? What a leader, and away behind! Is it not a most palpable contradiction for such ministers, members and Church, *to make him a leader*? Woe to the F. M. Church if a contradiction like this prevails. Every preacher among us ought to be truly sanctified, and our leaders without any exception. God will furnish us with truly sanctified men to lead us on, if we will have no others to lead us; men, *who in addition to naturally sound minds and fine executive ability, will be enlightened, fired and fixed by the Holy Ghost.*

Every minister of the Free Methodist Church has solemnly declared that he has either "attained to the rich experience of Christian Perfection in his own heart, or is groaning after it." Pause, unsanctified brother. Do you not know ministers whom you have reason to believe uttered an awful lie when they made this declaration? Does not scripture, reason and experience teach that any one who groans sincerely after this grace will soon obtain it? You have not, why? You have prayed and struggled. Have you confessed when the Spirit's light shone clearly and disclosed some mortifying confession, that you were wrong in some cherished opinion or in some act? When some peculiar cross so cutting and crucifying was presented, did you not reason around both confession and cross? And to-day you are an unsanctified man, an unsanctified minister, and in the Free Methodist Church. And

you know the reason why, or soon may find it out. It will be easy to believe and receive when the cross is taken. We close with the forcible words of Rev. J. A. Wood, "It is our solemn conviction, that it would be infinitely better for the Church and the world if every unsanctified minister would suspend all effort in every other direction, till, "with strong crying and tears," he receive the cleansing baptism of the Holy Ghost."

FOOLISH TALKING AND JESTING.

WHAT a sin, *what a sin!* This sin is classed with the vilest abominations, with fornication, uncleanness, filthiness, covetousness and idolatry, (see Eph. v., 3., 4.) And what fearful consequences from giving loose to a vicious, unsanctified tongue, in the pulpit or out of it? Take one example.

A minister once preached a very faithful sermon. A young man in his congregation was pierced to the heart. He sought for an opportunity of conversation with the minister, and found it in a walk which the latter was about to take with a party of friends. But when on this walk, the minister trifled so much that the young man began to think that the sermon of the morning was a mere sham.

Many years afterward the minister was called to visit a dying man, laboring under great distress of mind.

"Sir," said the dying man, as the minister entered the room, "I have heard you preach."

"Thank God for that," said the minister.

"Yes, but curse yourself for your light words afterward. You sowed the seed, it is true, but your own levity blew it away. And I then held the truth to be a lie, and now when I awake to its awful reality IT IS TOO LATE!"

"Guard well thy lips, for none can know
What evil from the tongue may flow—
What guilt, what grief may be incurred
By one incautious, foolish word."

NO NEUTRALITY.

BY A MINISTER OF THE M. E. CHURCH.

It is possible for a man to know or care so little about political measures as to be identified with no party. He may be "on the fence." But Christ has declared, he that is not with me is against me, and he that gathereth not with me scattereth abroad.

A careful examination of the word of God will, by the help of the Spirit, show every man his true position.

Have I been saved by the washing of regeneration, and the renewing of the Holy Ghost? Have I been born from above? What says the record? Let me listen: "That which is born of the flesh is flesh." "They that are in the flesh cannot please God." "The carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be."

Is my heart wedded to the world? I will listen again: "How can two walk together except they be agreed?" "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Do I court the friendship and honor of the world? What saith the Spirit? "Circumcision is that of the heart whose praise is not of men, but of God." "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."

Do I break God's commandments? Let me once more consult the "sure word:" "Ye are my friends, if ye do whatsoever I command you." "This is the love of God, that we keep his commandment." "Whosoever is born of God doth not commit sin." "He that committeth sin is of the devil."

It is very easy to see how the thief, the liar, the murderer, the adulterer, the profane swearer, the covetous, the

backbiter, and a host of others are opposed to Christ; for He "came to destroy the works of the devil;" but these exercise themselves therein. Others, however, are opposed to Christ, who would be ashamed to be classed with "publicans and sinners."

Such is the position of the man who trusts in his own morality, his ability to save himself. He is against Christ, because he denies that he is a sinner lost, for the remission of whose sins the blood of Christ was necessary. He is ashamed of the words of Christ, and consequently will not allow that he must be "born again." He flatly contradicts God by saying, in his heart at least, that Christ did not "taste death for every man." His life says to those around, there is another name besides that of Jesus whereby we can be saved, even our own name. Owing all his correctness of behavior to enlightening and restraining grace, he attributes it to his own strength of character, and thus robs Christ of his glory.

He who is only almost persuaded to be a Christian is against Christ—not because he is almost, but because he is not altogether persuaded. He admits that he is a sinner, that he needs the blood of Christ, that he hopes some time to be a Christian. God's Spirit has shone upon his understanding; but for the present he means to hold the truth in unrighteousness.

Up to the point where the sinner yields to be saved by grace, he opposes Christ. As long as he refuses to surrender, however seriously he may be thinking about it, he is a rebel. God says, "now is the accepted time;" but the sinner says to his Spirit, go thy way for this time, when I have a convenient reason I will send for thee.

The formalist is against Christ. He has confessed his need of the Saviour—professes to have sought and found him—has availed himself of the sacraments of the Church—says prayers, and gives money for the Gospel and the poor. But here he stops. He trusts in the performance of these things, and consequently has not the

power of godliness. *He is doing penance for salvation.* He is against Christ, not for performing duty, but for reckoning to himself attendance upon the means of grace as grace itself. It is amazing how closely a sinner will consent to imitate the outward life of the Christian, without renouncing his "secret" sins, and giving his heart to God.

The backslider is against Christ. He was once enlightened and has tasted of the heavenly gift, and was made a partaker of the Holy Ghost, has tasted the good word of God, and the powers of the world to come. He is against Christ in a double sense. His vain, thoughtless life is opposed to Christ in common with other sinners. Again, he is against Christ, inasmuch as his conduct slanders the Christian religion. He says, in fact, that after having once lived in an unconverted state, and then having tasted the joys of salvation, it is his opinion that the world has charms superior to those of Christ. So the worldling, blinded by the god of this world, and enticed by his own lusts, understands the backslider's testimony.

Reader, were Christ now personally to draw the separating line in your Church, society or community, there would be but two parties. On which side of that line would you be found?

A MARTYR.

MRS. CICELY ORMES.

THIS young martyr, aged twenty two, was the wife of Mr. Edmund Ormes, worsted weaver of St. Lawrence, Norwich. At the death of Miller and Elizabeth Cooper, she had said that she would pledge them of the same cup they drank of. For these words she was brought to the chancellor, who would have discharged her upon promise to go to church, and keep her belief to herself. As she would not consent to this, the chancellor urged that he had shown more lenity to her than any other person, and was unwilling to condemn her, because she was an ignor-

ant, foolish woman: to this she replied, (perhaps with more shrewdness than he expected,) that, "however great his desire might be to spare her sinful flesh, it could not equal her inclination to surrender it up in so great a quarrel." The chancellor then pronounced the fiery sentence, and, Sept. 23d, 1557, she was brought to the stake, at eight o'clock in the morning. After declaring her faith to the people, she laid her hand on the stake, and said, "Welcome, thou Cross of Christ." Her hand was sooted in doing this, (for it was the same stake at which Miller and Cooper were burnt,) and she at first wiped it; but directly after, again welcomed and embraced it as the "sweet Cross of Christ." After the tormentors had kindled the fire, she said, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour." Then crossing her hands upon her breast, and looking upwards with the utmost serenity, she stood the fiery furnace. Her hands continued gradually to rise till the sinews were dried and then they fell. She uttered no sigh of pain, but yielded her life an emblem of that celestial paradise in which is the presence of God, blessed forever.

It might be contended, that this martyr voluntarily sought her own death, as the chancellor scarcely exacted any other penance of her than to keep her belief to herself: yet it would seem in this instance as if God had chosen her to be a shining light, for a twelve-month before she was taken she had recanted; but she was wretched till the chancellor was informed by letter, that she repented of her recantation from the bottom of her heart. As if to compensate for her former apostacy, and to convince the Catholics that she meant no more to compromise for her personal security, she boldly refused his friendly offer of permitting her to temporize. Her courage in such a cause deserves commendation — the cause of Him who has said, whosoever is ashamed of me on earth, of such will I be ashamed in heaven.—Fox.

HOLINESS TO THE LORD.

BY D. F. NEWTON.

"In perfect love 'we dwell in God
And God in us'; with peace and power
We walk the way our Saviour trod,
In sweet communion every hour."

