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ON IDLE CONVERSATION.

BY REV. E. BOWEN, D. D.

"BUT," it may be asked, "have we not the example of some, who improved every moment for the accomplishment of some solid or useful purpose? Was not Mr. Wesley of this class? It must be remembered, however, that all are not Wesleys." True: and yet all *might* be Wesleys in *piety*: in which case, there would be many more Wesleys in *talent* and *usefulness* than there now are.

Again, "some finding, by example, that much of their time in company is spent in conversation not tending to any special good, are ready to conclude that it would be better for them altogether to avoid society." And so it would, if their "social intercourse tends to no good." "And some may be subject to an excessive loneliness of feeling, or to a kind of melancholy, rendering them at times even a burden to themselves. No one will doubt, that it is absolutely necessary for such to enjoy the cheering influence of company; and yet, they may feel an utter indisposition toward introducing any kind of religious discourse." What a pity that these lonely melancholics are under the necessity of resorting for relief to such associations as "tend to no good." And how does their case differ in its nature, or in its effects, from the case of those who resort to the groggery, the theatre, the cotillion chamber, for the same purpose? As I cannot admit, however, that the poor melancholy individual here described, an individual who must resort to mer-

ry company rather than to God, or the company of the pious and sober-minded for comfort, and who "feels an utter indisposition towards introducing any kind of religious discourse," is a Christian at all; it were useless to spend time in attempting to reconcile his situation to the Bible standard of Christian experience. We can only say to characters of this description, "Except ye repent, ye shall all likewise perish." We may indeed be "exhilarated by the cheering influence of company," where light and trifling conversation makes us "forget (for the time being,) what manner of persons we are;" but the fatal reaction which must necessarily follow such interviews, like the sinking of the physical constitution after a drunken debauch, will more than balance the excitement—obliging us in every instance to pay for our pleasure, principal and interest, judgment and costs. It is not denied that

"When sorrow bows the spirits down,
And virtue lies distressed,"

"the cheering influence of company," in some cases, may relieve our loneliness: but then it must be the company of the "pure in heart," and the interviews must be spent, not in "idle discourse," but in such conversation as "is good to the use of edifying, that it may minister grace unto the hearers." If, however, company were at all *essential* in such cases to dissipate our gloom, then all who are unable to see company by reason of sickness, or otherwise, must despair of any relief. But, as social intercourse, even when conducted upon the purest principles, is not the *source* of our comfort; so neither is it

the *only* avenue to that source. Nor, indeed, is it the *chief* avenue, as every one acquainted with the closet can testify. God himself is the great source of happiness; and all who seek it in Him, not by means which have been put under the ban of his displeasure, but through the ever-blessed Gospel which He has instituted for this purpose, will find that His sufficiency fully to satisfy an immortal mind by this only scheme of happiness, leaves them no occasion to seek the consolations they need in any other source—least of all in “idle conversation.”

But, “a person, indeed, positively refusing to engage in such conversation would appear almost as if under a vow of perpetual silence, and be rendered quite unfit for social intercourse.” And is the art of engaging in “light and trifling conversation,” then, the only qualification that can fit us for social intercourse? The world may think so; and carnal professors, who differ nothing from the world except in name, may be of the same opinion; but will living, spiritually-minded Christians take this view of the subject? And that too in relation to Christian society, in which alone they are at liberty familiarly to mingle? If so, I have seriously misunderstood both the end and the benefit of such society: for I have long since embraced the sentiment of our discipline, that “such a society is no other than a company of men having the form, and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.” If we add to the duties we owe our brethren, those which are due to the world around us, I would beg to know whether we shall not be likely to find full employ for all our colloquial capabilities without “engaging in light and trifling conversation?” And whether it does not betray a lamentable ignorance of “our holy religion, if not a reckless dereliction of its requirements,

to suppose that, with all its doctrines, duties, institutions, promises, hopes and consolations, it is nevertheless so barren of conversational topics that “he must appear almost as if under a vow of perpetual silence” who does not go entirely beyond its widest range to supply the deficiency with “idle discourse!” Alas! the love of God to man, the redemption of our fallen race by Jesus Christ, the great moral enterprise of evangelizing the world by means of Christian effort, and the vast interests of eternity, must have lost all their value in our estimation, when, as topics of social converse, they are to be superceded by “common-place topics,” not to say “idle conversation, without any definite object in view.”

To those who are at a loss how to employ their time without “engaging in idle discourse,” as they mingle in society, we would respectfully suggest that the wide and extensive scheme of Christian duty might well be supposed to exclude from the intercourse of social life whatever is frivolous or trifling. “Never be unemployed,” says our discipline, “never be triflingly employed.” It is required of us *negatively*, to “cease to do evil;” i. e. *all* evil, “evil of every kind,” whether in thought, word, or deed; and, *positively*, to “learn to do well,” both in conversation and behavior. Required of us, that “whether we eat or drink or whatever we do, to do all to the glory of God.” “To him that knoweth to do good, and doeth it not; to him it is sin.” And as our opportunities for doing good, both by word and deed, are quite equal to our highest capabilities and means; therefore no one can “be unemployed,” or “triflingly employed,” as when “engaged in light and trifling conversation,” without contracting guilt.

I know, in the opinion of some, “light and trifling conversation” is not “idle discourse,” because, as they maintain, it is “a necessary relaxation from business, and tends to relieve the dullness and tediousness of life.” But as the beneficent Creator, who has stamped the all-pervading laws of adaptation

and harmony upon his works, could not have excluded so important an element from the social system, where, of all the various departments of the universe it seems the most appropriate; therefore in making relaxation necessary to us under the present constitution of things, he could not fail to provide for its indulgence by connecting it with some final cause of a *pure* and *useful* character. Accordingly he has ordained and provided that our relaxation shall consist, not in "light and trifling conversation,"—an exercise as sensualizing to our soul as it is dissipating to the mind—but in prayer and praise, in singing and rejoicing; and in such serious, cheerful, heavenly conversation as "ministereth grace to the hearers." Doubtless the effect might be very agreeably increased now and then by a little of the old-fashioned shouting, falling under the power, and dancing even, as "David danced before the ark," or the early Methodists at one of our primitive camp-meetings, where sinners were converted and believers sanctified by scores and hundreds.

These exercises, so "exhilarating to the spirits," so alleviating to our "loneliness and melancholy," with any others there may be of the same nature, are all the relaxation, recreation or amusement, the *Christian needs*; and what is still more interesting and delightful, they are all the *sanctified soul relishes*. To persons of this description, as I have often heard them testify, all vain amusement, all "idle discourse," with everything in the shape of laughter, except it be "a smile kindled at the cross," as the sweet-spirited Bishop Hamline beautifully expressed it, are as loathsome to them as death. The apostle James says, "Is any afflicted among you, let him pray;" not "trifle," as if merry-making would bring relief: "Is any merry, let him sing psalms;" as it is this, and not hilarity, or any carnal demonstration of delighted feeling, that becomes an appropriate means of expressing their pious joy.

It is said again, that "we must con-

form to the prevailing custom of engaging in light and trifling conversation, or we shall render ourselves unfit for social intercourse, and lose the friendship of society." I cannot admit, however, that the friendship of *Christian* society is not otherwise to be enjoyed than by "engaging in light and trifling conversation;" and as for "the friendship of the world," we don't want it—we must not cultivate it—"it is enmity against God. Whosoever, therefore, will be a friend of the world, is the enemy of God!" And, are we prepared to purchase the "friendship of society" at so dear a rate? The friendship of God is worth infinitely more to me than the friendship of society, however agreeable it may be; and especially where it can only be "enjoyed" by "engaging in light and trifling conversation." And, if I am singular in this; still I shall endeavor, by the grace of God, to hold on my way.

I would by no means be understood, that we are to have no intercourse with the world; "for then," as the apostle says, "we must needs go out of the world;" but that our intercourse with it must be limited to matters of business, benevolence and the like, to the exclusion of all that is *evil*, or even "*idle*." "Evil communications corrupt good manners;" and we can only mingle in promiscuous company as a matter of *mere sociability*, at the expense of the "friendship of God!"

But here I would ask all who think they have any time to waste upon "idle discourse"—all who think they have one single "talent," whether conversational or otherwise, to "bury in the earth,"—I would ask them whether they cannot find enough to do, either for their own benefit or the benefit of others, to occupy every moment of their time, without "engaging in idle conversation?" Whether they cannot imitate Mr. Wesley in this respect, who *never trifled*? Or Mr. Fletcher, of whom Mr. Wesley says, that during the whole course of his acquaintance

with him, which continued for more than twenty years, he never heard him speak an improper word? And there was Mrs. Fletcher, whose works of piety and benevolence left her not a moment either for an idle word or an idle thought.

But, "we know not what to do, nor where to begin." And a Christian too? What a pity. Why, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not, and it shall be given him." The path of duty is made so plain, that "the way-faring man, though a fool, need not err therein." "Don't know what to do, nor where to begin," eh! and so must spend your time in "idle conversation." Oh! these Christian (?) triflers—these lovers of holy (?) fun—if their levity were ever so harmless, yet, it is not enough that "they do no harm:" they are required "to do good,"—all the good in their power. And to him that "knoweth to do good," or has the means of knowing, which is the same thing, "and doeth it not, to him it is sin." Poor triflers: they'll need all their time to prepare for death. The period may be much nearer than they imagine. Their eternal destiny may depend on the passing moment! And yet they trifle! O, that they would set themselves at once, and in earnest, to secure the attainment of holiness—the attainment of perfect holiness—as commanded in the Word of God; and then would they "know what to do, and where to begin." It would then be plain to them that the great work they have upon their hands—the work of saving themselves, and the perishing multitudes around them—leaves them neither time nor opportunity for so much as one word of "idle discourse." And feeling there's—

"No time for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon must end"—

"They'd scorn to seek our golden toys;
But spend the day, and share the night,
In numbering o'er the richer joys,
That heaven prepares for their delight."

ABIDE WITH ME.

BY REV. F. LYTE.

"Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." John xiv. 23.

Abide with me! Fast falls the eventide;
The darkness thickens; Lord! with me abide,
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!

Swift to its close, ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O, Thou who changest not, abide with me!

Not a brief glance I beg, a passing word;
But as thou dwellest with thy disciples,

Lord—
Familiar, condescending, patient, free,
Come not to sojourn, but abide with me!

Come not in terrors as the King of Kings,
But kind and good, with healing on thy
wings;

Tears for all woes, a heart for every plea;
Come Friend of sinners, thus abide with me!

Thou on my head in early youth didst smile'
And tho' rebellious and perverse meanwhile,
Thou hast not left me, oft as I left thee;
On to the close, O Lord! abide with me!

I need thy presence every passing hour—
What but thy grace can foil the tempter's
power?

Who like thyself my guide and stay can be?
Through cloud and sunshine, O, abide with
me!

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy
victory?

I triumph still, if thou abide with me.

Reveal thyself before my closing eyes
Shine through the gloom and point me to the
skies.

Heaven's morning breaks, and earth's vain
shadows flee;

In life, in death, O Lord! abide with me!

JOHN HAIME.

BY REV. W. COOLEY.

MR. HAIME wrote his experience for Mr. Wesley to publish, and gives an account of his sore trials with wicked officers, and various foes, as well as of his great triumphs in Jesus. We quote from him. He says, "From camp we removed to our winter quarters at Bruges. Here we had a lively Society; but our preaching-room was far too small to contain the congregation. There was a very spacious place appointed for the public worship of our army, commonly called the English Church. General Sinclair was now our commanding officer. I went to his house, and begged leave to speak to him. He told me, if I had business with him, I should have sent my Captain, and not come to him myself. I told him I had the liberty of speaking to the Duke of Cumberland. He then asked me what I wanted? I said, Please your honor, I come to beg a great favor; that I may have the use of the English Church to pray in, and exhort my comrades to flee the wrath to come. He was very angry, and told me I should not preach, or pray any where but in the barracks. He asked, "But how came you to preach?" I said, "The Spirit of God constrains me to call my fellow sinners to repentance." He said, "Then you must restrain that Spirit." I told him, "I would die first." He said, "You are in my hands," and turned away in great rage.

