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DISCIPLES OF CHRIST.

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A disciple is a learner. The word is derived from the Latin verb *disco*, I learn. The word translated "disciple" in the New Testament is, in the original, μαθητης from the verb μαθαινα, to learn, to be taught. From this root comes our English word mathematics. A disciple of Christ is a person who is *learning* of Christ; not one whose education is completed, nor one who is *intending* to go to him for instruction, but one who is *actually learning*, from day to day. Life is the school, Christ the teacher, and all real Christians the learners.

No one can be truly a Christian without being a disciple of Christ. All Christians are disciples. This is the name by which they are commonly designated in the Gospels. "And the disciples were called Christians first at Antioch."* "Go ye therefore and teach (μαθητεύσατε, disciple,) all nations,"† says the great commission. No matter what Church you belong to, if you are not a disciple of Christ, you are not a Christian in the highest sense of the term, not in a state of salvation.

It is impossible to over-estimate the desirableness of being a disciple of Christ. What school could fail of being liberally patronized whose students were guaranteed against failure in the profession for which they are designed? West Point affords ample provision for acquiring a military education, and yet West Point graduates often suffer disgraceful defeats in battle. The best

medical college in the land sends out many unskillful doctors. But every disciple of Christ is promised the most complete success in the high calling for which he is intended. The object of his education is to qualify him to move forever in the society of the pure and the holy, to engage in the delightful employments of heaven. All his training is calculated to fit him for the service of God throughout eternity. No one who attends to the instructions of Christ can miss this glorious end. "Learn of me," He says, "and ye shall find rest unto your souls." And for fear his written instructions might not be understood, or duly applied, He promises a Divine interpreter. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."* Lest some might be inclined to restrict the application of this passage to the Apostles, John was Divinely inspired to write, in his general epistle addressed to all Christians in all coming time, "But ye have an unction from the Holy One, and ye know all things."† This anointing was to be, not as a sudden flash that illuminates for a moment and then leaves the darkness as great as before, but as the steady rays of a sun that never goes down. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."‡

*Acts xi. 26. †Matt. xxviii. 19.

*John xiv. 26. †1 John ii. 20. ‡1 John ii. 27.

In other matters you may make mistakes, but in the great matter of your personal salvation, if you are an humble disciple of Christ and attend faithfully to his instructions, you will never be suffered to go astray. If you lean upon your own understanding, however strong it is, you will go wrong; but if, distrustful of yourself, you look to Jesus for guidance, he will lead you aright. The best students of the best schools may make sad failures in their callings, but the disciples of Jesus need never go wrong. His steps are ordered of the Lord. Blessed school! Divine Instructor! teach us that our feet may never wander from the path of life.

The disciple of Christ is fully cared for—all his real wants are satisfied; he shall lack for nothing that can contribute to his proficiency in a personal acquaintance with divine things. Other students may suffer from want, but he who daily waits at the feet of Jesus, shall lack no good thing. He who seeks first the kingdom of God and His righteousness, shall have food and raiment, friends and shelter added unto him. "If ye shall ask any thing in my name," says Jesus to his disciples, "I will do it."* These are not idle words. They must be taken in their full force and meaning. Every promise made by Jesus may be relied upon.

Many students toil, that they may obtain promotion in after life, yet they are never sure of reaching the object of their aspirations. But he who learns of Jesus, and continues to follow Him, is certain of attaining to an elevation of which the loftiest imagination can have no adequate conception. He shall possess an inheritance that is incorruptible, undefiled, and that fadeth not away. "To him that overcometh," says Jesus, and all disciples overcome, "will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."† What can any one desire more? A fadeless inheritance and an incorruptible crown! And it is not for the few, the fortunate officer, but the

humblest disciple of Jesus, who learns of him, in the lowest social position, amid the severest toils of daily life, shall have a crown whose fadeless splendor shall pale the brightest diadem that ever graced imperial brows. He shall reign over nature herself, penetrate her mysteries, and familiarize himself with her secret workings. Who would not be a disciple of Christ? The natural supposition would be that he would have too many and not too few.

And why is he not thronged with those who would learn of Him? The answer is, because men are not willing to comply with the terms of discipleship. Many would follow him if they could do so on terms of their own proposing. They would make laws for Christ instead of accepting them at his hand. While professing to be disciples, in reality they arrogate to themselves the prerogatives of the master. In this they make a great mistake. Never did a teacher so jealously guard against the slightest deviation from the conditions on which he proposes to impart instruction as Jesus. Many deceive themselves on this point. Were they preparing simply to enter college, with what zeal would they labor for months to pass the requisite examination. And yet if they did not fully meet the prescribed requirements, they might not be rejected. How careless, often, are these same persons in reference to their meeting the conditions on which Christ promises to become their teacher! Fatal deception! He never lowers his terms! *Heaven and earth, stable as they seem to be, shall pass away,* says Jesus, *but my words shall not pass away.* They shall all be, in due time fulfilled. Whoever does not meet the conditions of discipleship which he lays down, belong to what church, or occupy what pulpit he may, cannot be the disciple of Christ. There is no mistaking in this matter. Cut off who it may, Christ's rule must be insisted upon. If you fail, it is time you knew it. He who thinks he follows Jesus, while he follows his own unsanctified inclinations or wild imagination, is to be pitied indeed. How

*Jno. xiv: 14. †Rev. iii: 21.

shall we know? To the law and the testimony.