Every sermon? Yes, holiness to the Lord every sermon. Every sermon should be, more or less, spiced richly with the doctrine of holiness, entire sanctification. No sermon should be delivered without special, *direct, positive* reference to entire consecratedness to God's service, the inner life, the faith of assurance, perfect love. This is the essence, the cream, the quintessence of the Gospel, its crowning excellence and glory. A sermon cannot be truly or properly a gospel-sermon without the enforcement of this superlative grace, the privilege and duty of loving God, supremely, with all our heart, soul and might, and our neighbor as ourselves. This doctrine of purity, the higher Christian life, of living above the world, of being dead to sin and alive to God through our Lord Jesus Christ, is the hope, the joy, the top stone of the world's salvation. The word of God is full of it; it breathes it in every page. Read the prophets, the apostles, the evangelists, the epistles of Paul, Peter, James, and John. Holiness to the Lord is the Alpha and Omega—the beginning and the ending. In the days of the prophets, the days of the apostles, the days of Wesley, Fletcher, Clark, Lady Maxwell, James B. Taylor, wherever this blessed doctrine of entire sanctification in this life was preached, held forth boldly, vividly, unceasingly, carried out practically in every day life, there salvation *streamed*! Sinners were pricked to the heart, saints rejoiced, glorified God, Angels tuned their golden harps afresh! But where it was ignored, repudiated, neglected, there light became darkness, backsliding perpetual, Satan crept in, the love of the world, pride, folly and fashion. Is it not so now? Beloved, pray it, preach it, live it, sound it out, let heaven and earth hear it! "And

the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He who calleth you, who also will do it." 1 Thes. v. 23, 24.

"No more will converts then be few,
But numerous as the drops of dew,
Which silently distilled at night,
Are brought to view by morning light,
A host to charm our raptured sight,
And fill the earth with glory bright."

HE STANDS ALOOF.

He don't oppose it openly—this would be unpopular. To oppose Bible holiness or the doctrine of sanctification now, requires a bold front—but few dare assume the responsibility. Still he stands aloof—you see no hearty approval—no definite personal testimony, no open/practical avowal of the inner life. He stands aloof from meetings expressly set apart for the higher walks.

He seldom if ever opens his lips directly or pointedly on the question of entire sanctification in this life, in the pulpit or out of it, as a present indispensable duty and privilege. O, what a sad, lamentable draw-back for a minister of Christ to do thus, when he ought to take the lead every where, in the pulpit, in meetings for prayers, conference and testimony, open his lips wide, for holiness to the Lord, now and forever.

Brother, is this you? Are you not ashamed of yourself, ready to hide your face in the dust?

Are you not aware how greatly you dishonor God, and stay the car of salvation? Will he not, by and by, rebuke you severely, for thus keeping back a part of the price? set upon you a special mark of his displeasure? Do you know what you are doing by standing aloof? keeping behind the curtain, by holding your peace, hushing the question on which angels are fired—and all heaven ring hallelujahs! The doctrine of holiness is a Bible doctrine, clear as the noon-day sun, and still you waive it—refuse to open your

mouth wide in its advocacy. Why not, brother, obey God once; as a public teacher have respect unto all his commandments! "Then," says David, "I shall not be ashamed when I have respect unto all thy commandments." Why not "stand for Jesus" in this glorious doctrine of perfect love—publish it—sound it from the pulpit—testify personally, definitely; let heaven's arches ring with the sweet, angelic sound of redeeming, purifying grace—declare it openly, forcibly, bring it home to every heart, sound it from pole to pole. Then your own soul would be blessed, strengthened in God, built up, kindled to a flame! Others around you would be stimulated, encouraged, urged on by your example to higher attainments in the divine life—and the cause of God would flourish—Zion arise, shine, put on strength, and sinners would bow the knee everywhere. Wherever the doctrine of holiness is preached and practised, held forth in all its fulness and freeness, there you see light and life—hope and joy, gold, precious gold, seven times purified.

"In perfect love" we dwell in God,
And God in us "with peace and power;
We walk the way our Savior trod,
In sweet communion every hour."

FIRE! FIRE! FIRE!

The fire! Have you it, reader, is your soul full of it? Have you the fire of the Gospel, the fire of Paul,—Pentecostal? The tongue of fire? The fire that burns, kindles to a flame, blazes out and out, sets the whole world on fire? What can you do without it? How can you live and breathe without this celestial fire, the fire of holy love? How can you pray without it; write without it; preach without it; sing or give thanks; exhort with all long suffering and doctrine? The fire is wanting; the fire of God, God's fire, heavenly fire, the fire that inspired the holy prophets and apostles, the fire that kindled the soul of Isaiah to a flame when he saw the vision of God in the temple, and the seraphim

crying "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Isaiah vi. 3.

When Isaiah saw this glory, the holiness of God, he cried out, "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Then one of the seraphims flew to him with a live coal in his hand from the altar and laid it upon his mouth, and when this live coal touched his lips his iniquity was taken away and his sin purged; and now his soul was on fire, the fire of holy love. And when the call was made, "Whom shall I send? and who will go for us?" Isaiah was ready, full of fire to do God's will. "Here am I," says he, "send me." Was Isaiah prepared to fight, face the enemy, till he received this fire from God's altar? Were the apostles, and the early Christians prepared to glorify God in the world's salvation, till they had received the Pentecostal fire? When Peter received this tongue of fire three thousand were converted to God under one sermon! It was this fire that inspired Luther's soul, Melancthon's, Wesley's, Bunyan's, Baxter's, Payson's, J. B. Taylor's. Reader, have you the fire of God's love in your soul, the fire that strikes terror in the hearts of the King's enemies, that rejoices the souls of the righteous? Can you pray? Can you talk? Can you preach? Can you write for God, save your soul is on fire; save God rules in you, over you; inditing every thought to his own glory? Save this fire of love is in your inmost soul, burning hotter and hotter, shining brighter and brighter, even unto the perfect day? O, for this fire! Lord send it.

IMITATING JESUS.

That's his business, special business, every-day business.

Every day, every week, every year—all the time,—at home and abroad, in all meetings, societies, denominations, his heart is full; his mouth is open wide in God's praise, in testimony of his goodness, fulness and completeness.

He testifies publicly to the inner life, the purifying, sanctifying influence of the Holy Spirit, the efficaciousness of Jesus' blood. He witnesses to this full and glowing salvation from all sin, not only in meetings for worship on the Lord's day and other days; but in public, social and private conversations; everywhere, at all proper seasons. His meat and his drink is to imitate Jesus, to do the whole will of God. Every look, every thought, every word, every deed, indicates this redeeming fulness; "Out of the abundance of the heart, the mouth speaketh." His whole being is given up to the edification and purification of God's professed people. Christ, to him, is all in all. What's the result of this entire consecratedness, this faithfulness, this continual, living, outspoken, practical witnessing for Jesus.

His own soul is kept constantly alive, on fire, joyfully; he adds grace on grace, makes rapid strides heavenward. The light around him shines brighter and brighter. He is remarkably successful in winning souls to Christ. Sinners are awakened and converted under his labors; saints are edified, built up, strengthened, purified, established; the feeble-minded are comforted, the weak supported. He feels a deep sympathy for the poor and oppressed, and is ever ready to "remember those in bonds as bound with them." His own peace flows like a river. How true the sentiment; "He that watereth shall himself be watered!"

"Some angel guide my pen while I draw,
What nothing else than angel can exceed,—
A man on earth devoted to the skies!"

"Whosoever hath, to him shall be given, and he shall have more abundance; but from him that hath not, shall be taken away even that he hath."

It is the diligent soul that is made fat; there is no promise of good to the unfaithful, the slothful, the fearful, doubting and unbelieving: "He that endureth to the end shall be saved."

Reader, are you thus imitating Jesus?—Is your soul full of it? "As

ye have received Christ Jesus the Lord, so walk ye in him."

"If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

"Never fear!—Stand up for Jesus!"

Speak to all of his sweet name,
Tell them of his great salvation,
All his wondrous love proclaim!
Peace and pardon, grace and glory,
Through the precious, dying Lamb."

FEEL WHAT YOU SAY.

HOWEVER highly gifted he may otherwise be, it is a valid objection to a preacher, that he does not feel what he says; that spoils more than his oratory gains. An obscure man rose up to address the French Convention. At the close of his oration, Mirabeau, the giant genius of the revolution, turned round to his neighbor and eagerly asked, "Who is that?" The other, who had been in no way interested by the address, wondered at Mirabeau's curiosity. Whereupon the latter said, "That man will yet act a great part;" and, asked to explain himself, added, "He speaks as one who believes every word he says." Much of pulpit power, under God, depends on that—admits of that explanation or one allied to it. *They make others feel, who feel themselves.* How can he plead for souls, who does not know the value of his own? How can he recommend a Saviour to others, who himself, personally despises and rejects him? Unhappy, indeed, and doubly blind those whose leader is as blind as they are; and unhappiest of all the blind preacher; for while leader and led shall fall into the ditch, he falls undermost—his the heaviest condemnation, the deepest and most damned perdition. In possession of such a man—of one who has adopted the church as other men the law, or army, or navy, as a mere profession, and goes through the routine of its duties with the coldness of an official—the pulpit seems filled with the ghastly form of a skeleton, that in its cold and bony fingers holds a burning lamp.—GUTHRIE.