I cried to the Lord for more *faith*, that I might never deny Him, whatsoever I was called to suffer; but might own Him before men and devils: and very soon after, God removed this hindrance out of the way: General Sinclair was removed from Bruges, and General Ponsonby took his place. I went to his house, and was without difficulty admitted to his presence. Upon his asking what I wanted, I said, I come to beg your honor will grant us the use of the English Church that

we may meet together and worship God. He asked; "What religion are you of?" "I answered, "of the Church of England." Then said he, "You shall have it." I went to the Clerk for the keys; but he said, "The Chaplains forbade it, and I should not have them." The General then gave me an order under his hand, so they were delivered. I fixed up advertisements in several parts of the town, "Preaching every day at two o'clock, in the English Church." And we had every day a numerous congregation, both of soldiers and towns-folks.

We had some good singers among us, and one in particular, who was a master of music. It pleased God to make this, one great means of drawing many to hear his word. One Sabbath the Clerk gave out a Psalm. It was sung in hymn tune: and sung so well, that the officers and their wives were quite delighted with it. The Society then agreed, to go all together to Church every Sabbath. On the next Sabbath we began. And when the Clerk gave out the first line of the Psalm, one of us set the tune, and the next followed him. Such a company of Christian soldiers singing together, with the Spirit and the understanding also, gave such life to the ordinance, that none but the most vicious and abandoned could remain entirely unaffected.

The Spring following, we took the field again: and on May 11th, 1745, we had a full trial of our faith at Fontenoy. Some days before, one of our brethren standing at his tent-door, broke out into raptures of joy, knowing his departure was at hand; and when he went into battle declared, "I am going to rest in the bosom of Jesus." Indeed this day God was pleased to prove our little flock, and to show them His mighty power. They showed such courage and boldness in the fight, as made the officers as well as soldiers amazed. When wounded some cried out, "I am going to my Beloved." Others, "Come Lord Jesus, come quickly. And many that

were not wounded earnestly desired to be dissolved, and to be with Christ. When W. Clements had his arm broke by a musket-ball, they would have carried him out of the battle. But he said "No: I have an arm left to hold my sword: I will not go yet." When a second shot broke his other arm, he said, "I am as happy as I can be out of Paradise." John Evans having both legs taken off by a cannon-ball, was laid across a cannon to die; where, as long as he could speak, he was praising God and blessing Him with joyful lips.

For my own part, I stood the hottest fire of the enemy for above seven hours. But I told my comrades, the French have no ball made that will kill me this day. After about seven hours, a cannon-ball killed my horse under me. An officer cried out aloud, "Haime, where is your God now?" I answered, Sir, he is here with me; and he will bring me out of this battle. Presently a cannon-ball took off his head. My horse fell upon me, and some cried out, "Haime is gone." But I replied, he is not gone yet. I soon disengaged myself, and walked on, praising God. I was exposed both to the enemy and to our own horse; but that did not discourage me at all; for I knew the God of Jacob was with me. I had a long way to go through all our horse, the balls flying on every side. And all the way multitudes lay bleeding, groaning, dying, or just dead. Surely I was in the fiery furnace; but it did not singe a hair of my head. The hotter the battle grew, the more strength was given me. I was as full of joy as I could contain. As I was quitting the field, I met one of our brethren, with a little dish in his hand, seeking water. I did not know him at first, being covered with blood. He smiled, and said, "Brother Haime I have got a sore wound." I asked, "Have you got Christ in your heart?" "He said, "I have, and have had Him all the day." I have seen many *good and glorious days*, with much of the power of God. But I

never saw more of it than on this day. *Glory be to God for all his mercies.* Among the dead there was great plenty of watches, and of gold, and of silver. One asked me, will not you get something? I answered, No, I have got *Christ*, I will have no plunder.

He relates some instructive incidents. The following case shows what a power the devil has to blind and mislead, and deceive souls with mere formalism, in the room of vital religion. "At one time I was quartered at Meerkirk in Holland, at a young woman's whose father and mother were lately dead. She had many cattle, some of which died daily with the distemper; but she never murmured. I never before met with a woman, that was so ready in the Scriptures; I could not mention any text, but she would readily tell the meaning of it. So it was no wonder, she was thought by others, as well as by herself, to be a *prime Christian*. I was almost of the same mind at first; but when I had narrowly observed her, I was thoroughly convinced she was deceived, and judged it my duty to undeceive her. I told her *you are not born of God, you have no living faith.* She heard me with much composure of mind; but she did not believe me. I continued for three weeks pressing it upon her, at all opportunities. And one evening the Lord made a few words, which I spoke, sharper than a two-edged sword. Conviction so fastened upon her heart, that she was soon obliged to take her bed. She lay about seven days in deep distress. She had then a comfortable hope: and this strengthened her body for a few days. But her *convictions* returned so heavy, that she was obliged to take her bed again, in great agony of mind. The towns-people were alarmed and ran in crowds to enquire what was the matter. What could distress her, who had enough of this world's wealth, and was so good a woman. "But they gave her no satisfaction. As soon as they were gone, she immediately called

out, Oh John! I shall go to hell: the devil will carry me away." I said, no! you shall not go to hell! The Lord died for poor sinners. She lay in this distress about ten days, and was brought to the gates of death. But the Good Samaritan then passed by, poured wine and oil into her wounds, and healed both soul and body: so that she broke out, "*Jehovah is my strength and song. He is my salvation.*" "*Come all ye that fear the Lord, and I will tell you what he hath done for my soul.*" I now thought it would be a blessing both to herself and her neighbors, if she would pray with them. She agreed to do so. I commonly prayed first and she afterward. Sometimes she prayed half an hour together; and often with such demonstration of Spirit, as well as understanding, that the whole house seemed full of the *presence of the Lord*. At other times she wept like a child, and said, Lord what is this that thou hast done? Thou hast sent a man from another nation, as an instrument of saving me from ruin. I was rich before, and increased in goods, and knew not that I was blind and naked. Many of her friends and neighbors were concerned for her: but not so much as she was concerned for them, as well knowing they were sinking in the error of their life. This she declared to them without reserve; and the publishing of this *strange doctrine*, spread our names far and near, not only through the town, but through the adjacent country. This brought many from distant towns to see her, who usually returned blessing God for the *consolation*. Some came upwards of twenty miles in a morning. After breakfast I used to pray first, and she went on. Many of her visitants were much affected and wept bitterly, and the impression did not soon wear off. By this means we became much acquainted with many of the Christians in Holland.

To HAVE respect of person is not good: for, for a piece of bread that man will transgress.

FAITH IN GOD.

BY B. T. ROBERTS.

FAITH in God is an essential element of the Christian character. Whatever else a man may have, if he have not faith he cannot be a Christian. On this point the Scriptures are explicit. "He that believeth not is condemned already." Without faith it is impossible to please God." "He that believeth not shall be damned." "The unbelieving shall have their part in the lake that burneth with fire and brimstone." These, and similar passages, show that faith is indispensable to our salvation. The want of it is not merely a misfortune that subjects us to occasional inconvenience; it is a sin, that will exclude us from Heaven.

It is utterly impossible to over-estimate the importance of faith. The advantages it secures can scarcely be enumerated. In answer to its calls the door of mercy is opened, and the penitent soul receives the assurance of pardon. Through its exercise, the consecrated believer, struggling with inbred sin, obtains deliverance—he is washed, is cleansed from all unrighteousness, is made pure, and is filled with all the fulness of God.

1. *Faith secures for us all necessary light.*

Many complain of darkness. They spend much of their time in doubt as to their duties, and the best method of performing them. The result is, a life characterized chiefly by irresolution and indecision. The fortifications that are erected to-day against the encroachments of the world are abandoned to-morrow; and the strength is wasted, and the energies dissipated, in falling at a single bound, or sliding gradually, from the eminences of piety up which we climbed with infinite effort, and then struggling to regain our position. No one should live in this way. There is no necessity for stumbling on in darkness. God is light, and in Him is no darkness at all. Faith is to the soul, what windows are to a house. It

is not light, but it is the avenue through which the light shines. Many are sitting in darkness, with the blinds closed, and the curtains drawn, and pleading for light, when the purest light that ever came from Heaven is knocking at their door and seeking admittance. Faith in God will bring us always, even in the darkest hour, the best direction the circumstances admit of. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." Wisdom is the best means of accomplishing the best end. It cannot be gained by study or experience. It is the gift of God. He bestows it upon all who seek it in humble faith.

2. *Faith in God supplies the place of material resources.*

He who has plenty of money deposited in a bank near at home, subject to his call, does not want, ordinarily, large sums about his person. He prefers to draw it as he wishes to use it. It is generally conceded that spiritual blessings come from God. Whether admitted or not, it is equally true that the same Divine Hand supplies temporal mercies of every kind,—health and wealth, friends and home, food and raiment. "Every good and every perfect gift is from above, and cometh from the Father of lights." "The gold and the silver are the Lord's, and the cattle upon a thousand hills." *The obedient child of God can come to him by faith and ask and receive every blessing that he needs for soul or body.* He does not want a large stock on hand, for his Father can give him, day by day, his daily bread. No one thinks of bottling up the sunbeams for future use, he takes them every moment as they come streaming down. So with our mercies, faith brings them as they are wanted.

Some men are rich in lands, or merchandise, or money. The Bible mentions a class whose wealth is of an entirely different kind. No thief can steal it, nor fire burn it, nor flood destroy it. They are RICH IN FAITH. Though the poor of this world, *God*

hath chosen them to be heirs of the kingdom which he hath promised to them that love him. The heir to an earthly crown, though he may have nothing in possession, yet has everything abundantly supplied him which is essential to fit him for the position which he is to occupy. So these heavenly heirs, rich in faith, have only to ask their Father for anything they need, and he will abundantly satisfy them with the fatness of his house, and make them drink of the river of his pleasures.* As they go on their way rejoicing, he bids them come again, and tells them, *Hitherto ye have asked nothing, ask and receive that your joy may be full.* For men who cannot, when doing their whole duty, trust in God for food and raiment, to talk about having faith in him, is nonsense. Has not God emphatically declared that no good thing will He withhold from them that walk uprightly? Can any man who relies upon this, join an association of ungodly men, to provide against possible want?

3. *Faith in God insures protection in danger.*

The apostle in describing the Christian's armor says, "Above all take the shield of faith with which *ye shall be able to quench all the fiery darts of the wicked.*" *Fiery darts* are the most dangerous. That must be a reliable shield which will render harmless all these missiles of destruction, no matter with what skill or power they may be hurled. The shield of faith does this. By "the shield of faith" is meant, we think, not faith itself, but the shield which faith procures for us. In the 84th Psalm it is said, "The Lord God is a sun and a shield." Faith flies at once to HIM, and with God between us and any danger we are safe. This fact led the apostle to exclaim, "Who shall harm you, if ye be followers of that which is good? Thus protected, the child of God is safe under all circumstances. Whitfield used to say to his friends, alarmed

* Ps. xxxvi. 8.

at the plots against his life, "I am immortal till my work is done."

4. *Faith in God brings spiritual power.*

The wonderful power which many of the Old Testament saints possessed, was not the result of any natural endowments; nor was it bestowed upon them arbitrarily. In the eleventh chapter of Hebrews we are told that it was THROUGH FAITH that they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Under the new dispensation we are taught that *all things are possible to him that believeth*. The same sentiment is expressed, with a variety of phraseology, in many passages in the gospels and epistles. It was faith in God that gave Carvosso such power that he would often, after a few minutes conversation with the ungodly, bring them upon their knees, crying out to God for mercy. It was faith in God that made the ministry of the illiterate Benjamin Abbott so effective that men who came to his meetings full of prejudice and opposition, would, after hearing him a short time, fall like dead men, and when they rose, profess to be renewed in the image of God, and ever after exemplify by a holy life the genuineness of the spiritual change thus suddenly wrought upon them. The popularity of ministers may depend upon their talents and social qualities, but their real power to bring men to the cross depends upon their faith. Oratory may please the ear, and learning may flatter pride, but faith brings a power that humbles sinners in the dust, and forces conviction to their guilty consciences. Faith in God sends the sling-stone—the simple narration of religious experience—home to the heart of the giants in sin, whom the champions of the cross have in vain assailed with their glittering swords. It is not the shaft that moves the ponderous machinery,

yet it would not go without a connection with the real power that sets the whole in motion. All power belongs to God; and faith is the medium that unites helpless man with omnipotence. Every thing that man needs to accomplish can be effected if there is no deficiency in faith.