The conditions of discipleship are not expressed in ambiguous or difficult language. The words that Jesus employs are few and simple. For he said to them all, *If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.** The same conditions are laid down again and again. No lesson is repeated more frequently in the Gospel, or insisted upon with greater emphasis. *If any man come to me, and hate not, that is love infinitely less, his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.†* Mathew records the same doctrine twice‡ and Mark once,§ in nearly the same language. The same sentiment is expressed in phraseology a little different by every writer of the Sacred Scriptures. But for the darkness thrown over this plain language, by the sensual age in which we live, there would be no mistaking its meaning. It is clear, precise and pointed.

Let us examine it more closely. The first condition of our being disciples of Jesus is

1. SELF DENIAL. But of what, and to what extent must self be denied?—We answer in general terms, *of every thing forbidden by the word of God and by his Holy Spirit.* Can you find fault with this? Be careful lest you be found fighting against God. “For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world.”||

The bodily appetites must be subdued. They must be brought into such subjection, that no matter how strong the temptation, or how favorable the opportunity, they shall all be under the

control of reason and the word of God. Nothing will be eaten or drunk that impairs health; or renders the soul stupid and dull, and unfits it for communion with God. Every kind of filthiness of the flesh, and of the spirit, will be laid aside. Is tobacco a “filthiness of the flesh?” If not, what is? It fouls the breath, pollutes the air, makes gross the flesh and deadens the sensibilities of the soul. Do tea or coffee impair your digestion, render you wakeful, when you should sleep, or in any wise injure your bodily or spiritual health? No matter how fashionable their use may be, or how hard it may seem to part with the long-cherished indulgence, if you would be a disciple you will not turn back at these first lessons of self-denial. *They that are Christ’s*, says the apostle, *have crucified the flesh with the affections and lusts.** To crucify, in the original, *σταυροω*, is to nail to the cross, so that escape is impossible and death certain. Hence the Apostle says, “The world is crucified unto me and I unto the world.” “I have utterly renounced the world and the world me.” Can you adopt this language?

Satan loves to push poor human nature from one extreme to another. The poor deluded papist, in earnest to save his soul, was driven to a sceticism, to inflict tortures upon his body until the benevolent religion of Jesus appeared to outvie in severity the worst forms of heathen idolatry. The self-complacent Protestant, equally deluded, goes to the opposite extreme of self-indulgence, and if you now meet a gentleman dressed with more than ordinary gentility and care, having evidently a great regard for his outward appearance and physical comfort, you will not be very likely to mistake if you set him down as the popular pastor of some orthodox Protestant church.

The great inefficiency of the ministry of the present day is owing, in no small degree, to the fact that those who attempt to disciple others, are not themselves disciples according to the reckoning of Jesus. They have not the first

*Luke ix: 23. †Luke xiv: 27. ‡Mat. x: 38—xvi: 24.
§Mark viii: 34. Tit. ii: 2.

*Gal. v: 24.

mark. They do not deny themselves at all for the Gospel's sake. They indulge self just as freely and fully as the fashion of the times will admit.

Men who have been eminent for usefulness in the cause of God have been remarkable for their self-denial. The greater their control over self, the greater their influence over others. Said the holy Paul, "I take pleasure in infirmities, in reproaches, in persecutions, in distresses, for Christ's sake. Such a man cannot be subdued. If, with our weak faith, we can barely make out to live through "reproaches," and "persecution," and a little suffering not amounting to "distresses," we congratulate ourselves, and are applauded as doing well. But who thinks of *taking pleasure in them*? Again, he says: "But I keep under my body and bring it into subjection," (not as a matter of fashion, but of necessity,) "lest that by any means, when I have preached to others, I myself should be a castaway." The original is far more emphatic than our translation. It reads, *ἐποπιάζω μου τὸ σῶμα*, that is literally, "I strike my body under the eye; I beat myself black and blue." The evident meaning is, "I discipline my body severely," "I make it entirely obedient to the voice of God, and force it to contribute all it can to further the great work to which God has called me." And thus he went on through life "rejoicing in tribulations," ready to do or suffer all the will of God.

Fletcher, too, was a man who walked with God. His days were filled up with usefulness, and his death was most triumphant. Who of those who read these pages would make the choice he did in the selection of his field of labor. His friend, Mr. Hill, offered him the living of Dunham in Cheshire. "The parish," said his friend, "is small, the duty light, the income good, (£400, or about \$2,000 per annum,) and it is situated in a fine, healthy, sporting country."

After cordially thanking Mr. Hill for his kindness, Mr. Fletcher added:

"Alas! sir, Dunham will not suit me.

There is too much money and too little labor."

"Few clergymen make such objections," said Mr. Hill. "It is a pity to decline such a living, as I do not know that I can find you another. What shall we do? Would you like Madely? If so, I shall find no difficulty in persuading the present vicar to exchange it for Dunham, which is worth twice as much."

"That, sir, would be the very place for me," responded Mr. Fletcher. So he went to Madely, and was so well satisfied to labor among the poor of Madely forest that he would never accept of any preferment.