CAN I BE HOLY?

"Be ye holy for I am holy."

CAN I be holy? Yes: or the command would not have been given. Not "that we are sufficient of ourselves, to think anything as of ourselves: but our sufficiency is of God;" for without Christ you are helpless; but through Christ you can do "all things." Without Christ you could not have surrendered yourself to God in justification; or have obeyed one of His commands; or have made any advance in holiness; or have had one good desire. All salvation is "by faith;" and all faith is from God; but all exercise of faith *must* be by you. We are justified "by faith;" and "by faith" our hearts are "purified." It is only by "looking unto Jesus," "by faith," that we are kept from sinning; and as He is able to save "unto the uttermost," He is as willing as he is able. To expect, therefore, to be wholly saved from voluntary transgression, to be made holy, is no more presumptuous, than to expect a partial salvation, a half-orbed holiness; seeing that all salvation "is of faith, that it might be by grace; to the end the promise might be sure." The command is, "Look unto Me," (not yourself,) "and be ye saved."

WHAT IS THE CHARACTER OF THE HOLINESS REQUIRED OF ME?

It is not the holiness that pertains to God, nor to angels, or that which was possessed by Adam before the fall, in degree. It is not absolute perfection: as that only belongs to God. It is not sinless perfection; nor even every kind of relative perfection; nor yet, again, the perfection we attain to in the resurrection. It is not natural, but moral perfection: a perfection of our Christianity: a perfection not incompatible with many human infirmities: such as a dull apprehension, unsound judgment, weak intellect, fertile imagination, treacherous memory, and the like; and, of consequence, mistakes in judgment and practice. It is not a perfection that places us beyond temptation, or the

possibility of falling into sin; or that *does not allow of progression in holiness.*

But it is a perfection, a state of holiness, in which the heart that loves sin is taken away: a state in which we neither voluntarily sin, nor have a desire to sin: a condition in which we trust in Jesus to be kept *from* sin: and, being cleansed "from all filthiness," we are better prepared to obey the command, "Perfecting-holiness in the fear of God;" as the more perfect the development of life the more certain and rapid is its growth. This is being as holy in our sphere as God is in His; and yet to-morrow you will be more holy than you are now if faithful to the light of to-day; as the simply cleansed heart is the lowest stage of entire sanctification, the sun, faintly, yet clearly discerned from centre to circumference; while being filled with the "fullness of God," is the clear, unobstructed noon-day sun.

HOW CAN I BE HOLY?

By faith in Jesus Christ, "who of God is made unto us sanctification." Christ "His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." We become "dead to sins" by trusting Jesus to make us dead. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." To be holy we must be "redeemed from all iniquity," must be dead to sin;" and to be thus "redeemed," and made "dead to sin," we must exercise faith in Christ for these specific objects: and to do this there must *first* be a full dedication of our entire being to God. Full, entire and unreserved consecration is the normal condition of Christianity. With it, faith is strong; without it, faith is weak. All *must* be laid upon the altar; and until this is done you are not on promised ground; for the Lord will be sought unto with "all the heart." Here you begin to obey; and without this beginning there is no real progress in holiness. The command to Christians is, "Come out from

among them," (all sin,) "and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having, therefore, these promises," (to receive you and to become your Father,) "dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The Lord demands of you an unreserved consecration of the soul, body, spirit, and all you have, to be used for his glory and according to his will; and this, the Lord declares, is your "reasonable service." The consecration having been made, the offering having been placed upon the altar, the Lord promises to "receive you," and to become "your Father;" and, "having these promises," the command follows, "Cleanse yourself from all filthiness of the flesh and spirit." This you can do "by faith" in the promises, "I will receive you," "I will sprinkle clean water upon you, and ye shall be clean;" "From all your filthiness and from all your idols will I cleanse you." God promises to cleanse you, and make you holy, upon these two conditions: *unreserved consecration* and *unwavering faith* in His promises to "receive" and "cleanse" you. The process is simple, the conditions easy, and the result as certain as is the unchangeableness of God.

Are you willing to "come out and be separate" from all sin? To commit to the Saviour the keeping of your soul, body, spirit, family, friends, reputation, and all you have? And from this moment let "the life which you now live in the flesh" be a life "by the faith of the Son of God?" Then do it *now*. Fall upon your knees, and, in the presence of Him who searches your heart, present to Him, "through Christ," your entire being, with all its faculties and powers, to be His *forever*. Place *all* upon the "altar that sanctifieth the gift;" and then BELIEVE the word which says, "I will receive you," "I will make you clean;" "I will save

you from all your uncleanness." Do not expect to believe these promises *because* you feel; but look for joy *after* you have believed. "Faith is the evidence of things *not* seen," (felt;) and feeling is the fruit, not root, of faith. Saving faith rests alone upon God's word; not feeling. You must believe God receives and cleanses you, *because* He hath affirmed it. This is faith; and it honors God.

Like Israel, you have been brought out of Egypt, where you found deliverance, to Horeb and the Tabernacle, where you found Him who delivered; and where you were commanded to "go up and possess the land;" and through the wilderness the "cloudy pillar" led the way, and the flowing stream pursued you; and now you stand at Kadesh-Barnea, listening to the repeated command, "Go up!" Israel refused; and turned and "wandered" where there "was no way;" for in "wanderings" God's way is rejected. The promised "rest of faith" is not sought: the "bread," the "water," the "grass," to sustain life—the aim to enter Heaven "so as by fire!" these! these! are sought. The promise, "I will receive you," is more certain than the "cloudy pillar," more reliable than the pursuing waters, or the "daily manna." Israel "*could not enter in, because of unbelief*;" for "they believed not in God, and trusted not in His salvation." Will you imitate Israel's folly? Is not the word of God a sufficient foundation for *your* faith? Cannot you trust in the promise of God? a promise confirmed by the oath of God? Is it presumptuous to believe that God *can*, for "Christ's sake," and *will*, for His own oath's sake, cleanse from sin and keep from sinning those who will trust in Him for these blessings? Did not Christ come into the world to "save His people *from* their sins?" Is it not *your* sins you now wish to be saved from? Look to Christ, then, and be saved *from* sin. Are your sins great? The inbred corruption obstinate and determined? Remember, "the Son of God was manifested to destroy the

works of the devil;" and among them this love of sin, which gives you so much trouble, if you will only trust Him to do it for you.

WHEN CAN I BE HOLY?

Now! The blessing of a clean heart is obtained "by faith," it must be just as you are, irrespective of merit in yourself; and if just as you are, then it is *now*. Faith is a *present* act, and brings a *present* salvation. You cannot believe now for the future, and until you abandon the idea of being wholly saved in the future, you cannot be saved now; and remember, that in resolving to postpone this work, you *determine to do evil*. The command to Christians is, "Come out" and "believe." "Through Christ" you do now present unto God "your body to be a living sacrifice;" and this "offering," God declares, "I will receive." Do you believe this promise? It is the oath-confirmed promise of Jehovah! Do you believe it? You say, "I am so unworthy!" This the Lord knows; and Christ knew it when he died for you, that he might become your "sanctification." It is for "Christ's sake," not your own worthiness, that you are received. It is the altar "that sanctifieth the gift." Recollect that it is God who says "I will receive you;" and He requires you to believe His word as a condition of being received. "Only believe," says the Saviour. Do not look for feeling to help you believe; for it is "by faith" you are received and cleansed. The child of God receives blessings "by faith," not by feeling. "The blood of Jesus cleanseth from all sin:" but it is only "by faith." The soul, body and spirit, when presented "through Christ" to be a "living sacrifice," are received by the Father only "by faith:" and never! O never! forget that this faith is simply a belief that the Lord does just what He has promised to do. The only knowledge you have that the Lord pardons and cleanses is from His word; and to receive these blessings, there must be faith in that word; and *then* "he that believeth on the Son of God hath the

witness in himself." "After that ye believed, ye were sealed with that Holy Spirit of promise."

Is the offering you have presented "through Christ" received? This is a momentous question! In it are involved the veracity of God and your freedom from inbred corruption. The Lord says, "I will receive you." Do you believe these words? *Can* the Lord be unfaithful to His word? *Would* Christ have "sanctified" Himself and died for you, that you "also might be sanctified through the truth," and then refuse to receive the offering He has induced you to make?

SHALL I BE HOLY?

Will you be holy? *Shall* God be obeyed? With you, under God, rests the decision of these solemn questions. Before God, and in view of eternal scenes, let me entreat you to answer them *now*. "To-day!" you may; "Now" you can decide. To-morrow! to-morrow is not yours, my friend. To-morrow may find you where there is no "work" nor "device." "To-day, if you will hear His voice," God says, "I will receive you." "Now." "The altar sanctifieth the gift;" but the offering *must* be placed upon the altar, and you *must* "HAVE FAITH IN GOD!"

"Can I from all defilement be cleansed in Jesus' blood?