5. *Why do we not see the appropriate results of faith.?*

Scarcely any topic in the whole range of theology is more talked about, and written about, than faith. Yet there is, among even intelligent Christians, a great deal of misapprehension respecting it. A profession of faith is common: but the number of those who have real, scriptural faith in God, is very small. Wherever it is found, it will be manifested by its fruits. The underground rivulet indicates its existence, in the time of drouth, by the luxuriant vegetation that marks its path. A cold, dry orthodoxy that accomplishes nothing, is worth nothing, though it may be denominated faith. Many mistake fearfully in regard to their possessing this inestimable Christian grace.

(1.) *Faith in God does not ask for an indorser to a promise of the Almighty.*

A careful examination would show that what often passes for faith in God, is only faith in man. If I, a poor man, take my note to a bank to get money upon it, I am refused. A wealthy man signs it, and they at once give me all the money it calls for. Their confidence is not in me, but in my indorser. So, you take to many professing Christians a plain promise of the Almighty, and they will not receive it. Let their minister, or their church indorse it, and they hesitate no longer. How plainly does God say, *I will sprinkle you with clean water and ye SHALL BE CLEAN!* How few are ready to take this, and similar promises on the authority of God! But let the doctrine of holiness become popular, let it be embraced by a few leading ministers and wealthy members, and all distrust appears to be gone, and loud professions are made of confidence in God, but there is really no more confidence than before.

Many take the Divine promises as they do bank bills, simply because they find them in circulation. Let one be thrown out by the church to which they belong and they will not touch it, though it bears unmistakeably, the unforged signature of God, the Great Jehovah. So far from this being such a faith as secures large blessings, it is instead the putting of our trust in man, upon which the Lord has pronounced a curse.

(2.) *Faith in God does not look at circumstances.*

It is not a careful calculation of chances; but is based upon the ascertained will of God. When it has clearly "obtained promises" from the Lord, it falters not, though every thing may seem to be against their fulfilment. Elijah ceased to pray where many begin. He threw himself upon the ground in an agony of prayer, when every thing betokened a continuance of the terrible drouth that had so long desolated the land; and pressed his suit until there was a sound of an abundance of rain; and then made preparations for its coming. But many who see the need of a rain of righteousness are all discouraged, and never think of offering prevailing prayer until some noted revivalist commences efforts which promise success, and then they are all expectations, and talk about their having faith for a revival. Let the interest flag, and their "faith" goes down accordingly. Such faith stands in "the wisdom of man" and not "in the power of God." It is not faith at all; and does not contribute one iota to the prosperity of the work of God. Faith in circumstances fluctuates as they vary; but faith in God is unwavering. It rests not in favorable circumstances, but in the immutable God. He that wavereth is driven about by passing events like waves before the wind. "Let not that man," says Holy Writ, "think he shall receive anything of the Lord."

6. *Faith in God has its conditions.*

It is not the result of our own volitions. We cannot believe, by simply

saying, though in sincerity, "I will believe." Faith will not spring up, any more than corn will, at our bidding. The ground must be prepared and the seed sown before the fruit can be gathered. "*How can you believe,*" said our Saviour to auditors of a certain description; showing plainly that faith has its conditions. Some of the most important of these are:—

1. REPENTANCE. *Repent ye, and believe the Gospel,* is the standing order of obtaining salvation. But there is scarcely anything that men will not do sooner than repent. Yet, when repentance is called for, nothing else will answer. Many profess to believe, when they have never made confession or restitution to those that they have wronged. While this is the case it is as impossible to believe as it is to create a world. Such faith is downright presumption. If duties have been neglected, if wrong actions have been performed, or wrong words uttered, if the first love has been lost, faith can never be exercised until repentance towards God has laid its foundation.

(2.) ENTIRE CONSECRATION. He who would trust fully in God must feel assured that he is wholly given to Him. Any misgiving on this point will induce hesitation and doubt. A clerk, knowing that he deserves and enjoys the confidence of his employers, calls upon him for such sums as the interests of the business require, if so directed, without hesitation. So he who is inwardly conscious that, without any reserve he is entirely devoted to God, having no selfish ends to promote, can call upon Him for all the help that he needs, in entire confidence that his prayer will be heard. Our Saviour instructs us that faith is impossible, so long as there is the slightest reservation in any respect. *How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?** This shows that faith is impossible, not only when we seek honor from the world, as is done in the too

* Jno. v. 44.

common rivalry among churches as to which shall have the finest edifice, or tallest steeple, best trained choir, or most eloquent minister: But it shows that, if we would have faith in God, we must be so dead to the opinions of even our brethren, that we will not RECEIVE honor one of another, even though it may be proffered. We call particular attention to this passage, not only because it is important, but because it is often misquoted. It is often quoted as if it only forbade us to seek honor from the world; whereas, it prohibits us from RECEIVING honor which comes without seeking. If our good opinion of others is measured by the degree of personal attention they pay us: if we derive evident satisfaction from their commendations, we "receive honor one of another," and faith in God is rendered impossible.

No wonder that ministers who preach to please their hearers, have no revivals. No wonder that they require a salary, not only sufficient to meet present wants, but to provide against future contingencies; no wonder they join secret societies, for it is impossible for them, while courting popularity, to trust in God.

We see then, why there are visible so few of the results that the scriptures ascribe to faith. Much that passes for faith is downright presumption. The counterfeit is plenty; the genuine scarce. Well might Jesus ask, "When the Son of man cometh will he find faith upon the earth?" How is it with you beloved? Do you really trust the Lord with all your heart? Do not dismiss the question with saying, "of course I do, for I have nothing else to trust in." It does not follow. It is an attainment rare, even among those who profess to know God, to be able to trust in Him alone, with unwavering confidence and affection. If you would reach this blissful state, you must cut entirely loose from the world. You cannot have the praise of man and the praise of God at the same time. You must make the choice, and see that you make choice of Him

whose favor is life and whose loving kindness is more than life.

PRUDENCE.—A minister of God should act with great caution: every man, properly speaking, is placed between the secret judgment of God and the public censure of men. He should do nothing rashly, that he may not justly incur the censure of men: and he should do nothing but in the loving fear of God, that he may not incur the censure of his Maker. The man who scarcely ever allows himself to be wrong is one of whom it may be safely said, "He is seldom right." It is possible for a man to mistake his own will for the will of God, and his own obstinacy for inflexible adherence to his duty. With such persons it is dangerous to have any commerce. Reader, pray to God to save thee from an inflated and self-sufficient mind.

Zeal for God's truth is essentially necessary for every minister; and prudence is not less so. They should be wisely tempered together, but this is not always the case. Zeal without prudence is like a flambeau in the hands of a blind man; it may enlighten and warm, but it may also destroy the spiritual building. Human prudence should be avoided as well as intemperate zeal; this kind of prudence consists in a man's being careful not to bring himself into trouble, and not to hazard his reputation, credit, interest or fortune in the performance of his duty. Evangelical wisdom consists in our suffering and losing all things rather than be wanting in the discharge of our obligations.—ADAM CLARKE.

MOST men are so taken up with their worldly affairs, and are so busy in providing for the flesh, that they cannot set themselves to the trying of their title to heaven. They have another kind of happiness in their eye, which will not suffer them to make sure of heaven.—BAXTER.

HE that walketh uprightly walketh surely.

IN THE FURNACE, ARE YOU ? FACTS WORTHY OF NOTICE.

BY D. F. NEWTON.

WELL, thank the Lord for it—praise him, count it all joy when you fall into divers temptations. Trembling one,

“Tempted, tried, desponding one,
Why does darkness shade thy brow?
Is there no all-bearing sun
In the heavens above thee now?”

“Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ’s sufferings.” Are you beset on every side, pressed down crushingly, overwhelmed by manifold temptations? Work the harder; fight the harder; buckle on the whole armor; take hold on God; plead the promises; rest upon them—hold fast; labor on; fight on. Say as Job did, “Though he slay me, yet will I trust in him.”

“The fire shall all your bands consume,
And in the furnace tried,
Out of the flame you soon shall come,
Unhurt and purified.”

Never abandon trust in God, whatever may be the circumstances of your condition. Hold fast your confidence which hath great recompense of reward. There is, without doubt, a gracious design in all you suffer; and that which you know not now, you shall know hereafter. The greatest enigma of Providence will then be solved—the most mysterious arrangements will be understood—and we shall find that heaven’s richest blessings are conveyed to us in the darkest clouds of adversity and sorrow. Let patience have its perfect work, that ye may be perfect and entire, wanting nothing; and be steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord.

“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.”

It is a fact, that nine-tenths of the inmates of our poor-houses were brought there directly or indirectly by the use of ardent spirits.

It is a fact, that three-fourths of all the convicts in our State prisons, were hard drinkers previous to the commission of the crimes for which they are now imprisoned.

It is a fact, that the greatest sufferers from disease, and those whose maladies are the most difficult to cure, are those who are addicted to the use of ardent spirits.

It is a fact, that of all who commit suicide in this country, ninety-nine one-hundredths are the immediate or remote victims of ardent spirits.

It is a fact, that in all the families where the children are dirty, half naked and ill-fed, the rooms filthy and in disorder, the husband cross, discontented and peevish, and the wives slatterns, ill-tempered and quarrelsome, one, if not both, the parents are drinkers of ardent spirits.

It is a fact, that those who least frequently attend the worship of God in the sanctuary, and most of those who by their oaths, blasphemies, and horrible execrations shock the ears of modest people, are spirit drinkers.

It is a fact, that those who are most easily led to ridicule and profane sacred things, and to join in every kind of dissipation and profligacy, are spirit drinkers.

It is a fact, that of all who have died of the cholera in Europe and America, seven-tenths, at least, were spirit drinkers, and one-half decidedly intemperate.

So long as a Christian believer sincerely presses after Christian perfection, he is safe, because he is in the way of duty, and, were he to die at midnight, God would, before midnight, certainly bring him to Christian perfection, or bring Christian perfection to him.—FLETCHER.

GOING FORWARD.

BY JULIA M. GODDARD.

My religious experience seems wonderful to me as I review it. Oh, the amazing goodness and mercy of God! I am lost in wonder, love and praise in thinking of it. About five years ago I attended a camp meeting, where I was taught the way of holiness. I sought with all my heart and obtained it, glory be to God! I soon lost the enjoyment of it, not being taught to *go on*, adding to my faith, virtue, and to virtue, knowledge, etc.; but on the other hand, I was drawn back. Friends thought me going crazy; were grieved, and urged me not to pursue such a course. They were professors of religion too. Instead of *obeying* God, I yielded to their influence, in a measure, and my light was withdrawn. Still I did not walk so blindly as before. At times I had great peace and joy, but it was not abiding. About two years ago, I came back, gave up all, as far as I understood, to God. He accepted, and, praise to His name! I have lived *very near* to him ever since, in a highly justified state, I think. I supposed it was sanctification until I heard brother Terrill preach the *close, searching truth* of God's word. Oh, how it tore my foundation all to pieces, and blew it to the four winds! Hallelujah to the Lamb *forever!* Then I went to work in right good earnest to *dig down deep* and build upon solid rock. When my feet began to touch the rock, Oh, how I rejoiced. Then could I say, *I knew* I had religion. I think I shall praise God to all eternity that he sent His servants here to tell us the *truth*. Each sermon seemed right from God. Oh, how every word *burned* through my soul. Friends bitterly opposed my going to hear them. They oppose me still, but glory to God! I have taken my stand for God to *live and die*, immovable as the rock; *dead* to the world! My life is hid with Christ in God. I have forsaken *all* for Christ. God only knows what it was for me

to give up my only sister. As I go to my school in the morning I leave her weeping, but I durst not stop even to sympathize with her. Jesus keeps me looking right to him. I gather my garments closely around me so they do not get soiled with the world, then with my eye on Jesus, I *run* the narrow way. My intense hungerings and thirstings after righteousness, my desires to know more of God,—to launch out deeper into the fountain, to have a more perfect understanding of God's word, I cannot describe. I have a desire to go out into the vineyard, to work; and do nothing but win souls to Christ. I know I have a great opportunity of doing good in my school. I delight in being there, for God is *with me*. We have salvation every time we meet to worship God. We are strengthened, are settling down deeper and deeper into all the mind and will of God. Oh, bless God for this dear little band which he has raised up here, which are going straight for salvation.