"He was," says Wesley, who knew him well, "more abundant in his ministerial labors, both in public and private; visiting his whole parish, early and late, in all weathers; regarding neither heat nor cold, rain nor snow, whether he was on horseback or on foot. When not visiting, he studied with scarce any intermission from fourteen to sixteen hours a day. He seldom took any regular meals, unless he had company; but twice or thrice in twenty-four hours ate some bread and cheese, or fruit, instead of which he sometimes took a draught of milk, and then wrote on again. When one reproved him for this, for not allowing himself a sufficiency of necessary food, he replied, with surprise, 'Not allow myself food! Why, my food seldom costs my housekeeper and me less than two shillings a week!'"

President Edwards was a holy, useful man, and "being dead, he yet speaketh." He says: "I think I find myself much more sprightly and healthy, both in body and mind, for my self-denial in eating, drinking and sleeping. It is a great dishonor to Christ, in whom I hope I have an interest, to be uneasy at my worldly state and condition; when I see the prosperity of others, and that all things go easy with them; when the world is smooth to them, and they are happy in many respects, and very prosperous, or are advanced to much honor, etc., to envy them, or be

he least uneasy at it, or even to wish or the same prosperity, and that it would be ever so with me. I therefore concluded always to rejoice in every one's prosperity and to expect for myself no happiness of that nature as long as I live, but reckon upon afflictions and betake myself entirely to another happiness."

We might multiply examples, but it is not necessary. We have never heard or read of any one who was successful to any extent in winning souls to the Cross, that did not live in the daily practice of self-denial. Many who once had power with God and man, afterwards became mere formalists, destitute of power, and of no special use in the salvation of souls. What was the cause? Perhaps they are reluctant to admit the fact, and will tell you they do not know the cause. But you will find that Satan suggested, that as they were laboring so hard for God, a little more than ordinary self-indulgence might be allowed. They listened to the suggestion. They began to be less successful than formerly, but readily attributed it to outward circumstances or the misconduct of others. Their doctrines are the same.—Their manner has undergone no visible change. But the truths that once turned the world upside down, now uttered by the same individual, produce no visible effects. He thinks the fault is in the people, in their preferences or their prejudices. Or if he holds on long enough there will be a break. He preached the same sermons at such a place, and there was a great revival—hundreds of souls were converted. Poor man! He cannot see that the difficulty is in himself. No one, whatever his talents or experience, can, to any extent, for any length of time, be successful in leading men into the waters of salvation, without the Spirit. We have seen limbs broken down from a tree, and yet connected with the parent trunk by a few fibres, bearing fruit for a season; but the winter usually ends them, and they seldom blossom again. So one who has begun to get away from God and indulges self, either in the affections or

will, may still appear to do some good and thus deceive himself; but unless he gets back to the blood that cleanseth, he will soon wither and die. No one can be a Christian unless he have the Spirit of Christ. No one can have that Spirit without denying self. "Sensual, having not the Spirit," are the few words of inspiration, that describe the state of many a one that has ceased to learn of Jesus. The second condition of discipleship is

2. **TAKING UP THE CROSS DAILY.**—The cross was an upright post, to which a horizontal piece of wood was securely attached, on which malefactors were nailed until they expired. Among the Romans, criminals were compelled to carry their own cross. Thus we read that Jesus "bearing his cross went forth."* By taking up the cross daily, we understand that we must every day discharge those duties that have a tendency to kill out our carnal nature—the pride, self-will, selfishness, and love of pleasure that are so natural to us and which will surely come to life, unless they undergo a daily crucifixion. Did not the apostle say "I die daily?" So shall we, if we take up the cross that Christ lays upon us. We may not choose our duties, selecting, as the epicure does his food, those only which are agreeable to our taste, but we must eat the passover with the bitter herbs; we must take the hard crosses, the unpleasant duties that seem so difficult to perform, and yet which are accompanied with so great a blessing, as soon as we resolutely take them in hand. This cross may be reproving sin, remaining silent under provocations, or when uncharitable or unprofitable conversation is introduced; witnessing for Jesus, defending the persecuted, engaging in prayer under forbidding circumstances, or doing any of the thousand duties that Jesus may enjoin upon us. Again, if we would be disciples we

3. **MUST FOLLOW JESUS**—walk in his footsteps—imitate his example as far as it may be imitated by erring mortals. In his human nature he left us an example that we should follow in his steps. Did he go most frequently to the houses of

*John xix: 17.

the wealthy? Were his chosen associates among those occupying a high position in society? On the contrary we find the pharisees complaining that *this man receiveth sinners*. His errand on earth was to do good. He never missed an opportunity to wipe the tear from the cheek of sorrow, to encourage the penitent, to instruct the ignorant, and to lead the wanderer back to the path of piety and peace. We find him in the house of mourning, but in the places of worldly amusement never.

Beloved reader, are you a disciple of Jesus? Do not evade the question.—Do not content yourself with saying “I profess to be.” Thousands profess to be in whom the fruits are wanting. Do you meet the conditions of discipleship? Do you deny yourself for Christ’s sake? Wherein? In your style of living? Do you dress plain, *not for economy’s sake, BUT FOR CHRIST’S SAKE*? Do you retrench in your expenses, not that you may increase in worldly goods, but that you may feed the hungry, clothe the naked, and send the Gospel to those who are perishing for lack of knowledge?—And are you doing this not that your name may be paraded in the papers; but that you may please Jesus? Do you deny yourself in your conversation? Do you keep your mouth as with a bridle? governing your tongue as you would an unruly horse? *Do you speak evil of no man?* O what need there is of a thorough reform among the best of us in this respect! Ye who pamper your appetites, indulge your own inclinations, walk after your own wills, give loose reign to your tongues, no longer claim to be disciples of Jesus.—Surely you never learned of Him the lessons you daily practice.