Can guilt so great, will sin so bold, be pardoned by my God?

Will inbred sin be banished if I the altar test?
Will God the Father cleanse me, when I the promise trust?

Then glory! Lamb of Calv'ry! the promise I'll believe;

I dare, I will, I *do* believe; God will, He *does* receive;

He sprinkles, yea, He cleanses, from idols, fear and sin;

He gives the heart, the spirit new; He dwells Himself within."

SATAN has no agent by which he destroys so many young men, soul and body, as by Tobacco.—DR. HARRIS.

THERE is no salvation of the soul, no hope of everlasting life, but in the cross.

SLAVERY.

The tenderness with which the crime of slaveholding is still treated, not only by army officers and politicians, but by many ministers and professed Christians, shows that its true character is not appreciated. It is an outrage against God and humanity. There is in it so much of the very essence of evil that to barely tolerate it robs one of the noblest elements of humanity.

Future ages will refer to the sanction given it by the Church as an evidence of the great corruption of Christianity in the nineteenth century.

The following letter from Dr. Howe, the friend and instructor of Laura Bridgman, gives a view of the workings of slavery that fell under his own personal observation:—Ed.

"I have passed ten days in New Orleans, not unprofitably, I trust, in examining the public institutions—the schools, asylums, hospitals, prisons, etc. With the exception of the first, there is little hope of amelioration. I know not how much merit there may be in their system, but I do know that in the administration of the penal code there are abominations which should bring down the fate of Sodom upon the city.

"If Howard or Mrs. Fry ever discovered so ill-administered a den of thieves as the New Orleans prison, they never described it. In the negro's apartment I saw much which made me blush that I was a white man, and which, for a moment, stirred up an evil spirit in my animal nature. Entering a large paved court-yard, around which ran galleries filled with slaves of all ages, sexes and colors, I heard the snap of a whip, every stroke of which sounded like the sharp crack of a pistol. I turned my head, and saw a sight which absolutely chilled me to the marrow of my bones, and gave me, for the first time in my life, the sensation of my hair stiffening at the roots. There lay a black girl flat upon her face on a board, her two thumbs tied and fastened to one end, her feet tied and drawn tightly to the other end, while a strap

passed over the small of her back, and, fastened around the board, compressed her closely to it. Below the strap she was entirely naked. By her side, and six feet off, stood a huge negro, with a long whip, which he applied with dreadful power and wonderful precision. Every stroke brought away a strip of skin, which clung to the lash, or fell quivering on the pavement, while the blood followed after it. The poor creature writhed and shrieked, and, in a voice which showed alike her fear of death and her dreadful agony, screamed to her master, who stood at her head, 'Oh, spare my life; don't cut my soul out!' But still fell the horrid lash; still strip after strip peeled off from the skin; gash after gash was cut in her living flesh, until it had become a livid and bloody mass of raw and quivering muscle.

"It was with the greatest difficulty I refrained from springing upon the torturer, and arresting his lash; but alas, what could I do but turn aside to hide my tears for the sufferer and my blushes for humanity!

"This was in a public and regularly organized prison; the punishment was one recognized and authorized by law. But think you the poor wretch had committed a heinous offence, and had been convicted thereof, and sentenced to the lash? Not at all! She was brought by her master to be whipped by the common executioner, without trial, judge or jury, just at his beck or nod, for some real or supposed offence, or to gratify his own whim or malice. And he may bring her day after day, without cause assigned, and inflict any number of lashes he pleases, short of twenty-five, provided only he pays the fee. Or if he choose, he may have a private whipping-board on his own premises, and brutalize himself there.

"A shocking part of this horrid punishment was its publicity, as I have said; it was in a court-yard, surrounded by galleries, which were filled with colored persons of all sexes—runaway slaves committed for some crime, or slaves up for sale. You would natur-

ally suppose they crowded forward and gazed, horror-stricken, at the brutal spectacle below; but they did not; many of them hardly noticed it, and many were entirely indifferent to it. They went on in their childish pursuits, and some were laughing outright in the distant parts of the galleries; so low can man, created in God's image, be sunk in brutality."

THE PASTOR'S APPEAL.

YE who have sat for weary years,
And criticised my voice and tone,
And sorrowed that the word of God
By hands so feeble should be sown;
My Christian friends a suppliant,
Your Pastor comes to you this day,
And asks you in the name of Christ,
For his immortal soul to pray.

Tempted without, and weak within,
Storm-tossed and tempest driven
I struggle, mid wild waves of sin,
To point to you the shores of Heaven.
The very office that I bear
Attracts the wily tempter's eyes,
For where there floats a leader's plume,
There quick the foeman's arrow flies.

Although of all my own dark sins
I cannot tell the vast amount,
For souls committed to my charge
I shall be called to give account.
O, Christian friends, will you not heed.
The solemn words I speak this day,
And for a blessing, in Christ's name
Upon your Pastor, humbly pray.

FILL UP THE CASK.—A young minister once visited old Dr. Bellany, with the inquiry, "What shall I do to supply myself with matter for my sermons?" The doctor grimly replied, "Fill up the cask? *Fill up the cask?* FILL UP THE CASK, and then, if you tap it anywhere, you will get a good stream. But if you put in but little, it will *dribble, dribble, dribble*, and you must *tap, tap, tap*, and then you get but little after all."

PREACHING TO THE IMAGINATION.

THE great apostle declared that his aim was to commend the truth to every man's *conscience*. All experience, from his day down to our own, shows that this is the only way of accomplishing the great end of preaching. Yet how many aim only at enlisting the feelings, as if this were enough.

An authentic incident, related by the Rev. Mr. S—, of W—, well illustrates the folly of such a course. A clergyman in — once preached on the death and sufferings of Christ. He was a man of lively fancy and deep sensibility, and he depicted so vividly the sufferings of Christ, that the Saviour was almost visibly crucified before that people. His own heart was moved—he wept—and, in sympathy with him, the audience wept also. He thanked God that he had been enabled to plead so for his Master. He believed that great good would result from that sermon. As he left his pulpit, and was passing out of his church, a young lady met him, and, with tears in her eyes, taking him by the hand, she said: "Oh, I never was more delighted in my life!—*not even in a theatre!*" The minister had been preaching to the imagination—had aroused the tender sympathies of the lady; *she* preached to his heart and conscience.

What does this fact teach? Portray to those unconscious of their guilt and peril, the love of Christ in dying for their salvation, and the more faithfully you portray it, the more, indeed, you may arouse their sensibilities, but the whole may only be to them a thing of tragic interest. They will listen and be moved, and they will come again to hear similar exhibitions of truth, that they may be "delighted, even when they weep." The truth is, if we would have a man appreciate the love of Jesus, and feel its power in his heart, we must first convince him that he is a sinner, in peril of perdition—that Jesus must save him, or he is *lost*.

LETTER OF BRAMWELL.

SUNDERLAND, 1808.

"MY DEAR SISTER:

I have long had it upon my mind to write to you. This may be because of our former union in Christ Jesus. For I hope this union will continue with us, yea never be broken. Can we receive a meetness for eternal glory? And can we receive this meetness for glory, whilst on earth, even in such short time? Can we in a moment secure an everlasting crown? O my sister, who would trifle, who would suffer any object in this world to divert them from the reward—the full reward? I am frequently astonished that any enlightened person should make provision for the body, in such a way as to hinder in the least measure the glorious recompense.

"You will view mountains; and, in looking to God you will reach their tops. But in little things, you will use your own strength, and sink to the bottom. Christ Jesus hath told us, that nothing can be done separately from him; and yet we forget the caution, and lose our way. Every thing requires prayer; and, if we pray in every thing, we shall always find cause for thanksgiving to God. Keep your proper look out or view. Keep your continued acts of faith. Keep your utmost patience. For, in seeing, believing, and being resigned, all your enemies will fall before you. My sister, as it respects our great salvation, we have nothing to do with those who began before us, or with those who came in after us,—with counsel from man or with the experience of others, unless these corroborate the testimony. It is plainly, what God says; for, all he hath said he will do. Set your foot upon the Rock; fix your eye upon the promise; and, with your hand, lay hold of the purchased blessing. It must come, it must all come. Nothing less than ALL is yours.

"Nothing does my soul more good than to see my fellow-christians claim-

ing their own,—that which is with God laid up against their return. When you receive this cup of salvation, the effect will be,—the clamour of self is over,—the slavish fear of being nothing is over,—the soul keeps its place in God; and is ready for all that can come upon it. It bears, it forbears; it thinks no evil; it cannot dwell or live here.

"O this heaven of God's presence! this opening into glory! this weeping over a lost world! this being willing to lay down your life for the Church! "God is all." Oh my soul, I feel its fire burning, as I write. God grant the flame may spread, the glory shine! May the world receive it! Places to me are less than ever. Devoted souls are my delight. To see my friends dwelling in God and God in them, affords me one of the greatest earthly pleasures. Go on, my dear sister, go on; the crown is before you. A few more battles, and heaven is won. The Lord Jesus grant that you may never faint! Will you write and let me know all things concerning yourself, my dear brother Baiston, and friends? I long to meet you all in yonder bright world. Amen! Come, Lord Jesus!