This is the way I long have sought,
And mourned because I found it not.

—Winnebago, Ill.

WHERE Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Therefore, if Jacob Rowell is grown faint and says but little about it, do you supply his lack of service. *Speak and spare not*. Let not regard for any man induce you to betray the truth of God. Till you press believers to *expect full salvation now, you must not look for any revival*.
—WESLEY.

ALL our preachers should make a point of preaching *perfection to believers* CONSTANTLY, STRONGLY and EXPLICITLY; and all believers should mind this *one thing*, and continually agonize for it.—WESLEY.

KEEP TO THE POINT.

BY E. G. RIBBLE.

I HEARD it remarked, a short time since, by a minister of the gospel, "that a sermon without point was good for nothing, because there was nothing gained." It is so in every thing we have to deal with. Something must be aimed at or nothing will be hit. Lack of point is what occasions so many random shots. It is the one that directs the arrow that causes the result: not the one that draws the bow and takes no aim. What a blessing it is that God over-rules our best efforts for good! If he did not, nothing would be accomplished. But to return, what we lack as a people is point. As a people we are thrust out in the world to spread "scriptural holiness" through this land.

This is our mission—our motto. Are we keeping to the point? As ministers of Jesus Christ do we, with single eye and aim, keep the people to the point? Do we have a divine impression, as Bishop Asbury had, to preach holiness in every sermon? It is our duty to present every man perfect in Christ Jesus, do we keep to the point? Keep to the point, "without holiness no man shall see the Lord." Do we declare this, boldly, fearlessly, unflinchingly, regardless of consequences? A salvation from all sin, free, present and full? Where Jesus is lifted up in all His offices he will draw all men unto him. Holiness is the point to be aimed at—it is the "central idea," the power, the light, the life, the love, it is the all. Having Christ formed within the hope of glory, let us, as ministers, keep the people to the point, then something will be accomplished in every move. In every sermon, in every prayer meeting, in every class meeting, let us keep before the eye of the people, the privilege of every believer, a salvation that saves from the love, power, and inbeing of sin. Let all our preaching, praying, exhorting, singing, speaking, have direct reference to this uttermost salvation.

Let us get every member under our care seeking, groaning, agonizing for deliverance from all sin. May God help us all to keep to this point "holiness to the Lord," in pulpit, prayer meeting, conference meeting, family altar, closet, roadside, night and day, at home and abroad, year in and year out, holiness to the Lord.

KIND WORDS.

BY LAURA WHALEY.

WHAT eloquence one finds in a kind word. What cheerfulness it brings to the lonely and desponding. A kind word sinks into the deep recesses of the heart, making our sunbeam to help light the pathway of life. Kind words are as a soothing balm, to bind up the wounds which the coldness of the haughty have made. Let your eyes dwell for a moment on the poor orphan, who has no home, and is dependent upon the cold charity of the world, and see what effect a kind word has on him. See how it gladdens and cheers him in the performance of duty. Kind words cost but little, and they go a great way in making one's life happy. Go with me, kind readers, into some lonely street, and follow some poor shivering child to its home, in some miserable garret. Harsh greetings and coarse words are spoken to the little one. It shrinks away to ponder over the ill-treatment it has to bear. A kind personage resting her hand on the little one's head, speaks words of touching, soothing tenderness to it. The child looks amazed and wonders if any one can love her enough to speak kindly to her. But when she sees kindness beaming forth from the face of her friend, she feels assured she has, indeed, found a balm for the wound which harsh words had made. The kind lady points out the way to heaven and describes to her the loveliness of our Redeemer, who died that we, through his death and sufferings, might be made alive. She admonished her in the words of Christ, to cast thy burden up-

on the Lord and he will sustain thee. The little one begins to feel she has found a friend, indeed. One not of earth, but who reigns supreme. Kind words can never die! Cherished and blest they will ever remain to harmonize and lighten life. Oh, that all of you, kind readers, would give up the use of harsh, bitter words, (if any use such,) and substitute in their place kind words. Our gentle Saviour, meek and mild, used naught but kind words, and we are all bidden to follow in his footsteps.

IN EARNEST.

BY D. F. NEWTON.

ARE you in earnest? really so? Thousands fail for not being in earnest, resolutely fixed, determined, *immovably*. This is true temporally, mentally, spiritually. Very many fail in business transactions, for not being whole-hearted, for want of an earnest resolute, go-ahead-ness. But far more fail in things spiritual, eternal, the hope of hopes, the hope that never dies, the prize everlasting! A failure here is irremediable, interminable! A failure in temporal things merely, is a thing of small moment, compared with things eternal. Suppose we do fail in the acquisition of wealth, honor, the applause of the great? in things that perish with the using. What will it matter a thousand years hence? But a failure in things pertaining to the soul's welfare, is infinite, for ever and *forever*. The loss is irretrievable. And yet this failure in things eternal, with all its tremendousness of consequence is common, an every day business, with the thronged multitudes. And this sad failure, too, is for want of earnestness, a full, fixed, *unflinching* determination to seek *now* the golden prize, the pearl of pearls, at all hazards—come what will. Mark that sinner, mark him convicted of sin! He even *trembles*. He feels, he believes, he *knows* there is a fearful looking for of judgment, a hell of hells—a pit of woe everlasting, a place of torment,

where the worm dieth not and the fire is not quenched. With these *flashing* convictions, the terribleness and awfulness of the gulf of gulfs, staring him full in the face, tottering on the brink of the fearful precipice, does he turn? will he turn? Will he grasp the golden sceptre held out? Will he place the glittering, sparkling crown on his head? Alas, alas, for want of *decision*, a fixed resolution, a warm, eager, ardent, importunate, earnestness, the prize is lost! The precious opportunity slips, the golden season passes by, the harvest is passed, the summer ended, and he is not saved.

“The thing they *can't* but purpose, they postpone.” “Hell is paved with good resolutions unfulfilled.” So with many professors seeking higher attainment in the divine life, a complete conquest over sin, every sin, popular and unpopular, the sins of lust, pride, covetousness, evil temper. They believe, theoretically, such a conquest over our spiritual foes is available; that the purchase is made, the gateway is open, free for all. Many religionists go still further, affirm that duty enforces the command, “Be ye holy.” Omnipotently, they acknowledge that not only privilege but duty binds them to testify publicly, that the blood of Jesus cleanseth from all sin, even *now*. And still, strange as it may appear, these same persons for lack of earnestness, a full, free, hearty, determined, uncompromising *now*, fail, linger on in a cold, heartless, skeleton-like justification—linger on doubtfully, haltingly, stumblingly, serving God a little now and then, and Satan a GREAT DEAL. Linger on in the besetments of life, carrying about the body of this death, till they drop into the grave.

Beloved reader, how was it with the Canaanitish woman, whose daughter was grievously vexed with the devil, did she linger? was she half-hearted? when repulsed once, twice, three times, did she falter, relinquish her object? Nay, she pressed her suit still more earnestly and importunately, resolved on the thing. She came again and again

to the Saviour, taking no denial, till falling at his feet, saying, "Lord help me." "My case is one of urgency." The Saviour to try her faith still further said: "It is not meet to take the children's bread and cast it to dogs." "Truth Lord," said she, "yet the dogs partake of the crumbs that fall from their master's table." What now? What the effect of this earnestness? Hark? "Oh woman, great is thy faith, be it unto thee even as thou wilt, and her daughter was made whole, that very hour." Matt. xv. 21 to 28. Again, look at Jacob wrestling with the angel till break of day, saying, "I will not let thee go till thou bless me." There was earnestness, faith, that takes no denial, Once more. The two blind men, by the way side, crying, "Have mercy on us, Oh Lord." The multitude rebuked them, that they should hold their peace? They cried still louder, "Have mercy on us, Oh Lord, thou Son of David." Then Christ called them and said; "What will ye that I should do unto you? They say unto him, Lord that our eyes may be opened. So Jesus had compassion on them, and immediately their eyes received sight." Matt. xx. 31. These men were in good earnest. Sinner, dear, what say you to this earnestness? Will you be also in good earnest, take the kingdom now, come life or come death? Seek now earnestly the salvation of your soul? Will you? Or will you by supineness, indifference, irresolution, unbelief, the love of this world, suffer this day of grace to pass? Christian brother, are you seeking the blessing of entire consecratedness, the blessing of perfect love, a holy, sanctified life? How are you seeking it; irresolutely, with a divided heart? The blessing is not yours. "The kingdom of heaven suffereth violence, and the violent take it by force."

"The King's highway, how narrow is the road!
How few they are who find it. Yet the abode
Of God, the Christian's home, lies at its end.
And none can reach the goal but they who
bend,

With purpose all unwavering, steady, true,
And step undaunted, though all hell pursue."

"WAKED UP IN HELL!"

BY REV. D. F. SHEPARDSON.

A FEW months since, while on the way to our appointed field of labor, we stopped about 12 o'clock, at a traveler's house in Walworth County, Wis. After spending a few moments in meditation, we were suddenly roused by a deep voice of wailing, which hurriedly passed our window. Supposing that some one was fast sinking into the waters of death, probably by casualty, and was being borne to some dying couch, I turned to see the sufferer, but saw nothing remarkable except the indifference of those around me to this voice of dying. I stood for a moment in silence, listening to these death-notes, now fainting from distance. Upon inquiry I learned that the object of my sympathy was a tall, spare man, of about fifty years, rather stooped, and with a hurried tread walking from me. I was further informed by my host that "the man thinks himself a lost spirit."

How long has he been in this state? I inquired.

"About six years."

Well what do you think of his case?

"He is a little insane upon this subject."

Is he sane upon any subject?

"Yes upon all subjects but this—there is not a man in the town more accurate in business than he; and few that are better posted in history, politics, or any of the topics of the day than Mr. Bailey, and yet he is always groaning and saying, lost! lost! We often hear his groans from his house, a distance of half a mile."

But here our conversation was broken, for the voice of anguish was heard again, which announced the coming of the lost spirit. A moment more and his hurried step had brought him within the bar room. For this I was quite grateful, and now seated myself for a time in an indifferent mode to study the strangeness of the stranger.

His features appeared to have been

naturally good, but were now distorted, his eyes were sunken, as by intolerable grief. His manner is strangely restless, —pacing the room for a few moments, then taking a seat for a moment, then rising suddenly, to again pace the floor, wringing his hands, and flirting them as though they were severely burned, accompanied with heavy groans, and now clinching his teeth to stifle his own voice, lest he should render himself more intolerable to those around him; but in doing so a deep sepulchral sound would be heard, scarcely less audible than before, yet more terrific, for it was mingled with a heavy grinding of teeth. And to this were his frequent exclamations of "God help!" "Where shall I go!" "How can I stand it so." Occasionally, a bystander would notice him enough to command his silence—call him fool, or charge him with trying to awaken their sympathy. But all, as by common consent, referred to his opinion upon the various topics of discussion, as the end of all controversy. Yet he seemed indisposed to enter into lengthy conversation.

Finally I approached him, introducing myself as one that felt a deep interest in his case, and desired a little conversation with him, hoping to find some relief for him. He frankly consented, expressing his desires for help.

Taking seats, I desired him to give me a brief history of his life, which he did—stating his name, place of nativity, and sketching his childhood and youth—his honorable avocation in manhood, and his success in the accumulation of some sixteen thousand dollars. "From my youth" said he, "I have been conversant with the Scriptures, and up to the age of forty-four years, I often felt the strivings of the Spirit of God, urging me to place my affections upon himself, and not on the world. But, I as often yielded to that damning delusion, 'There is time enough yet,' until 'quenching the Spirit,' became a habit. About six years ago, the Spirit of God, as usual, urged me to sue for mercy; but as usual, I de-

clined for the *present*, and that *present* was my last offer of salvation. I have never murdered! Never stolen! I have never been a profane man! But I have *quenched the Spirit*—and I am left to myself! It seems to me that I have *waked up in hell!* Nobody understands me, but I feel the flames kindling upon me. I cry for help, and receive the answer, "My Spirit shall not always strive with man." I turn for relief but find none—I try to forget myself in sleep, but it has chiefly left me, so that I seldom obtain more than two or three hours rest in twenty-four, and that amid disturbed wakings. If my anguish was only physical, I presume that I should not live half an hour. But here I have been for these *six years*, in this torment. "My punishment is greater than I can bear!" There is no place for me to breathe!"