Do you take up the cross? What cross? That of speaking or praying in a little social meeting? That little duty should have ceased to be a cross long since. If you have gone no further than this, you have been a dull scholar indeed; you have not attended to the lessons of your Master. There

will be crosses, but not of that kind.—Jesus will afford you real crosses that will bring you daily nearer to him. Do you bear them cheerfully and gladly?

Do you follow Christ in doing good, as you have ability, to the bodies and souls of men? Wherein? Who is saved through your instrumentality? Who, outside of your own family, is rendered more comfortable because of your agency? If you care for them only, you do no better than a heathen. If you do not, you do worse. It is time that we were fully aroused to the fact that it means something to be a Christian. These are days of religious degeneracy. He who would gain heaven must not pattern after the religious fashions of the times; he must come to Jesus and learn of him.

Lord, make us thy disciples! Give us the spirit of self-denial. Save us from being Pharisees or sensualists. Make us love thy hallowed cross.—Lead us in thy blessed footsteps, and then shall we be thy disciples indeed!

The path of life is hidden to the eye of reason, for if reason could discover it, pride would find occasion still to lurk within the soul. As reason cannot find the path, so neither can it keep it in view when once it is found. The Psalmist prayed: “Show me the path of life,” which proves his inability to find it, and the wise man said: “Trust in the Lord with all thine heart; and lean not unto thine own understanding.”—*Rev. L. Wood.*

Flowers, “the poetry of nature” and the beauty of springtime, are left us as mementos of the ancient paradise. They speak a language, and that is the language of purity and love. They also serve to show us the vanity of all things terrestrial. These beautiful emblems of purity act as so many finger pointers, to point us back to Eden, intimating to us the loveliness of the place; and to point us forward to the flowery plains of the Paradise yet to come.—*Rev. L. Wood.*

*1 Pet. II: 21.

THE BIBLE, THE BIBLE!

COMMITTING IT TO MEMORY.

BY D. F. NEWTON.

"More precious than rubies, or diamonds, or gold,
Its value is boundless, its price is untold;
Let all earth's endearments, if need be, depart,
But my Bible—this treasure, I'll bind to my heart."

Commit it to memory? Be sure to do it, friends, little folks and great folks. Be sure to commit portions of this blessed volume daily in the Old Testament and in the New; make it a special business, a duty indispensable. Select the practical parts of the prophets and apostles—the Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Ezekiel and the minor prophets; and, above all, choose parts of the New Testament—the life of Jesus, the blessed Saviour—the epistles of Paul, Peter, James and John. It would be well to commit, perfectly, one of the evangelists—Matthew, Mark, Luke or John. Then whole Psalms, and whole chapters in the prophets—in Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews, Timothy, Peter, James and John. Besides these general and more extensive committals of God's Word, search out the most devout and practical portions of Inspiration, the great and precious promises by which we are made partakers of the Divine nature, and commit them thoroughly.

In committing to memory whole books, chapters, or parts of chapters, *be sure* and do it perfectly, word for word, line for line, chapter for chapter, *precisely* as recorded by the inspired pensman.

This committing the Word of Life incorrectly, loosely, or hap-hazardly, is sacrilege. It is irreverence, dishonoring God. See ye to it, then, friends, that in repeating the lines or portions of this holy book it be done with the utmost precision—*verbatim*. Go over it and over it, till it be perfectly committed, indelibly fixed, stereotyped in the mind

and in the heart. Commit with fervent prayer, earnestly desiring to know and do the whole will of God.

The *advantages* of thus committing or treasuring the words of the living God are unspeakable.

1. This method of studying the Bible will strengthen our memories, improve our style of communication, enlarge our ideas, increase our faith, confirm our hopes, place our feet on the Rock, "put a new song in our mouths, even praise to our God."

2. Searching the Scriptures thus will assist greatly in our prayers, fill our mouths with holy argument drawn from Scripture language, used by holy prophets and apostles, dictated by the spirit of the living God. Whole chapters and whole Psalms may be turned into prayers, supplications and thanksgivings. Persons familiar with the Scriptures, richly imbued with Bible knowledge, by daily committing and treasuring up the heavenly doctrines and precepts of Inspiration, are uniformly consistent and happy.

3. By thus storing the mind and heart richly with the exceeding great and precious promises of God, we easily and speedily bring them to bear in the hour of trial and temptation—in every case of emergency and fiery onset of the tempter, the adversary of God and man.

The Psalmist said, "Thy word have I hid in my heart that I might not sin against thee." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." The Word of God can never be hid in the heart so surely and effectually as by committing it thoroughly to memory.

4. In imparting religious instruction from the pulpit, the editorial chair, in Sabbath-schools and Bible classes, in meetings for prayer, conference and exhortation, in discussing theological subjects at all times and under all circumstances, in administering to the afflicted, the sick and the dying, what a great

advantage it is to have appropriate passages of Scripture always at command, flowing spontaneously from our lips.

David says, "I have more understanding than all my teachers; for thy testimonies are my meditation."

5. In case of blindness, of being shut out for ever from all external objects, how unspeakable the blessing to have a fund of God's sacred truths stored in the memory for daily and hourly meditation, and self-examination, rising up, lying down, going out and coming in.