I am

Your affectionate brother,
WM. BRAMWELL."

CHRISTIAN BENEVOLENCE.—There is a retributive providence even in this life, which recompenses the benefactor for Christ's sake, with sensations of pleasure proportioned to the degree of self-denial exercised.

A RELIGION consistent with our self-indulgence may be grateful to our depraved appetites, and to our pride and self-sufficiency, but it cannot save our souls.

BEST PLOWING.—Of all plowing and harrowing, the plowing and harrowing of our own hearts is the hardest work, and I think I may add, it prepares for the richest harvest.

BE YE ALSO READY.

A YOUNG man at a prayer meeting at Chicago, Illinois, gave an affecting and instructive incident in relation to a captain, with whom he met at the Tremont House in Chicago. He cordially invited him to attend this meeting. "You will find them interesting; and, perhaps, profitable to you."

"The meetings are, no doubt, good and beneficial in many cases, I approve of them but I have no time to go now."

"But, my dear friend, there will be a time when you must die. Are there any interests so important as those of your soul?"

"That may be true. But my temporal matters are pressing now, and I must attend to them. By-and-by I will think of these things."

Finding that it was useless to urge him further, I left him, pained at his indifference, but little thinking what a scene would soon give me a more vivid conception of the danger of delay. A few days after, being at the depot in one of our cities in the interior, I observed a corpse taken from the cars. Curiosity and sympathy led me to go and see who it might be. What was my surprise to recognize the features of this same captain! Poor man! He had no time to attend to his soul, but his time to die, and leave all those interests that he placed first, came suddenly.

Turning from this scene, I met an old friend, with one of Theodore Parker's works in his hand. Formerly he had been a professor of religion, and enjoyed the confidence of the community. But cherishing a taste for works of the Parker school, he had long since let go the profession of his faith, and taken his place among the ungodly. He was about to go through Missouri. As the trains had been fired into of late, he announced his plan to take the baggage car, and as the rebels would not suspect that passengers would be there, he would escape their fire.

How vain are the plans of man! How often the very means he takes to preserve life are instrumental in caus-

ing death! So it proved in this case. He went to Missouri as he proposed. When I took up the paper to read the account of the fearful accident, from the giving way of the railroad bridge, at the very head of the list of killed I found the name of my friend. "Be ye also ready, for in such an hour as ye think not, the son of man cometh."

FAITH TRIED? IS IT?

WELL, thank the Lord for it. What is your faith good for without being tried? "God tried Abraham." So He did Job, Isaac and Jacob. Joseph's faith also, was put to the test. So was Moses, Hezekiah's, Elijah's, Daniel's, and found to be more precious than gold. Paul's faith was tried exceedingly. And Peter's, James' and John's.

What true disciple, in all ages, that has not had his faith tried, again and again? Faith that is not put into the crucible and tested is worthless, spurious! The Lord put Daniel into the lion's den to try his faith; Shadrach, Meshach and Abednego into the fiery furnace, heated seven times hotter than was wont.

Job declared uphesitatingly that he would trust God, even though he slew him. Reader, is your faith tried? Has God, in mercy, put you in the furnace to try your faith? Praise him for it. "Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing had happened unto you,—but rejoice inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also, with exceeding great joy." 1 Pet. iv. 13.

Trial, when it weighs severely,
Stamps the Saviour's image clearly

On the heart of all His friends;

In the frame His hands have moulded
Is a future life unfolded,

Through the suffering which He sends.

"Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience; that after ye have done the will of God ye might receive the promise.

BOXING UP LIGHTNING!

CAN you—can you box up lightning—the Almighty's *flash*? Well, then, box up holiness to the Lord—the doctrine of purity, or perfect love. Box up one, the other as soon.

Put down holiness? put down heaven, angels, glorified spirits—Omnipotence Himself.

Friend, it is hard to kick against the pricks, you find it so don't you? Saul of Tarsus did. Raise your puny arm against God's truth—the Bible, "holiness to the Lord," in this life, freedom of body, mind and soul? do it, but rest assured God will frown on your vain attempts. Truth is mighty and will prevail. The ashes of the martyrs produce a plentiful crop.

Man, who art thou, that repliest against God? He that sitteth in the heavens shall laugh at you. The Lord will have you in derision. By-and-by He will speak unto you in His wrath, and vex you in His sore displeasure. How easily and speedily can God break you with a rod of iron, dash you in pieces like a potter's vessel! Be wise, therefore, O ye that close the lips of your brethren, God's little ones—be instructed, ye who reject the counsel of the Most High. "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry and ye perish from the way when His wrath is kindled but a little."

"The Lord of hosts is with us, the God of Jacob is our refuge." "Without holiness no man shall see the Lord."

"O glorious hope of perfect love!
It lifts me up to things above:
It bears on eagles' wings;
It gives my ravish'd soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

JESUS hath now many professed lovers of his heavenly kingdom, but few lovers of His cross.

Do not substitute the means of grace for grace itself.

TO SEEKERS OF HOLINESS.

BY MRS. H. A. BRONSON.

*Who can understand his errors?
cleanse thou me from secret faults.—*
Psalms xix., 12.

How often do we hear it affirmed, and that by sincere seekers for truth, that *all* is given up, everything upon the altar of consecration. Yet the power of the Holy Spirit seems to be withheld. Now for the honor of our holy religion let us inquire, how can these things be? God hath said, "In the day thou seekest me with *all* thy heart, I will be found of thee,"—and if the Divine assurance of acceptance is not given, we must certainly believe that we are holding back a part of the price. If we would be disciples of Jesus we must leave all for his sake.

Have we done it? Do we not cling to some cherished idol, some good works that we have done or may do,—a secret apprehension of being reproached as thinking ourselves more holy than the great body of professing Christians, a shrinking at the sight of newly revealed responsibility, the cross of bringing our talent before a criticising world? These may be a few of the hinderances that keep us from entering into a state of companionship with our Father who is the inheritance of the pure in heart.

Now let every earnest seeker for entire conformity to the Divine image make thorough investigation, and you will become assured of the existence of barriers, if there are such in the heart, that must all be swept away, before the Holy Spirit will take up his abode within you.

Already you have cause for gratitude and thanksgiving that you are becoming free from the bondage of sin, and as the Sun of Righteousness is rising upon you, hail the light as your everlasting portion; a light, if you will only be influenced by it that will lead you into the land of rest.

HOW A UNIVERSALIST DIED.

The following incident is taken from real life; the fact came under the observation of the author.

"What scenes of horror, and of dread
Await the dying sinner's bed!"

A few years ago I was called to watch with a man who had all his lifetime believed that all would finally be saved, and had as a natural consequence given loose to every desire of his carnal mind, and like the "foolish man" he ate, he drank, and was merry, forgetting that "to-morrow he must die." He was now on his death bed. In the prime of life, his cup of pleasure drained to the dregs, and exhausted nature refused to recruit her wasted energies.

Pale and wan, with an awful sense of an uncertain future, the horrors of remorse distracting his inmost soul, the bitter cup of despair persistently held to his lips by the unrelenting hand of an abused and now fully awakened conscience. Awakened to the folly of his past life, his misspent time, his neglect of God and the Sabbath, his hope that all would finally be well with him, was forever swept away. No hope; no trust in God; his bed was no bed of roses, although surrounded by every comfort wealth could furnish.

With the dread realities of eternity before his eyes, he cried: "Oh! I can't die; there is no mercy now for me; God can't forgive me now. Oh! how I wish I had lived differently; if I could only live, I would lead a different life." I encouraged him to hope in the mercy of God in Christ Jesus, and earnestly besought him to believe on the Lord Jesus Christ with all his heart, and he should be saved. "Do you think that God will forgive me for Christ's sake, such a sinner as I have been?" "Yes; oh! yes," said I; "he came to seek and save you now, just as you are." "Oh! no," said he, "it is too late now," while the tears streamed down his young face, pallid with disease and suffering. I had never witnessed such

a scene before, and I never shall forge the awful expression of that dying sinner's face, to my dying breath.

I told him I would pray for him, and that he must pray for himself, and left the room ere my senses forsook me. Horror-stricken almost, and with a feeling as if death's fingers were clutching at my own heart-strings, I could not bear to witness such fearful despair. I went down the stairs, and soon one of his spasms of pain came on; and unable to bear it, with no hope, no peace, no Jesus to sustain him, he gave way to the fiends, as it seemed to me, which possessed him.

With fearful curses, frightful imprecations, and horrid oaths, he drove his faithful wife from the room, and he lay there alone to battle with the raging hand of disease, cursing God, and screaming with rage and pain, so that he could be heard in the neighboring houses. I could do nothing for him, and the curses and maledictions of that hour ring in my ears like the wail of the lost in the dark regions of despair. And soon I heard he was dead. Gone to the bar of God, to render up his account at the judgment.