But my pen can never draw his picture, although it is stereotyped upon my memory. I informed my wife of the case, and introduced her to the lost man. We spent some hours with him in examining his case by the Scriptures,—with which he is familiar,—to find some source of mitigation, or ray of hope for the sinking spirit. We bowed with him in prayer, but could find no access to God with his case. He offered for himself a hurried, but well framed prayer, yet it wanted those elements which render prayer "effectual." His repentance was a sorrow, not for sin, but for its consequent sufferings. His longings were for *happiness*, and not for *righteousness*, the only channel through which permanent happiness can flow. But we were compelled to leave him as we found him, in his "wailings and gnashing of teeth." Yet I trust that we shall be *ever* moved by this awful scene, to make more vigorous efforts for the rescue of sinking humanity, and to warn sinners against treating God with *contempt* by their neglect. "Whatsoever a man soweth that shall he also reap." Oh, stay thy hand sinner, for thy harvest is sufficiently great, and the reapers are after thee.

CHRISTIAN PROGRESS.

BY MRS. PHEBE T. UPHAM.

I ASSERT nothing new when I say Christ has ever been the alpha and omega, the sun and centre of the Christian church. Christian progress is only an expansion into Christ. May we not hope that the time is drawing near when Christ will be known more fully by an interior perception and experimental knowledge of his state and experiences? when Christ will become to us an indwelling presence, life, and power? an inborn nature, pervading our whole being? Whatever may have been the experience of the church, as a body, in its past history, we cannot doubt that her ultimate progress will be made in this direction—*into the internal state and experiences of Christ*, and, as a result, doing the works of Christ. As the Son of God was begotten in the flesh, so must the infant Jesus, or Christ nature, be begotten and developed in us, spiritually.

The one great error of the church, as it seems to me, which stands in the way of her interior progress, consists in overlooking or underrating the power which Christ has given her to overcome sin and Satan. In other words, there is a lack of faith in her Lord—a lack of faith in his word and promise, which promise is true as himself, to accomplish in the soul his will in this respect, viz., to *new-create the soul* perfectly in his *own image*. The church has regarded her subjective or interior redemption in Christ too much in prospective, and afar off, as if Christ did not design to purify her members while here on earth.

This *state of things* in the church arises, in part, from a natural tendency in man to reason and speculate about truth, rather than yield the heart, the soul's centre, promptly and fully to the influence of the truth. When a man reasons from himself, or from his own limited view, in opposition to God's plainly-revealed truth, he becomes entangled in error and sins. He with-

draws his soul from God, and sets up for himself; and no wonder he makes no progress in holiness. Now the Christian, in opposition to this pride of reasoning, should always remember that one word or command of this law is equally true and binding on him as another. He who commands repentance commands also holiness. Each word of the Lord should be received in faith. *Have faith in God, in his word, in his promises*—here lies the secret of holiness.

Surely there is nothing in the material structure or substance of which man's body is composed to hinder his renewal in perfect holiness. The organs through which the eye sees and the ear hears, are but the instruments the soul uses in the natural world. It is soul, spirit, understanding, which God addresses, and which obeys or disobeys, and which is innocent or guilty before God. It is when evil finds a response in the heart, a lodgment in the affections, that it brings condemnation, and not when it merely floats on the surface of the soul. Let the soul, therefore, the heart and will, be steadfast towards the Lord in the exercise of full faith in Him, and no evil will be able to harm us. It is thus, by faith in the Lord and obedience, the Christian progresses in the way of holiness, and ultimately becomes a fully purified and mature Christian, bearing the likeness of Christ.

One of the steps leading to the purification of the soul is suffering. The crucifixion of our earth-born nature involves suffering. As Christ was crucified and put to death, so must the man of sin in us be slain. Suffering, then, in its relations to Christian progress, is not evil, but good; and we must learn to welcome it, and bless God for it. When I first read the memoir of Madame Guyon, it was a *great mystery to me* how she could so welcome trials, persecutions, and bodily afflictions. This mystery is now, in a measure, solved. There is a faith in God which can sustain the soul in the darkest passage of life. When one has

consecrated himself, truly and unreservedly, to his Father, God, he should have faith in God as leading him only in the right way, however hard this way may seem to his sinful inclinations. It will be hard, because opposed to his natural, selfish life.

So much has been written and published recently, on the entire crucifixion of our selfish nature, in order to enjoy the life of God in the soul, I will not dilate upon it, however important and fundamental. And here I will say, you will expect from me, in this letter, only a few hints on the great subject of Christian progress. I wish merely to suggest, for your consideration, some of those thoughts which, though once startling, have now become familiar to my mind. On one point I know we shall agree, viz., that Christ is the only way of progress; and it is only by contemplating Him in faith, and love, and obedience that we may hope to be changed into his image.

Doing the works of Christ. When one has become perfected through suffering, or in any other way which God may see best, he is then prepared to do the works of Christ. Be not startled at this expression, since Christ himself has said, "The works that I do, shall ye do also, and even greater." And many other expressions of our Lord seem to identify His disciples with Himself. As He says of Himself, "I can do nothing without my Father," so He says to his disciples, "Without me ye can do nothing." No one will deny that Christ gave his disciples "power over all the enemy," "power to cast out devils, power to heal the sick." Nor can we find any limitation of this power to the primitive disciples. On the contrary, we are rather taught to expect an increase of the power and glory of the Church, in the fulfilment of the promises made to the Church.

The Christ-man, having overcome sin and Satan in himself, goes forth, as Christ did, to meet the enemy in the case of those over whom Satan still exerts great power, conquering for

them, or helping them to conquer by his superior strength, derived from personal or real contact with his Lord. Thus we partake of the sufferings of Christ, by entering into sympathy, and bearing the states and burdens of individual souls. We engage in a battle, and realize the clashing elements of opposing spheres. Is not this the reason why we suffer when we labor for the conversion of souls and the sanctification of God's people, because we come so closely in contact with the enemies of God? But how great is the reward when souls are converted through our instrumentality! Surely it is a privilege to suffer with Christ for the good of souls. And if Christ did not accomplish at once all the "Word incarnated" seemed destined to accomplish, according to our limited view, yet at the close of his mission he said, "It is finished"—all is accomplished; this life and death of mine have an extension in my members until the work of redemption is fully accomplished on earth.

The spirit of sacrifice, of bearing the burdens and the states of others less advanced than ourselves, has a great practical bearing during the whole lifetime of the Christian; and the farther the soul advances into the likeness of Christ, the greater is his power of usefulness in aiding souls to overcome sin and Satan.

In order to understand more clearly how we may do some of the works of Christ, such especially as he gave his disciples power to do, let us glance at the method of Christ's proceeding in some individual cases of healing the sick or casting out devils.

Our first conceptions of Christ are wholly external, viewing him afar off. In our farther progress, Christ draws nearer, and we have some experimental knowledge, at times, of his presence with us. Finally, he becomes internal and abiding, incorporated into our very being. We "eat his flesh and drink his blood;" that is, his very life flows through our life. And, as far as we represent him, or he represents himself

through us, we are in the world, as he was, to accomplish a part of his divine mission. It is thus Christ multiplies himself on earth, begetting children in his own likeness.

Christ, then, in his personal presence, by means of his incarnation in a finite form, and limited as he exists in the person of his followers, as to powers of perception and judgment, and subject to various infirmities of body and mind, is still operating, and operating not only truly, but powerfully on the earth.

How glorious will be the reign of Christ on earth when the disciples shall be every where, as his Lord, an embodiment of truth and love—a conqueror over self, and over all the power of the enemy.

Healing of spiritual diseases. The cases of bodily malady healed by Christ, cases which seem to involve principles of universal application, were the result of a desire on the part of the diseased person, or of the friends who made his case their own, and acted for him by a direct presentation of the infirm one to Christ. This desire to be healed, on the part of the poor sufferer, was correlative with the power of healing and the willingness to heal on the part of Christ. Here is brought to view the great principle of man's freedom or power of choice. Those only were healed who "came to Christ," or, in other words, who were truly willing and desirous to be the subjects of his healing power. And thus it is now. The same disposition, the desire and the purpose, are now to be exercised in the case of those who wish to be healed of their spiritual maladies. When a disciple of Christ, one united to him in essence or life, discovers in an individual this desire to come to Christ, such is his sympathy with Christ and with His word, which declares that "whosoever will may partake of the waters of life freely," that he is able to speak, in faith and power, the word the soul needs. In an important sense, such a one may be said to stand in Christ's place. It

is true, he has no power in and of himself, and operates effectively only in union with his Lord. We cannot force our gifts; we cannot exceed the boundary line of man's freedom; we cannot impart without a preparation for a divine blessing on the part of those who receive. It is said of Christ in a certain place, "He did not many mighty works there because of their unbelief."

Healing of outward diseases. If the full-born Christian may become a healer of spiritual maladies, may he not also, following the example of his Lord, do something towards healing physical or bodily sicknesses? As far as diseases are the result of "evil possessions,"—and it is manifest there were many such cases in the days of Christ, and probably the state of things in this respect is not yet changed, as Satan is not yet "bound,"—I suppose a holy, Christ-like soul may accomplish much. It is simply the exercise of a greater power over a lesser power; or, in Scripture language, casting out evil spirits by the Spirit of God. A holy man does not live of himself, and therefore can no more be separate from God than the rays of the sun from the sun itself. And is it unreasonable to suppose that such a one may receive power from God, as did the early disciples, to heal the sick, not only spiritually, but physically? Christ did much in this way, more, apparently than by his public teaching.

Inward spiritual judgment. A holy judgment has much to do with the exercise of those gifts and powers which God bestows upon the Christ-like man. It is said of Christ, "He increased in wisdom." The Christ-nature within us, being born a child, and in the stable of our poor, weak, fallen nature, is to "grow up into Christ in all things." We are to receive the spirit of wisdom, of judgment, and of a sound mind—the spirit of discernment, in order that we may adapt our words and ways to the wants of individual souls—to their state. The soul that is restored to its true position in God acts in the exercise of its own

personality, in the use of its own judgments and reason, and from its own central thought and conviction; but, at the same time, in the light of God's presence, and by means of a divine inspiration. God and the holy soul are one; and when the soul acts effectually, God acts through it.

Silent influences. It is difficult to limit the power of a truly holy soul, because such a soul has a divine power; but we are not to suppose that the exercises of its power are always outward, visible, and demonstrative. Aside from the specific acts and words of Christ, or of the Christ-like man, operating in individual cases, and open to outward observation, there is a divine, *silent* influence going forth from a holy man or woman, which often produces blessed results. The presence of such a one, although not a word be spoken, is not lost on an assembly. As an impure person corrupts the atmosphere of a room, so a holy soul exhales a renovating breath. Wonderful is the machinery of our spiritual structure! Wonderful is the divine operation of God in man! God is in the breath and atmosphere of the holy soul. He breathes upon man, reaching and moving the life-current of the soul. Divine thoughts, flowing through a holy soul, animate other souls, who are receptive. How important is the position of the holy, Christ-like man! Truly, such a one is "the light of the world—the salt of the earth."

BE nothing in your own eyes; for what is it, alas, that we have to be proud of! Our very conception was sinful; our birth painful; our life toilsome; our death we know not what! But all this is nothing to the state of our soul. If we know this, what excuse have we for pride?—WESLEY.

THE Holy Scriptures do everywhere place religion very much in the affections; such as fear, hope, love, hatred, desire, joy, sorrow, gratitude, compassion, and zeal.—EDWARDS.

BROTHERLY LOVE.

BY MRS. H. A. BRONSON.

How revolting it is, to find those whose interests are linked together, whom Providence has caused to share the same parents' care and smile, who have for years fed at the same board and been sheltered beneath the same roof, at enmity among themselves. It is a sight from which creatures of inferior capacities would shrink, as nature has given them in a greater or less degree, love for their kind. But as man is fallen, the commandment "thou shalt love thy neighbor as thyself," is not regarded; hence divisions and animosities find place, not only in families, but among those who each claim to be the followers of the peaceful and loving Redeemer. As a fountain cannot send forth bitter water and sweet, we will not suppose that where so many evils are manifest there is any true love to God. The psalmist, in rapturous strains, calls attention to brethren united, "Behold," he cries, "how good and how pleasant it is for brethren to dwell together in unity." He compares it to precious ointment, costly, fragrant and preserving in its nature; and also to the eastern dews that are so essential and invigorating to the life of nature.