6. The same is true of persons in sickness. Confined to beds of languishment, how very comforting, consoling and strengthening it is to have immediate resource to the Bible, to the many precious passages previously committed to memory.

Finally, this method of committing, carefully and prayerfully, God's Word to memory, treasuring it up in our hearts for daily and practical use, will doubtless render our dying moments most tranquil, peaceful and joyous, and also administer an entrance to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Blessed thought!

O friends, begin anew the study of God's Word, of treasuring it up in your hearts by way of this daily committal. Be patient in it, persevering, *indefatigable*, let no moment be lost, redeem the time for this *special*, all-important, glorious object. This thorough, careful, prayerful committing the sacred oracles is the most effectual searching "the Scriptures" in accordance with the Saviour's commandment. (John v. 39.) And, furthermore, it is the most sure and speedy establishment in the assurance of faith, and the grace of entire sanctification. "Sanctify them through thy truth: thy word is truth."

"O blessed volume divine,
Let everlasting thanks be thine
For such a bright display
As makes the world of darkness shine
With beams of heavenly day."

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times; quick and

powerful, sharper than any two-edged sword." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

"How pure the sacred word of truth,
The blessed book to guide our youth;
Given by our Father and our God,
To guide to heaven through Jesus' blood.
Here brightest glories meet and shine;
Here mercy smiles in every line;
Here justice, with a frowning face,
Is answered by our Saviour's grace.
Happy the soul that reads the page
That guides our youth and cheers our age,
Yea, blessed evermore is he,
O Lord, who learns to come to thee."

ADVICE TO THOSE PROFESS- ING PERFECT LOVE.

"Be exemplary in all things; particularly in outward things, (as in dress,) in little things, in the laying out of your money, (avoiding every needless expense,) in deep, steady seriousness, and in the solidity and usefulness of all your conversation. So shall you be 'a light shining in a dark place.' So shall you daily 'grow in grace,' till 'an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ.'

"Most of the preceding advices are strongly enforced in the following reflections; which I commend to your deep and frequent consideration next to the Holy Scriptures:—

"(1.) The sea is an excellent figure of the fulness of God, and that of the blessed Spirit. For as the rivers all return into the sea; so the bodies, the souls, and the good works of the righteous, return into God, to live there in his eternal repose.

"Although all the graces of God depend on his mere bounty, yet is he pleased generally to attach them to the prayers, the instructions, and the holiness of those with whom we are. By strong, though invisible attractions, he draws some souls through their intercourse with others.

"The sympathies formed by grace far surpass those formed by nature.

"The truly devout show that passions as naturally flow from true as from false love; so deeply sensible are they of the goods and evils of those whom they love for God's sake. But this can only be comprehended by those who understand the language of love.

"The bottom of the soul may be in repose, even while we are in many outward troubles; just as the bottom of the sea is calm, while the surface is strongly agitated.

"The best helps to growth in grace are the ill usage, the affronts, and the losses which befall us. We should receive them with all thankfulness, as preferable to all others, were it only on this account,—that our will has no part therein.

"The readiest way to escape from our sufferings is, to be willing they should endure as long as God pleases.

"If we suffer persecution and affliction in a right manner, we attain a larger measure of conformity to Christ, by a due improvement of one of these occasions, than we could have done merely by imitating his mercy, in abundance of good works.

"One of the greatest evidences of God's love to those that love him is, to send them afflictions, with grace to bear them.

"Even in the greatest afflictions, we ought to testify to God, that in receiving them from his hand, we feel pleasure in the midst of the pain, from being afflicted by him who loves us, and whom we love.

"The readiest way which God takes to draw a man to himself is, to afflict him in that he loves most, and with good reason; and to cause this affliction to arise from some good action done with a single eye; because nothing can more clearly show him the emptiness of what is most lovely and desirable in the world.

"(2.) True resignation consists in a thorough conformity to the whole will of God; who wills and does all (excepting sin) which comes to pass in the

world. In order to this we have only to embrace all events, good and bad, as his will.

"In the greatest afflictions which befall the just, either from heaven or earth, they remain immovable in peace, and perfectly submissive to God, by an inward, loving regard to him, uniting in one all the powers of their souls.

"We ought quietly to suffer whatever befalls us, to bear the defects of others and our own, to confess them to God in secret prayer, or with groans which cannot be uttered; but never to speak a sharp or peevish word, nor to murmur or repine; but thoroughly willing that God should treat you in the manner that pleases him. We are his lambs, and therefore ought to be ready to suffer, even to the death, without complaining.

"We are to bear with those we cannot amend, and to be content with offering them to God. This is true resignation. And since he has borne our infirmities, we may well bear those of each other for his sake.

"To abandon all, to strip one's self of all, in order to seek and to follow Jesus Christ naked to Bethlehem, where he was born; naked to the hall, where he was scourged; and naked to Calvary, where he died on the cross, is so great a mercy, that neither the thing, nor the knowledge of it, is given to any, but through faith in the Son of God.

"(3.) There is no love of God without patience, and no patience without lowliness and sweetness of spirit.

"Humility and patience are the surest proofs of the increase of love.

"Humility alone unites patience with love; without which it is impossible to draw profit from suffering; or indeed, to avoid complaint, especially when we think we have given no occasion for what men make us suffer.

"True humility is a kind of self-annihilation; and this is the centre of all virtues.