God save us from such a passing away as that; torturing fiends instead of soothing angels round his dying couch. Black despair in lieu of the overshadowing wing of angelic hope. Death and the judgment staring him in the face, instead of peace in believing and joy in the Holy Ghost. Horrid blasphemies, instead of, "Oh! death, where is thy sting, oh! grave, where is thy victory?" A fearful looking forward to the future, in lieu of "I know that my Redeemer liveth, and because he lives, I shall live also." Too late, too late, instead of "Come Lord Jesus, come quickly." Such is the fearful end of those who trust in the mercy of God out of Christ, for "God out of Christ is a consuming fire."—CANADA CHRISTIAN ADVOCATE.

INDECISION keeps the door ajar; but decision shuts and bolts it.—DR. PALEY.

THE EARNEST CHRISTIAN :

BUFFALO, JANUARY, 1862.

THE ADDITION TO OUR TITLE.

This has been made in consequence of our uniting the "Golden Rule" with the "Earnest Christian." Providence, we think, clearly pointed to this union. The two will, we believe, go well together. We continue to publish it, and do not throw off any of our responsibility, editorially or financially. Brother Newton, who will be associated with us in the editorial department, brings a sanctified heart, a good judgment, and eighteen or twenty years' experience as an editor. Our last volume contains specimens of his close, pungent style.

Our readers may safely anticipate a great increase of interest in the forthcoming volume of the *Earnest Christian*.

OUR PROSPECTS.

These are historical times in which we live. The world is in motion. Great events are taking place, and greater ones are soon to follow. Expectation is upon the tip-toe, and men are eagerly looking forward wondering what the next day may bring forth. But God is just the same as ever. His promises are still immutable. Are we Christians? Do we stand upon the rock? Then, though the earth be shaken to its foundations, we have a firm footing. The people never needed to be more earnestly exhorted to live in constant readiness for whatever may transpire than at the present period. It shall be the aim of the "*Earnest Christian*" to encourage its readers to place themselves in a position where they can calmly trust in God, whatever may happen or threaten. Our object is, not to promote any movements of sectarian character or tendency, but to hold up the Bible-standard of Christianity in all clearness, and candor, and love. We shall raise our voice against popular sins, giving them no countenance, though they may receive the patronage of wealthy churches and talented preachers. We shall endeavor to vindicate the claims of the gospel in an outspoken, fearless manner, and in the spirit of our Master.

Beloved, will you stand by us, and assist us?

Some, getting weary of the self-denial, the labor, and the reproach incident to following the Lord fully, seek an easier way, and, these of course, discontinue the monthly visits of the *Earnest Christian*. But will not you, who are determined to go through at any cost, make redoubled exertions in our behalf? The times are hard, we know; but they are times when we need *all possible* helps to live for eternity.

While receiving subscribers' names for the coming year we have also been ordered to discontinue some, which we have done reluctantly—for it seems to us they are depriving their souls of food which they need. We have felt like inquiring of those who cannot take it because of hard times, have you asked the Lord if He will not in some way help you to one dollar, which you could devote to this object? Would it not be better to deny yourself of one dollar's worth of something else than of the benefit you would derive from reading the *Earnest Christian* one year? We believe it will be, if anything, a more profitable visitor the year to come than it has been in the past; and, beloved reader, we beg of you who have not sent on for it to be continued, if you have any idea of discontinuing, ask the Lord in reference to it. If we acknowledge him in all our ways, He has promised to direct our steps; and He will direct you in this.

A young sister writes: "My father did not want me to take the *Earnest Christian*, so I sewed for my brother, and he paid me one dollar for my work, which I send to have it continued another year, for I cannot get along without it." A brother writes: "I send you five dollars, with five names, all relatives. I send them the *Earnest Christian*." How many, better able than this brother, might do likewise, and thus confer a blessing on those who seem to care but little for their own souls? How many might make valuable New Year's presents to their friends by sending them the *Earnest Christian* for the coming year? Pray over this, and see what you can do for *Earnest Christianity*.

TO MINISTERS.

Brethren in the ministry, as we enter upon a new year let us do it by consecrating ourselves to God and His work as never before. Let us bring our tithes and offerings into the store-house of the Lord, and try Him and prove

Him, and see if he will not pour out blessings upon our own souls and the souls of those for whom we labor such as there shall not be room to contain. We have a promise-keeping God. Let us go to him for a burning love for souls, such as will constrain us to say, from the depths of our hearts, the rest of our days, "Give me souls or I die." If we felt the loss of souls as we ought, we should be the instruments of saving more. God help us to humble ourselves and consecrate ourselves in view of sacrifice, toil and self-denial, such as we have hitherto shrunk from, and henceforth *live for eternity*—live to save deathless souls. If we do not see them saved something is wrong. God commissions men to preach the gospel, that souls may be reached, and snatched from the flames of hell. Oh! for the fire to burn in our own hearts—then shall we kindle one around us. We shall hear the cry, "What must I do to be saved?"

SECTARIAN BIGOTRY.

How inconsistent is poor human nature! Almost daily we see verified the following sentiment from *Henry Brougham*, the great English commoner of the last generation, and the sworn enemy of intolerance. While defending Williams, who was prosecuted for libel by the clergy of Durham, he said:

"It is one of the laws which govern theological controversy almost as regularly as gravitation governs the universe, that the mutual rancor of conflicting parties is inversely as their distance from each other; and with such hatred do they regard those who are separated by the slightest shade of opinion, that your true intolerant priest abhors a sectary far more devoutly than a blasphemer or an atheist."

ONE MINUTE TOO LATE AND WHAT CAME OF IT.

"How do you do Mr. Roberts? O, I am so glad to see you!" eagerly exclaimed a younger man as he grasped our hand one Sabbath morning, at the close of service, on the Bergen Camp Ground, a few years since. Turning, he says, presenting to us a lady neatly attired, of respectable appearance, "This is my wife."

Had we been a dearly loved brother whom they had not seen for years, we could not have been greeted with more cordiality. We returned the salutation, but could not call to

mind when or where we had ever seen either of the parties. That the man knew us well was evident. He had forced his way to us through a crowd of thousands,

"Do you not remember me?" he exclaimed. "I shall not forget you to my dying day."

We scanned his features but failed to tell who he was among the thousands we had lately seen.

"My name is W——. Do you not recollect finding me in the Albion jail? I have been pardoned—this is my wife—and we come to thank you for your kindness to me."

All was now plain. A few months previous, while preaching in the jail at Albion, N. Y., we were attracted by the penitent appearance of one of the prisoners. At the close of the service we went to his cell for a personal interview. He talked with us freely. The summer previous he had worked for a farmer in the town of Clarendon. At the expiration of his time, he received his pay and went to Brockport to take the cars to go to his family, in the city of Brooklyn. He was a little too late. The cars moved off just as he was ready to step on board. He was obliged to wait over till the next train. A gentleman who said he was also left, politely addressed him, and invited him to take a walk. The stranger made himself very agreeable and taking him to a saloon invited him to drink. One glass prepared the way for another, and they drank at intervals until he became intoxicated. The stranger then asked him if he knew where there was a good span of horses. He replied that he did—the man he had worked for had good horses. The stranger proposed that they go and take them that night and drive them off and sell them. At first he would not listen to the proposal; but a few glasses more made him ready to yield. They went and stole the horses, rode them a few miles, and then stole a harness and sleigh and buffalo robes. They drove on in a south-easterly direction until daylight. The stranger not finding the horses as good as he anticipated, jumped out of the sleigh and disappeared.

The young man as he became sober and realized what he had done, was filled with alarm. He stopped and concluded to drive back and confess all. The evil one suggested he had better not, as he would certainly be punished and disgraced. So on he drove with

a heavy heart. At Port Jervis he left the horses at a hotel, took the cars and went home to Brooklyn. But his uneasiness increased. A consciousness of guilt would not allow him to rest. He went to the chief of police, confessed his crime, and asked him to telegraph to some officer of Orleans county to come on and take him, saying that he had not money to pay his fare or he would go back and deliver himself up. The police officer, to get rid of him, promised to do so, but thinking he was crazy took no further notice of the matter. A few days after, he again went to the police office, and the chief sent on a dispatch stating the name of the person confessing to the theft, and where he said the horses were. The owner went and secured the horses, and an officer took back the thief. He stayed with the officer until the time for his examination. He was committed; and when we first saw him he was in jail awaiting his trial. He appeared not only sorry for his crime against the laws of his country, but truly penitent before God for his sins. We tried to lead him to Jesus, and had the pleasure of seeing him rejoice in the assurance of the pardoning favor of God. His deportment was such as gained the confidence of the officers. Upon his trial he fully confessed all, and was sentenced to the State's prison for the shortest term that his crime allowed.