Do we love God surely? we will love his children. Too many claim the name of Christian and are very loud in professions of love to God; and yet their mouths are full of bitterness and deadly strife, pouring forth invectives against others who have equal claims to the Divine favor. Do not all Christian denominations base their belief on the Word of God? Then why should one claim a superiority above another? One great hinderance to the spread of Scriptural holiness over the land, is the dissension and unprofitable disputing between its most zealous advocates. Let such misguided ones, read without prejudice and with a sincere desire to be led into all truth, the history of our great Pattern. His life, as recorded in the New Testament, was

filled up with acts of love and goodwill, not only to His warm friends, but to ALL. Here is our example; and we must not allow our stinted charity to encircle a few only of our own choosing, those who greet us kindly and applaud and praise us. Let us, my dear brother and sister in the Lord, seek to be stripped of every false hope, and become fully prepared to be weighed in the balances of God's eternal truth.

NEUTRALS.—There are 'men of no decided character; without judgment to choose, and without courage to profess any principle whatsoever.

Such men can serve no cause, for this plain reason, they have no cause at heart. They can at best, work only as mere mercenaries. They have not been guilty of great crimes, but it is only because they have not energy of mind to rise to any height of wickedness.

These men, to be sure, can look at atrocious acts without indignation, and can behold suffering virtue without sympathy. Therefore they are considered as sober dispassionate men. But they have their passions, though of another kind and which are infinitely more likely to carry them out of the path of their duty.—BURKE.

INASMUCH as the *vision* of the church is *obscure*, the *life* of the church *feeble*, the *holiness* of the church *deficient*, and the *powers* of the church *inadequate*; and as the *special gift* of the *HOLY GHOST*, *promised* in the Gospel, is *alone a baptism of light, a baptism of life, a baptism of holiness, and a baptism of power*, it follows *conclusively* that the *baptism* of the *HOLY GHOST* is the *great present want of the church*.—JESSE T. PECK.

PERSONS may seem to have love to God and Christ, yea, to have very strong and violent affections of this nature, and yet have no grace.—EDWARDS.

RELIGIOUS EXPERIENCE OF MRS. JANETTE OSMUR.

BLESSED with pious parents, I was convicted of sin in early life, and enabled to give my heart to God, and experience His saving grace. I endeavored to walk in the commandments of the Lord; but fearing I would be thought forward, I now see that I many times shrank from doing duty. I attended all the means of grace,—secret prayer, and testified for Jesus as I had opportunity. Although I knew that God had *changed my heart and forgiven my sins*, I still found remains of a corrupt nature that developed itself in pride, anger, self-will and impatience, that troubled and discouraged me. I occasionally heard one speak of the blessing of holiness, but had no distinct views of what it was, or that it was purchased through Christ for me. In this way I lived a number of years. During this time I gave myself in the sacred covenant of marriage to an ungodly man, believing that God approved of it, and that if I lived a faithful Christian my husband would be converted. After the sacred hour of my marriage vows, I do not remember ever addressing a throne of grace without presenting my unconverted husband, and desiring help from God to win him to Christ. Two years of married life passed away without seeing any special change in his heart or life, and I began to feel that I had done all that it was possible for me to do for his salvation, and that he would be finally lost. The thought seemed to wring my heart with indescribable anguish, so much so that sleep departed, and I could only weep, and struggle with God in prayer. My husband, knowing my deep distress of mind, inquired the cause of my grief. I told him it was for him, that I feared that he would be finally lost. I asked him, if he should suddenly die and be lost, if he felt that I had faithfully performed my duty to him, and that I would be acquitted at the bar of God? The Lord gave me so fully to see the mis-

ery of a lost soul, that I could not assuage my grief until he gave me a promise that he would seek the Lord. The Holy Spirit so fastened conviction on his mind that hour, that it never left him until he gave his heart to God. Soon after, we were blessed with the labors of a minister that enjoyed the blessing of holiness; and he so plainly taught it, that I felt it was what I needed. I sought and obtained the blessing of a clean heart, but I did not know that in order to retain the blessing, that I must come out before the church, and confess what God had wrought in my heart. I soon lost the evidence of it, and fell back in my former state. In this state of mind I lived until the year 1859. At this time I became so distressed for souls, that the constant burden of my prayer was for the salvation of souls. The Lord seemed to ask me if I was willing to obey Him in all things, if He would convict and save those for whom I was burdened. This cost me a severe struggle, for I had always had a great shrinking from doing duty and being led by the Spirit before large assemblies. But in the strength of grace I was enabled to give myself fully to the Lord to do His will. It was in the fall of the year, and for several weeks I was interested in meetings, and felt the blessing of the Lord with me more than I had ever done before. The light of the Holy Spirit shone upon my mind so clearly, and I saw Christ as a full Saviour more perfectly than ever before. When I heard a sermon preached to the ungodly, of Christ's willingness to save, I could realize that Christ was just as willing to fully save me, and cleanse my heart from all unrighteousness. The Spirit continued to enlighten my mind, and I felt the claims of God upon me, until one Sabbath evening when alone with God, I knelt in prayer with my hands resting upon the Holy Bible. The Saviour spoke to me, and told me if I neglected longer to receive Christ as a full Saviour, He would leave me entirely. Oh what a moment was that. I had knelt, expecting a blessing from

the Lord, and then intending to read His Word. But it seemed the Lord was holding a direct controversy with me. He showed me the consequences. It seemed that I would backslide entirely, and that by my influence others would go with me to perdition. I saw that to accept of Christ I must give my family and friends unreservedly to the Lord. Here I felt a great shrinking, for although I was willing to obey God and do duties that I had been unwilling to do, I felt an unwillingness in my heart to yield to the requirements of the Lord, with my family. I remained in silence. I could not pray. The conflict of that hour is known only to God and my own soul. I saw to go back was death, to go forward was to lay not only myself, but my all upon the altar, a living sacrifice for God. The Lord enabled me to yield, and I said, "O Lord I will." The Spirit said: "When will you? God never changes. He is just as willing to accept of you now as He ever will be." I felt that God required the sacrifice then, and I was enabled to give my all to Christ fully, and to receive Christ as my full Saviour, that moment. I then saw how cruelly I had treated my Saviour in being unwilling to receive what the Saviour had purchased for me on the cross, and I still feel to say, "O Lord forgive me that wicked act." Two years have passed away since that hour, and I am able to reckon myself fully the Lord's. It seems to me that I have enjoyed more of the presence of the Lord in these two years, than in all my former experience. It is true, I have conflicts with the enemy of my soul,—severe conflicts,—but the Lord enables me to come off victorious, and I feel like trusting my all with the Lord fully, while I live, and striving to obey Him in all things, that I may when I die be received by Him.

It is no evidence that religious affections are saving, or that they are otherwise, that there is an appearance of love in them.—EDWARDS.

THE HOLY SPIRIT.

BY. REV. J. G. TERRIL.

HOWEVER when he, the Spirit of truth, is come, he will guide you into all truth. John xvi. 13.

It is very humbling to the human heart to be led to be dependent; hence the effort to get along without aid. In exploring the truth of God, it is necessary that we have a guide. If it were the sciences merely, it would not make so much difference, for if I should mistake, no interest is involved beyond the grave; but if I mistake in regard to the revelations of God's will, it involves a loss to my soul that never can be repaired. We are taught that by wisdom the world knows not God, (1 Cor. i. 21,) neither can find out the mind of God; (chapter i. 11;) and even with the Bible in our hands there is danger of our running off upon something that would be to our destruction. (1 Peter iii. 16.) How many different opinions are there in regard to Christian experience! What is the reason of this? Because men do not depend upon the Spirit to guide them. Look at Luther pulling over that pile of dirty parchments! Why so eager, Luther? O I am in such distress of soul, on account of my-sins. How his face brightens as his eye rests upon these words, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. v. 1.) How the Spirit assists him to understand it. John Wesley had studied the Bible for a great while, but had not found the doctrine of *perfect love*. How frightened theologians have been as some humble aspirant after the image of God, has found from his convictions that the Bible meant more than he had thought for. When Wesley's Methodists began to testify that they had found Jesus a *full Saviour*, he did not know about it, but like a sensible man began searching the Scriptures, and there he found it.

1. *The Holy Spirit has been given to us, to lead us into the truths of the Bible.*

—In the old dispensation the *pillar of fire* was given to guide them in their journeyings; their leader permitted to go up into the mount and there to receive the word at the lips of God; the priests to take the blood and go inside of the veil and there intercede for the people: but when Jesus came old things were done away, and when he cried, "It is finished" the veil of the temple was rent in twain from the top to the bottom; and now the common people may come and inquire for themselves. The Holy Spirit whispers in our hearts the message from the throne. In 1 Cor. ii. 9, 10, 12, we find; Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the Spirit which is of God; *that we might know the things that are freely given us of God.*

2. *He will guide you into all truth.*—The truth is the same spoken or written. The Bible is a copy of the mind of God concerning us. The Spirit will teach us in accordance with it. *The Devil only is anti-Bible.* Any teaching contrary to the written word must be discarded, and all that accords with it must be heeded though it controverts all our preconceived opinions. "Let God be true and every man a liar." The Holy Scriptures has all that is necessary to make them a sufficient rule of faith and practice. They must mould us and our experience. It is sometimes said, "according to the light I had, I enjoyed the blessing of holiness; but I see now there is something more to be done." Brother, Sister, you are mistaken. When the Spirit of God witnesses that we are clean, it is so. God never mistakes.

3. *Jesus is the Truth.*—John xiv. 6. As the word is a copy of the will of God, so Jesus is the *Word* in another form. The truths of God as revealed in Jesus are experimental. When the Spirit guides us into the truth as it is

in Jesus, it is not merely the embracing of an idea that lodges in the brain, but an *actual experience*. Paul wrote of *apprehending that for which He was apprehended of Christ Jesus*. (Phil. iii. 12.) He had *suffered* the loss of all things that He might know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. He prayed for the brethren at Ephesus and the faithful in Christ Jesus, "That the God of our Lord Jesus Christ, the Father of glory, might give unto them the spirit of wisdom and revelation in the knowledge of Him; the eyes of their understanding being enlightened, they might know the hope of His calling and the riches of the glory of His inheritance in the Saints. (Ephes. i. 17, 18.) The limits of Christian experience prescribed by the word, is; "Blessed are they which do hunger and thirst after righteousness, for they shall be filled;"

We are first convicted by the Spirit in accordance with the word, and then comes the experience. How many have lost sight of the real in the ideal,—an ideal repentance—an ideal pardon—an ideal adoption—an ideal holiness,—an ideal hope of heaven. O! how we need the solid *realities* of Christian experience.

"Whom shall He teach doctrine? *them that are weaned from the milk, and drawn from the breast.*" "Open thy mouth wide and I will fill it."

Let us throw open our hearts, and invite the blessed Spirit to teach us. Some may think it fanaticism to do it, but it is rank fanaticism to do without it. It is dangerous to lean to our own understanding. Many a soul has been wrecked upon the sands of unbelief, and the rocks of fanaticism, by disregarding the instructions of the chart and advice of the Pilot. As a counselor He will take His seat in our hearts, and we govern ourselves with His advice, and thus we dwell in him and He in us.

TAKE heed of any sin; count no sin small; and obey every command with your might.

BE NOT CONFORMED TO THIS WORLD.

BY REV. CHARLES HUDSON.