"A soul returned to God ought to be attentive to every thing which is said to him, on the head of salvation, with a desire to profit thereby.

"Of the sin which God has pardoned, let nothing remain but a deeper humility in the heart, and a stricter regulation in our words, in our actions, and in our sufferings.

"(4.) The bearing men, and suffering evils in meekness and silence, is the sum of a Christian life.

"God is the first object of our love: its next office is, to bear the defects of others. And we should begin the practice of this amidst our own household.

"We should chiefly exercise our love toward them who most shock either our way of thinking, or our temper, or our knowledge, or the desire we have that others should be as virtuous as we wish to be ourselves.

"(5.) God hardly gives his Spirit even to those whom he has established in grace, if they do not pray for it on all occasions, not only once, but many times.

"God does nothing but in answer to prayer, and even they who have been converted to God, without praying for it themselves, (which is exceeding rare,) were not without the prayers of others. Every new victory which a soul gains is the effect of a new prayer.

"On every occasion of uneasiness, we should retire to prayer, that we may give place to the grace and light of God, and then form our resolutions, without being in any pair about what success they may have.

"In the greatest temptations, a single look to Christ, and the barely pronouncing his name, suffices to overcome the wicked one, so it be done with confidence and calmness of spirit.

"God's command to 'pray without ceasing,' is founded on the necessity we have of his grace to preserve the life of God in the soul, which can no more subsist one moment without it, than the body can without air.

"Whether we think of, or speak to, God, whether we act or suffer for him, all is prayer, when we have no other object than his love, and the desire of pleasing him.

"All that a Christian does, even in eating and sleeping, is prayer, when it is done in simplicity, according to the or-

der of God, without either adding to or diminishing from it by his own choice.

"Prayer continues in the desire of the heart, though the understanding be employed on outward things.

"In souls filled with love, the desire to please God is a continual prayer.

"As the furious hate which the devil bears us is termed the roaring of a lion, so our vehement love may be termed crying after God.

"God only requires of his adult children, that their hearts be truly purified, and that they offer him continually the wishes and vows that naturally spring from perfect love. For these desires, being the genuine fruits of love, are the most perfect prayers that can spring from it.

"(6.) It is scarce conceivable how strait the way is wherein God leads them that follow him; and how dependent on him we must be, unless we are wanting in our faithfulness to him.

"It is hardly credible of how great consequence before God the smallest things are; and what great inconveniences sometimes follow those which appear to be light faults.

"As a very little dust will disorder a clock, and the least sand will obscure our sight, so the least grain of sin which is upon the heart will hinder its right motion toward God.

"We ought to be in the church as the saints are in heaven, and in the house as the holiest men are in the church; doing our work in the house as we pray in the church; worshipping God from the ground of the heart.

"We should be continually labouring to cut off all the useless things that surround us; and God usually retrenches the superfluities of our souls in the same proportion as we do those of our bodies.

"The best means of resisting the devil is, to destroy whatever of the world remains in us, in order to raise for God, upon its ruins, a building all of love. Then shall we begin, in this fleeting life, to love God as we shall love him in eternity.

"We scarce conceive how easy it is to rob God of his due, in our friendship

with the most virtuous persons, until they are torn from us by death. But if this loss produce lasting sorrow, that is a clear proof that we had before two treasures, between which we divided our heart.

"(7.) If, after having renounced all, we do not watch incessantly, and beseech God to accompany our vigilance with his, we shall be again entangled and overcome.

"As the most dangerous winds may enter at little openings, so the devil never enters more dangerously than by little unobserved incidents, which seem to be nothing, yet insensibly open the heart to great temptations.

"It is good to renew ourselves from time to time, by closely examining the state of our souls, as if we had never done it before; for nothing tends more to the full assurance of faith, than to keep ourselves by this means in humility, and the exercise of all good works.

"To continual watchfulness and prayer ought to be added continual employment.' For grace flies a vacuum as well as nature; and the devil fills whatever God does not fill.

"There is no faithfulness like that which ought to be between a guide of souls and the person directed by him. They ought continually to regard each other in God, and closely to examine themselves, whether all their thoughts are pure, and all their words directed with Christian discretion. Other affairs are only the things of men; but these are peculiarly the things of God.

"(8.) The words of St. Paul, 'No man can call Jesus Lord, but by the Holy Ghost,' show us the necessity of eyeing God in our good works, and even in our minutest thoughts; knowing that none are pleasing to him, but those which he forms in us and with us. From hence we learn that we cannot serve him, unless he use our tongue, hands, and heart, to do by himself and his Spirit whatever he would have it do.

"If we were not utterly impotent, our good works would be our own property; whereas now they belong wholly to God, because they proceed from him

and his grace; while raising our works, and making them all divine, he honours himself in us through them.

"One of the principal rules of religion is, to lose no occasion of serving God. And, since he is invisible to our eyes, we are to serve him in our neighbour; which he receives as if done to himself in person, standing visibly before us.

"God does not love men that are inconstant, nor good works that are intermitted. Nothing is pleasing to him, but what has a resemblance of his own immutability.

"A constant attention to the work which God entrusts us with is a mark of solid piety.

"Love fasts when it can, and as much as it can. It leads to all the ordinances of God, and employs itself in all the outward works whereof it is capable. It flies, as it were, like Elijah over the plain, to find God upon his holy mountain.

"God is so great, that he communicates greatness to the least thing that is done for his service.