We went to the men of whom he had taken the property, and they addressed a letter to the Governor certifying to his previous good character, and joining in a petition for his pardon. Sheriff Bedell, one of those kind men whose hearts are not rendered callous by official authority, took the documents and went to Albany and procured his pardon.

All this came of being a little too late for the cars. One minute redeemed from sleep, or meals, or conversation with friends, would have saved months of agony and life-long disgrace.

Thus is it often with the salvation of the soul. A delay of a minute, at a critical time, when God's Spirit strives, when the minister invites to the altar those who would be saved, leads to farther procrastination. Satan, fearing the loss of his prey, presents the well timed temptation; the tear of penitence is brushed aside, a plunge into grosser sins is recklessly made, and the soul so late hovering in the bal-

ance is ruined forever. The door of mercy once closed to the impenitent and incorrigible is never again opened. Delay not! Embrace the first opportunity to secure the graces so freely offered, and so greatly needed.

GOLDEN RULE:

D. F. NEWTON, EDITOR.

THE EDITOR OF THE GOLDEN RULE TO HIS PATRONS.

Beloved, are you not pleased with this change—this new arrangement—this union of the "Golden Rule" with "The Earnest Christian?" Does it not impress you favorably every way?

1. The magazine form is preferable for preservation—all the good things from year to year may be conveniently preserved, bound in neat volumes, to bless your children and nations yet unborn. "Gather up the fragments that nothing be lost."

2. You have a new editor, experienced, rich in grace, deeply and richly imbued in things heavenly and divine pertaining to salvation, the hidden things of God, a faithful minister of the Lord Jesus.

3. In this union, no change of Gospel sentiment, doctrine or precept is contemplated. The same subjects of Bible reform will continue to be advocated with increased earnestness and holy zeal; the same determined boldness in rising up against evil doers, in standing up against the workers of iniquity, the same "crying aloud and sparing not." The Golden Rule from its early commencement moved not into being in hope of public applause, earthly glory or pecuniary gain to fill its coffers with silver and gold, the riches of this world; but to advocate simple gospel truth, lay the ax at the root of every sin, strike a death-blow to all iniquity in high places and in low, to elevate, purify, and sanctify, to unite God's people of every name in christian love, to impart in a condensed form the essence, the cream, the marrow of the Gospel, things edifying, pure, lovely, and of good report, to exemplify in thought, word and deed, the Saviour's Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." And we rejoice to know the same blessed things will be continued

with renewed faith. Our beloved brother Roberts teaches the same spirit, contemplates the same glorious objects—the Bible is his text book, “the word and the testimony.” “Holiness to the Lord is written upon his banners. We feel assured he will call no man master on the earth, nor confer with flesh and blood. The little folks and great folks will continue to receive their portion in due season.

4. From the foregoing, beloved patrons, you perceive this union will be a harmonious one, on purely benevolent or gospel principles. “Be ye not unequally yoked together with unbelievers.” “Can two walk together except they are agreed?” “Behold how good and how pleasant it is for brethren to walk together in unity.” There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”

“Let party names no more
The Christian world o’erspread;
Gentile and Jew, and bond and free
Are one in Christ their head.”

Finally, brethren, from these considerations and others too numerous to mention, we hope and trust this union of effort in the cause of truth and salvation will meet your hearty approbation. It was not entered into without much deliberation and earnest prayer for wisdom from above, to guide every step in this new arrangement. And furthermore our soul rejoices in full assurance of faith that the blessed Saviour will be honored in this union. “In all thy ways acknowledge him and he shall direct thy paths.”

We commend most cheerfully and heartily this beautiful Magazine to you all, and earnestly solicit your co-operation by your prayers and special efforts to extend its circulation. The Lord be with you, grace, mercy and peace.

✍ As the amount of reading will be nearly doubled, the price of the Earnest Christian and Golden Rule will be One Dollar per annum in advance.

✍ Subscribers to the Golden Rule will continue to address as formerly, David F. Newton. New York City. Box 1212.—Ed. Golden Rule.

PROFESSING GREAT THINGS.

Profess great things! Do you reader? Well that is right. You ought to profess great

things. No matter how great your professions, the greater the better, if so be you come up fully to the mark of your high calling, live out your profession, in every particular, make full proof of your ministrations, endure hardness as a good soldier of the Cross. It is a duty most solemn, imperative, undeviating, devolving on every one to make high professions of Godliness, great, mighty, glorious,—the profession of full salvation, perfect love, the grace and faith of assurance, the top stone of salvation, profess to “know what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.” It is your duty, your privilege to profess all the gospel can possibly do for you; meanwhile living it out—exemplifying it, beautifully in every day life, in every thought, word, action.

Your whole contour, every moving muscle, should testify to this living principle within, this gospel power—be in direct and uniform accordance with this profession. Profession, possession and practice, should be uniformly simultaneous, go hand in hand, be linked together, cemented, united, inseparable.

Let profession and practice be thus united, coupled together, walk side by side, hand in hand and we care not how great the profession, how exalted, how unspeakable.

Timothy made a good profession before many witnesses. (See Tim. vi. 12.) Jesus Christ witnessed a good confession before Pontius Pilate. 1. Tim. vi. 13.

And this good confession of our blessed Lord was lived out, breathed out in the letter and the spirit of the gospel, uniformly, unceasingly. Jesus Christ was holy, harmless, undefiled, separate from sinners,—Not a spot or wrinkle was found on his garments; He was pure, spotless, the Lamb of God. Every thought word and deed was immaculate. He did every thing to please his Heavenly Father. His Father testified to this fact, “This is my beloved Son, in whom I am well pleased, hear ye him.” In all his trials, persecutions, sufferings and death, not a word of impatience, not a murmuring thought escaped his lips—all was meek, mild, modest, submissive, heavenly. “Not my will but thine be done.” He “resisted unto blood striving against sin.” O what an example, what an example! glorious most

glorious! Mark Timothy also, did he not honor his high profession, walk circumspectly, in newness of life redeeming his time? Did not holiness to the Lord, entire consecratedness to God's service, mark every step? Was he not a bright and shining light, shining brighter and brighter even unto perfect day? Was he not steadfast, unmovable, always abounding in the work of the Lord, adding constantly to his faith, virtue, knowledge, temperance, patience, meekness, Godliness, brotherly kindness, charity? Did he not preach the word faithfully, in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine? He was rooted and grounded in love very early. He knew the Holy Scriptures from his childhood; by which knowledge he became wise unto salvation.

His early training on Bible principles was, doubtless, the great secret of his being so eminently holy and useful, so steadfast, immovable to the end. His yearning soul caught fire from the word of God, which is quick and powerful, sharper than any two edged sword."

The perfection of Timothy in this high profession was not equal to that of his blessed Lord and Master,—but oh, how precious near it came to this perfect example. He followed on to know the Lord. The command is "Be ye holy, for I am holy." "Be ye therefore perfect, even as your Father who is in heaven is perfect." "Whoso keepeth his word in him verily is the love of God perfected." Christ was God as well as man, therefore his perfection was immutable, infinite, but that of Timothy was finite. Beloved reader, what say you to this high profession? Have you made it, and is your practice *exactly* corresponding? Are you consistent, entirely so? Are you imitating Jesus? Is it seen that your daily walk and conversation is in exact accordance with your high profession? Here lies the beauty, the excellency, the power, the glory, the salvation. "Herein is my Father glorified, that ye bear much fruit," says Christ, "so shall ye be my disciples." Without this corresponding practice with our profession, we are blind guides, stumbling blocks, whited sepulchres, as sounding brass or a tinkling cymbal. "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." John ii. 4.

"Art thou a Christian? Dost thou say thou art? High is thy destination. Oh! act well thy part, And be Christ-like, and follow thy great head, In all things hear his voice, and by that voice be led, Though at his requisition shrinking nature tremble, Still follow on,—in all things Christ resemble."

THE BIBLE—THE BIBLE!

"The Bible, grand and heavenly chart,
On which is traced the narrow road,
Which leads the pilgrim traveller
Up to the realms of bliss—to God"

Friends, do you read the Bible? Search it, hide it in your hearts, practice it in your lives? Is the Bible your text book, your guide, your sun, your shield, a lamp to your feet, a light to your path? Do you meditate in it daily and hourly? drink in its spirit, rejoice in the salvation it brings through the Holy Spirit? Do you make conscience of examining the Holy Scriptures in your closets, carefully, prayerfully and around the family altar morning and evening? Do you unite prayer invariably with reading and meditating on the Holy Word? Ask the enlightening, sanctifying influence of the Holy Spirit to accompany your scriptural investigations.