OUR prayer to Almighty God, is:—
Lord rain a rain of righteousness on all this thirsty land. May streams of living water break out in the desert, and the thirsty land become a pool, and may salvation, like a river roll, abundant, free and clear. I have seen, and who could help but see, that the Church has been shorn of her strength for long years in proportion as she has conformed to the world? Let us hear what the apostle says, (would to God it was written indelibly upon the palms of the hands of every Christian,) "Be not conformed to this world." And, Jesus says, "If ye were of the world, the world would love its own;" but "because ye are not of the world, therefore, the world hateth you." "In the world ye shall have tribulation, but in Me ye shall have peace; not as the world giveth, give I unto you." What we need more than steepled Churches, to-day, is that old type of salvation that will bring us out from the world and make us separate. I admit these are trying times, and as it has been said, "It is an actual engagement that tests a soldier." May the good Lord help us to gird on the whole armor. What myriads are forsaking the house of the Lord, joining hands with the Devil, and going headlong into the world, and, unless they are saved very soon, they will take the fatal plunge, and sink to rise no more forever. Cast your eyes over the land, and what do you behold? Fashionable churches, eloquent ministers, formal professors, sympathizers with the world, engaged heart and hand in lowering the standard of the Gospel. The head grows dizzy and the heart faint over this great departure from Holy Ghost Religion. Well may the man of God exclaim with Jeremiah, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

Brethren and sisters, what is to be done? God has thrust us out to spread Scriptural holiness over these lands. What a fearful responsibility is resting upon us at this very hour, while Ichabod is being written in living characters on hundreds of churches. Let all living Christians lift up their voices as the sound of mighty thunderings, and bow themselves with all their might, and cry the sword of the Lord and of Gideon; charging on the enemy at the same time on the right and left, until this Masked Battery of perdition, this covenant with death, and agreement with hell, shall fall, and surrender to Him whose right it is to reign, and victory turn on Zion's side.

DR. COX ON BEER.

THERE is "death in the pot" in anything and everything else but water. Even beer, that has been lauded by my profession, is most pernicious to the system. I regret, and have regretted a thousand times, that scientific men should have made such an announcement, behind which erring men, without the ability to investigate, have taken shelter; and that in consequence, men, women and children are drinking that which contaminates the system, produces a morbid derangement of all the glands and tissues, and transmits to their progeny a morbidly deranged, though finely formed, and sometimes an apparently healthy organism. Yet, when disease takes hold of the children of beer-drinking parents, they wilt down like Jonah's gourd, irrespective of the skill of the physician and solicitude of the parents. I have been astonished at the difference presented by the same disease in the children of beer-drinking parents, and of those who drink water—astonished to see how suddenly and easily the former succumb and die, compared with the latter.

I have had a considerable amount of practice in beer-drinking neighborhoods, and what I state above are pa-

thological facts of thirty years' standing. It is my experience, too, as a surgeon, that all diseases belonging to that department of my profession, are much more difficult of treatment in the beer-drinkers than even in whiskey-toppers; ulcers and sores of any kind are more unmanageable; fractured bones do not unite with equal facility; and I never saw an incised wound heal by what surgeons call the first intention, in a beer-drinking subject. * * *

When a tendency to plethora exists, the beer-imbiber is always in danger of sudden death by apoplexy, or some other disease of the brain.

I have a great desire to see the glorious cause of Temperance take a high stand in this world of sin and sorrow; and old and feeble as I am, so intimately do I conceive it to be connected with religion, I profess that I am ready to spend and be spent in the service. If what I have said should be the means of redeeming one poor erring brother or sister, I am paid, and shall praise God in eternity for it.

Those who feel little or none of the work of God in their *own* hearts, are not willing to allow that He works in *others*. Many deny the influences of God's Spirit, merely because they never felt them. This is to make any man's experience the same by which the whole Word of God is to be interpreted; and consequently to learn no more divinity in the Bible, than is found in the heart of him who professes to explain it.—ADAM CLARK.

CONSULT duty; not events. We have nothing to do but to mind our duty. Oh how quiet, as well as holy would our lives be, had we learned that single lesson. To be careful for nothing, but to do our duty, and leave all consequences to God!—WESLEY.

"GREAT peace have they which love thy law; and nothing shall offend them." Ps. xcix.

THE EARNEST CHRISTIAN AND GOLDEN RULE

BUFFALO, APRIL, 1862.

PREACH THE GOSPEL.

THERE was never more need of plain searching Gospel preaching, than at the present time. People are not Gospel-hardened. They are hungry for the Gospel. Whenever they can hear it preached in its purity, and in demonstration of the Spirit and in power, they flock in crowds and listen to it with deep interest.

But there is a great deal preached on Sabbath days, and in Christian pulpits, that is not the Gospel. Nobody is awakened and nobody saved. But few get any definite idea from the sermon they hear of what they may be saved from. Some ministers take their text from the Bible, and the body of their sermon from the newspapers. If there was ever any apology for such a course, there is none now. Every body reads the papers. Many read them to the neglect of the Word of God. We have heard of a prominent minister, who, after reading his sermon to his people, goes home, and on Sabbath afternoon reads his daily; an example of Sabbath desecration which we fear many church members follow, to the neglect of their Bible. In the Sanctuary then, the truths of the Bible should be heard. Let your congregations listen to what God says. Human reasoning carries but very little authority with it, and has, no matter how forcible it may be, no power of itself to produce Scriptural conviction. Before a man becomes so distressed on account of his sins that he will come to Christ, a broken-hearted penitent for pardon, God must speak to him. No such effect will be produced unless your preaching is backed up by "Thus saith the Lord."

Preach the Gospel and not gossip. There is no preaching so utterly worthless as that made up mainly of what "I heard somebody say." You who believe you are called of God to preach, give to the people the pure milk of the Word, and not second-hand conversation. To take up a reproach anywhere is bad enough; and it never ought to be done in the pulpit. Sermons dug out of the Bible by earnest prayer

can hardly fail of doing good; but those composed from reports made by busy-bodies and evil-speakers will be fraught with mischief. Do not shun to declare the whole counsel of God. Be as pointed and as plain as the Holy Spirit leads you to be, but do not take the sword into your own hand. Let those whom you reprove most harshly feel that you do it in love, and not because you have any antipathy towards them.

TAKING REPROOF.

If you think there has been any thing wrong in the spirit or conduct of one who reproves you, do not take occasion to tell him of it while you are smarting under his reproofs. If what he tells you is not *all* true see if there is not *some* truth in it. Profit by it. Whether meant for your good or not, you may derive good from it, if you take it patiently.

But if you turn upon him and call his attention to his own faults neither of you will be very likely to be profited. You will almost inevitably indulge in a spirit of retaliation; and whether you do or not, he will think you do, which will amount to about the same thing as far as your doing any good to him is concerned.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

HUMAN DEPRAVITY.

WHAT striking, deplorable proofs of the Scriptural doctrine of total depravity does our bleeding country furnish. Brother is arraigned against brother in deadly strife. Fields are deluged with human blood. Not a neighborhood in the land but that some broken-hearted mother is weeping over the untimely death of a noble boy who fell upon the battle field, or died in hospital among strangers, from disease occasioned by his terrible exposures. Says a correspondent of the Rochester *Democrat*, writing from Indianapolis under the date of March 17th, upon the "condition of the rebel privations":

"Personal observation alone, can give a true idea of the sorrow and sadness resulting from this terrible rebellion. Here in this city, are congregated between five and six hundred prisoners from Fort Donelson and other points.

A large proportion of these are young men, many of them from the "first families," en-

tirely unftted by previous training, to endure the hardships of the *field or camp life*. When Fort Henry was evacuated, over five thousand of the Rebel army fled on foot to Fort Donelson, leaving behind them all their camp equipage, blankets, etc. They found themselves without provisions, clothing or shelter. Feeling obliged to take the shortest route, they found directly across their *path*, lay several small streams of water, through which each had to wade or swim, as the depth indicated. Their clothing was completely *wet*, and that which had not been torn from their backs was covered with mud. On their arrival at Fort Donelson, they were ordered into the entrenchments and rifle pits. Many of these were filled with mud and water. To add to their sorrow, snow fell to the depth of several inches. In this sad condition, without food or shelter, these poor fellows remained an average of four days. The food they were able to get, which was exceedingly limited, they were unable to cook. The result of this terrible exposure has developed itself since their arrival at this place.

Almost without exception, each took cold. That has produced a very large amount of sickness. Between five and six hundred have been taken to the various hospitals prepared for them, where every care requisite has been given to them by the authorities, physicians, nurses, and stewards. Notwithstanding all efforts put forth and kindness shown to them, about seventy have died, and it is feared many more cannot be cured. On entering either of the six hospitals the cough resounds continually, producing diseases of typhoid character, the larger portion pneumonia. Within a few days the measles have broken out, and many are down with that disease at this time.

Passing through the roads in the different hospitals, looking at the poor emaciated forms that lie upon the bunks, one cannot restrain the tear that comes unbidden. On one bunk lies one just breathing his last breath, unknown, except that his name is Alexander Chesnut, from Mississippi. There he lies alone. A kind nurse cuts off a lock of his flaxen hair to transmit to Atlanta, Miss. At the immature age of sixteen he dies. No sooner does he cease to breathe than he is removed, and another, waiting for a bunk, is placed there to die, perhaps. Dr. Jameson told the writer this day that at Camp Morton over one hundred are now waiting accommodations at the hospitals.

Scenes calculated to move the stoutest heart, are continually transpiring. Since these poor fellows have been here, almost every train of cars brings fathers and mothers, sisters and brothers, and friends, looking after their kindred amongst the prisoners. Governor Morton found it absolutely necessary to suspend all intercourse between prisoners, and friends visiting them. Persons have come from Kentucky, Tennessee, Virginia, and various South-

ern States, to look upon those dear to them, and been compelled to return without having their wishes gratified. Col. Owen, in charge at Camp Morton, is untiring in his personal labors, receiving messages outside the camp, and carrying them to prisoners, and returning replies. He is a Kentuckian, a brother of Robert Dale Owen, who, himself, quartered with a family at Louisville, which has a son a prisoner here. The father and mother, persons in affluence, came to see their son, whom the mother told the writer, "she had not seen since he joined the army, the 7th of last July, until this day." Here she saw him. *How?* The parents sat in the carriage, sixteen feet from the guard house, into which Col. Owen permitted the young man to enter, lift the window, and talk with them. As the tears rolled down that mother's cheek, words fell from her lips, scarcely intelligible. Such a scene I never again wish to witness, and yet this is only *one*. Others, piteous beyond description, transpire daily in camp and hospital. On two of the bunks, side by side, a few days since, lay two brothers, each expecting to die, yet each hoping the other might live. The messages each gave the other to be conveyed to the beloved ones in the Sunny South, were calculated to arouse the deepest emotions. Poor brothers. "In life they were united and in death were not divided." At the head of their graves stands the board, like scores of others, that will inform survivors, which parcel of dust they may remove, should they ever desire to place the same in cemeteries near their own house.

Doctors Jameson, Kitchen, Fletcher, Bobbs, and others, have been most assiduous in their efforts to "heal the sick" and well have they succeeded. Others, with a supercilious air of self-importance, have also aided in their care. Events like these develop men's character, and language unspoken, informs the beholder the nature of the reigning spirit within."

It is established beyond a doubt, that the rebels carry on the war, on their part, with all the ferocity and barbarity of which human nature is capable. The bodies of Union soldiers, who fell in the battle of Bull's Run, have been dug up, and their bones made into ornaments by the savage soldiery. The wild Indian has been marshalled against the North, and the scalping knife has been used upon the dead and wounded.

What is the cause of all this suffering? What made men of education and refinement disregard their solemn oaths, and plunge this once happy nation into all the untold miseries of a civil war? What has reduced the common people of the South to a state of semi-barbarism? What has converted fertile plains

into fields of blood, made so many homes desolate, and taxed coming generations with a debt of gigantic proportions? There can be but one answer, **SLAVERY HAS DONE THE MISCHIEF.** It has robbed four millions of human beings of their God-given rights, and made it a crime to teach them to read the blessed Bible. It has destroyed the freedom of speech and the freedom of the press in one-half of this republic. It has corrupted nearly all the churches of the land, by its foul embrace, going unproved to the communion, as a very saint, though richly meriting the appellation of "the sum of all villainies," expurgating religious literature of every sentence that condemned its horrid practices, and controlling the utterances of the pulpit. It has invaded the halls of congress, dealing ruffianly blows upon those who have dared to speak out in behalf of down-trodden humanity. It has invaded our highest courts of justice and then given expression, under judicial forms, to sentiments that would have disgraced the most corrupt judges in the most corrupt ages of the world. And now, at last, it has plunged the nation into a bloody, costly, civil war.