"Happy are they who are sick, yea, or lose their life, for having done a good work.

"God frequently conceals the part which his children have in the conversion of other souls. Yet one may boldly say, that person who long groans before him for the conversion of another, whenever that soul is converted to God, he is one of the chief causes of it.

"Charity cannot be practised right, unless, First, we exercise in the moment God gives the occasion; and, Secondly, retire the instant after to offer it to God by humble thanksgiving. And this for three reasons; First, to render him what we have received from him. The Second, to avoid the dangerous temptation which springs from the very goodness of these works. And the Third, to unite ourselves to God, in whom the soul expands itself in prayer, with all the graces we have received, and the good works we have done, to draw from him new strength against the bad effect which these very works may produce in us, if we do not make use of the antidotes

which God has ordained against these poisons. The true means to be filled anew with the riches of grace is thus to strip ourselves of it; and without this it is extremely difficult not to grow faint in the practice of good works.

"Good works do not receive their last perfection, till they, as it were, lose themselves in God. This is a kind of death to them, resembling that of our bodies, which will not attain their higher life, their immortality, till they lose themselves in the glory of our souls, or rather of God, wherewith they shall be filled. And it is only what they had of earthly and mortal, which good works lose by this spiritual death.

"Fire is the symbol of love; and the love of God is the principle and the end of all our good works. But truth surpasses figure; and the fire of Divine love has this advantage over material fire, that it can reascend to its source, and raise thither with it all the good works which it produces. And by this means it prevents their being corrupted by pride, vanity, or any evil mixture. But this cannot be done otherwise than by making these good works in a spiritual manner die in God, by a deep gratitude, which plunges the soul in him as in an abyss, with all that it is, and all the grace and works for which it is indebted to him; a gratitude, whereby the soul seems to empty itself of them, that they may return to their source, as rivers seem willing to empty themselves, when they pour themselves with all their waters into the sea.

"When we have received any favour from God, we ought to retire, if not into our closets, into our hearts, and say, 'I come, Lord, to restore to thee what thou hast given; and I freely relinquish it, to enter again into my own nothingness. For what is the most perfect creature in heaven or earth in thy presence, but a void capable of being filled with thee and by thee; as the air which is void and dark, is capable of being filled with the light of the sun, who withdraws it every day to restore it the next, there being nothing in the air that

either appropriates this light or resists it? O give me the same facility of receiving and resoring thy grace and good works! I say *thine*; for I acknowledge the root from which they spring is in thee, and not in me."

JOHN WESLEY.

PURE LOVE.

NAKED FAITH AND PURE LOVE ARE BETTER THAN ILLUMINATIONS AND SENSIBLE DELIGHTS.—Those who are attached to God only so far as they enjoy pleasure and consolation, resemble those who follow the Lord; not to hear his teachings, but because they did eat of the loaves and were filled. (John vi. 26.) They are ready to say with Peter, "*Master, it is good for us to be here; and let us make three tabernacles*;" (Mark ix. 5.) but they know not what they say." After being intoxicated with the joys of the mountain, they deny the Son of God and refuse to follow him to Calvary. Not only do they desire delights, but they seek illuminations also; the mind is curious to behold, while the heart requires to be filled with soft and flattering emotions. Is this dying to self? Is this the way in which the just shall live by faith?—(Heb. x. 38.)

They desire to have extraordinary revelations, which may be regarded as supernatural gifts, and a mark of the special favor of God. Nothing is so flattering to self-love; all the greatness of the world at once could not so inflate the heart; these supernatural gifts nourish in secret the life of nature. It is an ambition of the most refined character, as it is wholly spiritual; but it is merely ambition; a desire to feel, to enjoy, to possess God and his gifts, to behold his light, to discern spirits, to prophesy, in short, to be an extraordinarily gifted person; for the enjoyment of illuminations and delights, leads the soul little by little towards a secret coveting of all these things.

Yet the apostle shows us *a more excellent way*, (1 Cor. xii. 31,) for which

he inspires us with a holy emulation; it is the way of charity *which seeketh not her own* (1 Cor. xiii. 5) and desires not to be clothed upon, if we may adopt the apostle's language, but suffers herself to be unclothed. She is less in search of pleasure than of God, whose will she longs to fulfill. If she finds pleasure in devotion she does not rest in it, but makes it serve to strengthen her weakness, as a convalescent uses a staff to aid him in walking, but throws it aside on his restoration. In the same way the tender and child-like soul that God fed with milk in the beginning, suffers itself to be weaned when He sees it is time that it should be nourished upon strong meat.

We must not be ever children, always hanging upon the breast of heavenly consolations; we must put away childish things with St. Paul. (1 Cor. xiii. 11.) Our early joys were excellent to attract us, to detach us from gross and worldly pleasures by others of a purer kind, and to lead us into a life of prayer and recollection; but to be constantly in a state of enjoyment that takes away the feeling of the cross, and to live in a fervor of devotion, that continually keeps paradise open; this is not dying upon the cross and becoming nothing.