Do you commit daily some practical portions of this blessed book—this sacred volume, and meditate on the same, in your varied occupations, and secular duties? David says, "Thy word have I hid in my heart that I might not live against Thee." Again, "Wherewith shall a young man cleanse his way? By taking heed thereto, according to thy word." Do you make the Bible the ground of your faith, your practice, your hope, your joy? Is your conscience enlightened and sanctified through the influence of God's word? In your prayers, testimonies, exhortations, public ministrations, in all your communications by pen and living voice, is the blessed Bible the source of all light; the fountain head of every thought? Is your whole being, your inmost soul, impregnated with this life-giving power; filled full of the fire and hammer of God's word? Does the spirit of this gospel fire burst forth spontaneously, blazingly, as you stand up to witness for Jesus—as you point sinners to the Lamb of God—or as you hold the pen of a ready writer? Here lies the secret of our steadfastness, usefulness, joyfulness—"Out of the abundance of the heart the mouth speaketh." The more we know of the Bible in its letter, in its spirit, in heart and in life;—the more diligent, persevering and prayerful we are in

searching the Holy scriptures, in treasuring them up in our hearts for practical use, to glorify God in the salvation of sinners;—the more ready, useful, profitable and joyful we shall be in conversation, in prayer, in exhortation, in preaching, in writing, in all we think, say and do. Oh, what a feast, *what* a feast—to hold converse with those richly imbued with God's word—students of the Bible, who have drank deeply at the spiritual fountain, who delight in the law of the Lord in the inward man; who can say with the sweet singer of Israel, "How sweet are thy words to my taste! Yea, sweeter than honey to my mouth," *Psa. cix., 103.* Oh, for Bible ministers, Bible editors, Bible men and women, strong in the Lord and the power of his might, full of faith and the Holy Spirit. Never will there be any great, mighty, glorious revolutions and overturnings in the moral and spiritual world, till the Bible, God's own book, is made the book of Books, the man of our counsel, the life, the power, the glory, the all in all.

"Men's books with heaps of chaff are stored:
God's Book doth golden grains afford:
Then leave the chaff, and spend thy pains
In gathering up the golden grains."

Beloved readers, take the long neglected Bible, the despised Book; take it, clasp it to your bosoms, read it, search it, practice it. Read it in your families, in your closets; read on your knees with prayer. Make it your life, your hope, your joy. Train your households on this platform, form their tastes, habits, principles, lives, every thought, word, action, on the doctrines and precepts of the Word of God. Peace then, hope, joy, salvation, stream! Heaven smiles, angels tune their harps anew.

"Go in thy might, go Bible, go,
To every home in this fair land;
Teach hard, ungrateful hearts to know
The mercies coming from God's hand:
Teach them the privilege to prize,
The privilege of having thee—
To build not lower than the skies
The hopes that fix their destiny!"

CLOSING THE SISTERS' LIPS.

Lose by it, brethren? Yes, you do lose by it—*immensely*, incalculably! There is no calculating how much you lose by this gag-law! The loss cannot be reckoned up in order till heaven and earth pass away! Look at your meetings for prayer, praise and conference! How are they? full of life, hope, spirit, glory? or are they dull, formal, lukewarm, cold as an iceberg? Are not your social meetings for worship

formal, generally—lifeless, spiritless, profitless—where the sisters are prohibited the expression of their religious views and feelings audibly? where their lips are closed in prayer, testimony, and exhortation? Can you deny the fact of this lack of energy, life, power, soul-kindling, the tongue of fire, wherever this prohibition exists? It is clear as the noon-day sun. Where permission is given to pious, godly females to open their lips for Jesus in social worship, speak for God, declare what great things he has done for them, there you perceive a holy, life-giving, soul-cheering impulse, the fire of gospel truth. The atmosphere is heavenly—God, himself, sets his seal of approbation. There is something in the very nature of sanctified female influence, elevating and purifying. The voice of a meek, modest, lovely sister in Christ Jesus, full of faith and the Holy Spirit, is harmonious and attractive!

"Grace was in all her steps, Heaven in her eyes,
In every gesture dignity and love."

"There doth beauty dwell,
There most conspicuous, even in outward shape,
Where dawns the high expression of a mind."

And when she rises to witness for Jesus, with modest, dignified assurance, moves as the Spirit moves, speaks in wisdom as God gives utterance, the fire kindles from heart to heart, burns brightly; souls, moreover, are often convicted, converted to God savingly under this benign influence; multitudes are now tuning their harps gloriously around the Throne Eternal, through the instrumentality of these helpers in Christ Jesus. Furthermore, by withholding their testimony you deprive them of a God-given right—the right and privilege of God's house—the sanctuary of the Most High. How many beloved sisters in the Lord, curtailed in their Christian graces by this cruel, unscriptural monopoly and become barren fixtures, mere cyphers in the church of Christ, that might have shone as lights in the world, been the salt of the earth, cities set on hills! "Wo to the world because of offences; for it must needs be that offences come; but wo to that man by whom the offence cometh." Friends, you had better have a mill-stone about your neck and be cast into the depths of the sea than offend one of these "little ones."

"Speak for Jesus, sisters, speak!
Go with faith, and tears, and pleading,
Point the dying to the Saviour,
For them ever interceding!"

NEW YEAR'S VISITATIONS

Are pleasant, delightful. We rejoice to welcome dear friends to our social embrace—our hospitable board, to a table spread with a plain, simple, gospel repast on a day so joyful as New Year's. What more harmless, more commendable or praiseworthy than uniting in friendly, social intercourse in thanksgivings to the Father of all our mercies, to stimulate each other to renewed acts of benevolence, mercy, and salvation? But how can we, as disciples of the Lord Jesus, follow a custom fraught with so much evil as our New Year's calls from house to house, where tables are spread with rich and costly viands, luxurious dainties, confectioneries, sparkling decanters, the intoxicating bowl! Is not intemperance a sin? to indulge the appetite to excess, to gormandize? Is it not an evil unspeakable to sip the poisonous cup, the sparkling decanter of distilled death? "Wine is a mocker, strong drink is raging;" Pro. xx. 1. Who hath wo? who hath sorrow? Is it not "an evil thing, and bitter," to drink to excess? to surfeit?

How much is squandered on lust on New Year's day that might go to spread light, life and glory; supply the poor, the oppressed, the perishing? How many widows' hearts might be made to sing for joy with the proceeds of these richly furnished, luxurious tables on a day which, of all others, should be devoted to sobriety, self-examination, thanksgiving, humiliations and prayer?

Again, how many date their final downfall, their ruin eternal, from these dissipating New Year's calls? A taste for strong drink has been acquired which proved a stepping-stone to the drunkard's grave, a drunkard's hell?

Beloved disciple, will you encourage a custom so pernicious in its tendencies, so ruinous to body and soul, by your example? an example so much opposed to temperance, sobriety, economy, and gospel simplicity? It is your example, friends, we look at. What says Paul: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1st Cor. viii. 13. "And every man that striveth for the mastery is temperate in all things." "Be ye followers of God as dear children, and walk in love as Christ also hath loved us and given himself for us."

"Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things."

CRAZY FOLKS.

Crazy is he? Well praise the Lord for it. We wish every body was as crazy as brother H. is, and ten times more crazy. Our fervent prayer is that the same kind of craziness may prevail, spread like lightning all over the land, till every soul is renovated, purified, filled with all the fullness of God. This kind of craziness we want, must have, else we perish, die the death. The Lord send it a thousand fold. If being zealous for the Lord of hosts, filled with faith and the Holy Spirit is being crazy, praise the Lord for it. The Lord Jesus the blessed Saviour was accused of insanity. Paul, the apostle also was one of these crazy ones, turning the world upside down. When the Holy Spirit was poured out on the day of pentecost, and the tongue of fire given to the disciples, they were accused of being beside themselves or filled with new wine. So it was—so it will be, wherever lukewarmness and dead formality prevail! wherever you see nominal christians, or those professing godliness, denying the power thereof! "But wisdom is justified of her children." Satan and his emissaries may shout, fall prostrate, make as much noise as they please, turn the whole world into a bedlam, a charnel house—all right! no insanity or wild fire here. If Wesley, Whitfield, Bunyan, Baxter, Edwards, James B. Taylor, or even the Holy prophets and apostles, should revisit the earth with the zeal for God and his cause as formerly, with tongues of fire, full of faith and the Holy spirit, they too, doubtless, would be persecuted, maligned, accused of insanity, of being crazy, fit subjects for the mad house. Alas for the times? "Help, Lord, for the Godly man ceaseth."

TRAVELING.

We are frequently inquired of by our friends as to the best route to travel to the east or west. We have tried nearly all of them, and in our judgment the best route from Chicago to New York is via the Lake Shore and Southern Michigan, and New York Central Railroads. The fare is as low as by any other route and the accommodations better. By taking the Lake Shore road you avoid ferries, are certain of making the connections, and will find good cars and obliging conductors.

The New York Central is the best managed railroad with which we are acquainted. There is a double track, which is kept in the best of order. Five passenger trains run daily each way; there is little liability of obstructions from storms, and accidents are of rare occurrence. The cars are all that could be desired, and the employees of the road are prompt and obliging.