What stronger proofs of human depravity can there be, than the fact that there are found among us, here at the North, men who sustain such an institution? Men who attempt to turn into ridicule all efforts to enlighten, and improve those who have been so long trampled under foot! For the slave holder, educated amid the blighting influences of slavery, and having his property in slaves, there is the poor apology of self-interest; but for the sympathizer with slavery, living amid our free institutions, there is neither apology nor defence. The fact that such can be found, at a time like this, is conclusive proof of the doctrine of total depravity. Yet some such there are—some in the churches—and one by some unaccountable means subscribed one year for the Earnest Christian. Our only defence is that it was the first volume he took; and it is a consolation that he stoutly objected to taking it another year.

DEDICATION AT GOWANDA.

The Free Methodist Church at Gowanda was dedicated to the worship of God on Thursday, the 13th inst. The Rev. B. I. Ives being providentially detained, it fell on us to

preach the dedication sermon. There was a large congregation in attendance, and the meeting was continued over the Sabbath with increasing interest.

The church edifice is thirty-five feet by sixty, thoroughly and plainly finished; and is a model for its convenience, neatness and simplicity. Our brethren there were legally entitled to the church property which they had helped pay for: they proposed an equitable division, and, as this was refused, they were compelled to either hold the whole or none; so rather than have any strife, and the ill-feelings it might engender, they voluntarily surrendered their claims upon the whole and "took joyfully the spoiling of their goods." With a great effort on the part of a few individuals, this attractive, comfortable church has been built and furnished. It was already filled with an attentive congregation, some had been saved at its altar before we left, and we trust that there many precious souls may be born into the kingdom of God.

REVIVALS.

Die out without a revival.

Certainly you will, die the death, no other possible escape; die you must. Or if you die not at once, disband, become extinct, annihilated, out of time, out of date—what is worse—you will soon be a corrupt body, barren as Saharah's desert! This is true of multitudes of churches that have a name to live and are dead, that have the form of holiness but deny the power. There is no other possible way to escape reproach, a hissing, a by-word, but by keeping up a revival spirit constantly.

A revival that is a revival of God, full of faith, love, and the Holy Spirit pentecostal.—A revival that will clear away the rubbish, sweep away all refuges of lies—soul-purifying, soul-redeeming. A revival that will tell constantly on the daily walk, do away pride, covetousness, idolatry, will-worship, intemperance, oppression, time-serving, and man-fearing, everything inconsistent with Gospel purity, or that is holy, harmless, undefiled and separate from sin and sinners. Will anything short of this meet the emergencies of the day?

Reader, will you aim directly and immediately for such a revival, pray for it, labor for it, live for it, believe for it, unceasingly, till it come overpoweringly?—make Jerusalem a

praise in all the earth? Without *such* a revival what can we do as individuals, as families, as churches, as communities?

This is what Christ came for, suffered for, died for, rose for, ascended for, intercedes for, strives by his Holy Spirit for. Christ came to destroy the works of the devil, seek and save that which was lost. This pentacostal revival, this salvation from all sin, this restoring the Eden lost, was the sole object of Christ's mission. "Go ye into all the world and preach the Gospel to every creature." It is revivals, the pure, unadulterated, the outpouring of God's Spirit pentacostally, that will scatter to the four winds every sin, every crying abomination, everything contrary to the will of God, the spirit of the Bible. Revivals in Ireland, and in other places where the Holy Spirit has been poured out graciously, have accomplished this glorious work of reform, shut up dram-shops, gambling-houses, brothels, devil's dens; transformed lions into lambs. Praise the Lord!

Was a revival ever called for more loudly than now? Were backslidings ever more gross, more general, more perpetual? What but a revival of godliness will restore brotherly love, Christian union, Christian confidence, heal dissensions, jealousies, and heartburnings, remove evil speaking, gross and scandalous sins, intemperance, Sabbath-breaking, slaveholding, novel-reading, idolatry in dress and equipage, the pride of caste and aristocracy, convince the world of sin, of righteousness and of judgment?

"We are living—we are dwelling—
In a grand and awful time.
In an age, on ages telling,
To be living is sublime!

"Will ye play then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine!

"From the crimes that man are crushing—
War's dire curse and slavery's wrong—
To deliver him now rushing,
Arm thee well; be strong; be strong."—N.

The following is from a couple of young men from this city, who were among the first converted after we came here. God has sent them out to labor; and we trust He will keep them faithful and humble.

SARDINIA, Erie Co., March 21, 1862.

DEAR BRO. ROBERTS:—The Lord is doing a gracious work in this part of His moral vineyard. It is a little more than two months since we came here. We came wholly relying

on Him who says, "Lo I am with you always even unto the end of the world." It was the first time we had ever left our homes to labor in the vineyard of the Lord; but God had given us a love for the souls of dying men and let us see their dreadful condition while out of Christ, exposed to the wrath of God. Having opened up the way, He bade us go into His vineyard and labor. We hesitated over our inability some time; but realizing that when our blessed Master was here on the earth and looked around, and saw the fields white for the harvest, he did not tell His disciples to pray the Lord to send for the prophets, or the sons of prophets, but laborers into his harvest. And so we came, with our trust in God, feeling that if anything was done He must do it.

We labored on for some time against many seeming discouragements. Still we felt the Spirit of the Lord was upon us, and were enabled to trust Him until we began to see the penitent tear flowing down the cheeks of professors, though backslidden in heart. And then sinners began to feel their condition, and turn unto God and seek the pardon of their sins. The sight of this greatly encouraged us, and enabled us still to hold on to God for great displays of his power; so the work went on and is still going, some of the most wicked men in the neighborhood have been brought to bow at the foot of the Cross, "all glory be to Jesus."

There have been, as near as we can tell, about twenty-five converted; and a number of backsliders reclaimed. And some have received the blessing of entire holiness and others are pressing into this fullness of love. May the Lord increase the number.

One of the first that sought and obtained the salvation of her soul, was a young woman who has since died very happy in her Saviour's love; she felt while on her dying bed she had a home beyond the grave, and was enabled to say:

"Welcome death, thou end of fears,
I am prepared to die!"—

and after warning her young friends that came to see her to flee from the wrath to come, and meet her in the skies,

She meekly leaned her head on Jesus' breast,
And breathed her life out sweetly there.

From Yours in Jesus,

W. JACKSON,
W. H. NEAL.

THE FAMILY CIRCLE.

BIBLE INSTRUCTIONS FOR CHILDREN.

ON TRUTHFULNESS.

"The worth of truth no tongue can tell,
 'Twill do to buy, but not to sell;
 A large estate the soul hath got,
 Who buys the truth, and sells it not.

"Truth, like a diamond, shines most fair,
 More worth than pearls or rubies are,
 More rich than gold or silver coin,
 O may it always in us shine!

"O happy they, who in their youth,
 Are brought to know and love the truth;
 For none but those whom truth makes free,
 Can e'er enjoy true liberty."

PARENTS, in this number we propose to explain more clearly and definitely, what we mean by letting God speak in household discipline, in training little folks "in the way they should go for heaven, glory eternal;" what we mean by educating children on Bible principles. For instance, are your sons or daughters given to falsehood, deceit or prevarication? Have they, by any neglect on your part, acquired the vicious habit of dissembling, playing the hypocrite, of deviating in the least from strict uniform integrity of purpose, speaking the truth in the heart? Is guile found in their lips or on their tongues?—take them to the Bible, open God's book, show them word for word what the Lord says against lying,—how hateful and abominable it is in his sight, what fearful punishments are denounced against liars—that "lying lips are an abomination to the Lord—but they that deal truly are his delight." "A false witness shall not go unpunished, and he that speaketh lies shall perish." Point them to the case of Ananias and Sapphira, the terrible judgment of God in striking them dead in a moment for telling one lie, for uttering one falsehood.—Lay your finger on every passage in the Bible where God utters his anathemas against the sin of lying or practicing deceit. Tell your children how mean, how despicable, lying is; that liars are classed with the vilest characters, with "the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters,"—and that all liars shall have their part with these, "in the lake that burneth with fire and brimstone: which is the second death." See

Rev. xx. 8. Furthermore tell your little ones that Satan, the serpent of serpents, "was a murderer and a liar from the beginning, and abode not in the truth; because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." Jno. viii. 44.

Children, therefore, and all others who tell lies or play the hypocrite, are children of the devil—and, without repentance, must finally take up their residence with devils and spirits damned, where the worm dieth not and the fire is not quenched.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Rev. xxii. 15.

"A little theft, a small deceit,
 Too often leads to more;
 'Tis hard at first, but tempts the feet
 As through an open door.

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

HINTS TO PARENTS.

ON SUBDUING THE WILL.

"In every human change, the heart
 Is but a living lyre,
 Where each fierce passion plays its part
 Upon a separate wire;
 But harsh and wild the tones will be
 While passion round them clings;
 It never breathes true melody
 Till God hath touched its strings."

Why is it, parents, that so many youths of our day, convicted of sin, of righteousness, and of a judgment to come, find it so difficult to submit to the mild sceptre of King Jesus, resign all into his hands, and receive the blessing of the new and everlasting covenant? This question is solved in one word—the truth is they have never been made to submit to the earthly parent; their stubborn wills have never been subdued, and made to bow meekly to wholesome parental discipline. Multitudes, doubtless, go down to hell, through this one omission of the parent.

The will is the first thing, the great thing, the all-important in family discipline. Parents, have you subdued the wills of your little ones, brought them into sweet, humble, lamb-like submission? Till this is done, nothing is done to purpose.

Says the mother of John Wesley,—

"The first step to form the mind of the

child, is to conquer its will. When once subdued, then many indulgences may be safely granted."

How seldom do we see a person, whose self-will was not restrained in childhood, becoming a Christian! "A child left to himself," not only "bringeth his mother to shame," but almost surely brings ruin upon himself. The parent who neglects with love and firmness to subdue his child, in the language of the wise man, "hateth his own son; but he that loveth him, chasteneth him betimes."

Submission to parental authority is a preparative for submission to God's will, while continual self-indulgence fosters the evil passions of the heart, and strengthens its natural enmity to God.

The mother of a little girl who was always delicate, and subject to fits on any excitement, was told by physicians to keep her as quiet as possible, and never let her be crossed. But instead of producing the desired effect, this course made her peevish, irritable and stubborn. After making it a subject of earnest prayer, the mother decided to govern her as she did the other children. Taking the little one upon her knee, she told her of the error of the course she had pursued, and that henceforth she must obey or be punished.

Presently some duty was required, but the child paid no heed to it. Punishment followed, but still the little will held out. It was repeated, with no better success. Again was the trial made, the mother's heart crying to God for strength and guidance. At last the little offender was completely subdued, and became a most obedient, loving child. Once at midnight she waked her mother with the entreaty, "Oh, mamma, pray for me; I am such a great sinner!" It was not long before she gave good evidence that she was "born again." That mother lived to hear her say, with pallid lips, "I thank you, mamma, for punishing me that day. If you had not, I should have died in my sins, and gone to hell; but now I feel that my sins are forgiven, and I am going to Jesus."

Parent, will you not heed the lesson? But never punish a child when you cannot pray at the same time for God to bless the chastisement. A punishment given in anger will do more harm than good. "Chasten thy son

while there is hope, and let not thy soul spare for his crying." Prov. xix. 18.

"Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him."

GOOD SIGNS AND BAD SIGNS.

A WORD TO PARENTS AND CHILDREN.

"Just as the twig is bent the tree's inclined."

Solomon said, many centuries ago,—“even a child is known by his doings, whether his work be pure, and whether it be right.”

Some people seem to think that children have no character at all. On the contrary, an observing eye sees in these young creatures the signs of what they will be for life.

When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spendthrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser.

When I see a boy or girl always looking out for him or herself, and disliking to share good things with others, I think it a sign that the child will grow up a very selfish person.

When I see boys and girls often quarreling, I think it a sign that they will be violent and hateful men and women.

When I see a little boy willing to taste strong drink and tobacco, I think it a sign that he will be a drunkard and a sot.

When I see a boy who never attends to the services of religion, I think it a sign that he will be a profane and profligate man.

When I see a child obedient to his parents, I think it a sign of great future blessing from his heavenly Parent.

And though great changes sometimes take place in the character, yet, as a general rule, these signs do not fail.

“Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.” Prov. xxviii. 6.

“There is a path that leads to God;
All others go astray;
Narrow, but pleasant, is the road,
And Christians love the way.

It leads straight through this world of sin;
And dangers must be passed;
But those who boldly walk therein,
Shall come to heaven at last.”