This life of illumination and sensible delights, is a very dangerous snare, if we become so attached to it as to desire nothing farther; for he who has no other attraction to prayer, will quit both it and God, whenever this source of his gratification is dried up. St. Theresa says, you know, that a vast number of souls leave off praying when their devotion is beginning to be real. How many are there who, in consequence of too tender rearing in Jesus Christ, and too great fondness for the milk of his word, go back and abandon their interior life as soon as God undertakes to wean them! We must not be astonished at this, for they mistake the portico of the temple for the very sanctuary itself; they desire the death of their gross external passions, that they may lead a delicious life of self satisfaction within. Hence so much infidelity and disappointment, even

among those who appeared the most fervent and most devoted; those who have talked the loudest of abandonment, of death to self, of the darkness of faith and of desolation, are often the most surprised and discouraged, when they really experience these things, and their consolation is taken away. O how excellent is the way of the cross, pointed out by John who would have us believe without seeing, and love without desiring to feel!

This attachment to sensible delights, is the fruitful source of all our illusions; souls are earthly in desiring something tangible, as it were, before they can feel firm. But this is all wrong; it is these very things of sense that produce vacillation; we think, while the pleasure lasts, that we shall never desert God; we say in our prosperity, that we shall never be moved (Ps. xxx, 6); but the moment our intoxication is over, we give up all for lost, thus substituting our own pleasure and imagination in place of God. Naked faith, alone, is a sure guard against illusion. When our foundation is not upon any imagination, feeling, pleasure, or extraordinary illumination; when we rest upon God only in pure and naked faith, in the simplicity of the gospel receiving the consolations which He sends, but dwelling in none; abstaining from judging and ever obedient; believing that it is easy to be deceived, and that others may be able to set us right; in short, acting every moment with simplicity and even upright intention, following the light of the faith of the present moment; then we are indeed in a way that is but little subject to illusion.

Experience will demonstrate, better than any thing else, how much more certain this path is than that of illuminations and sensible delights.

Whoever will try it, will soon find this way of naked faith, rigidly followed, is the profoundest and most complete death of self. Interior delights and revelations indemnify our self-love for all its external sacrifices, and cherish a secret and refined life of nature; but to suffer ourselves to be stript within

and without at once, without by Providence, and within by the right of pure faith, this is a total sacrifice, and a state the farthest possible from self-deception.

Those, then, who seek to guard against being deceived by a constant succession of emotions and certainties, are by that very course exposing themselves most surely to such a result. On the other hand those that follow the leadings of the love that strips them and the faith that walks in darkness, without seeking any other support, avoid all the sources of error and illusion.

The author of the *imitation of Christ* (book iii) tells you, that if God takes away your inward delights, it shall be your pleasure to remain pleasureless.

O how beloved of God is a soul thus crucified, that rests calmly upon the Cross, and desires only to expire with Jesus! It is not true to say that we are afraid of having lost God, or being deprived of feeling; it is impatience under the trial, the restlessness of a pampered and dainty nature, a search for some support for self-love, a weariness of abandonment, and a secret return to self, after our consecration to God.

O God where are they who stop not in the road to death? If they persevere unto the end, they shall receive a crown of life.

FENELON.

A CHAPTER ON THANKS.

THANK HIM?

BY D. F. NEWTON.

Yes, *now*. Thank God now, this minute—thank him first off all that you have a heart to thank him. A thankful heart is from God—thank him for a thankful heart—thank him for every thing—all things, great things and little things. Thank him *now*, delay not. Thank him as mercies come on and as they go off. As new mercies appear, begin to thank him,—keep on thanking him. And be sure to embrace the earliest possible opportunity to return God thanks, the very *instant* you feel the first risings of gratitude. Thank God while the heart is warm, lest a moment's

delay may cool the ardor of your thanksgivings. Now, *now* is the time, the accepted time. A single moment's delay may lead to forgetfulness, indifference or coolness in your thanksgiving. God loves a heart full and fresh with thanksgiving, burning from the altar, sincere, earnest, outbursting. Embrace the very *instant* the blessing is received—all blessings—all blessings, temporal and spiritual—little blessings or great blessings. All good comes from God, the Father of light, food, raiment, houses, homes, lands, fathers, mothers, kind looks, kind thoughts, kind expressions, every grasp of friendship. Our senses, hearing, seeing, tasting, smelling. Our physical, intellectual and moral faculties, all these call for daily and hourly thanks. Then life itself, the land of mercy, the land of Bibles, of pure worship, the gift of God's dear son, through whose sacrifice and intercessions all blessings flow—the Bible—the Holy Spirit—hope of life everlasting—all these and still more, should fill our hearts with grateful praise, with continued outburstings of thanksgivings. God's providential dealings, the preservation of life, health, strength, our right reason, should call forth grateful thanks. We should thank God, rising up and lying down, going out, coming in, at all times, till our *whole being*, body, soul and mind, is full of thanks, nothing but thanks, a bundle of thanks.

This continual thanking God for mercies is the sure way to obtain mercies, new mercies, greater mercies. Thank God for little mercies, by and by, if faithful to past mercies, in giving thanks for them, very soon God in mercy, bestows greater mercies and still greater. God is well pleased to bestow his richest blessings on the thankful and obedient, that live to thank him for his goodness. 'Whoso offereth praise, glorifieth me.' O friends, how much we lose by not thanking God for his goodness. Some perish, starve outright, for not thanking God. God will be thanked now and forever. If we refuse to thank God, others will, and he can raise up the stones in the streets to praise him,

fire, hail, snow, stormy winds, mountains, all hills, fruitful trees, all cedars, beasts, cattle, flying fowls, all creeping things, the sun, moon, the starry hosts and heavenly hosts, the seas and all that in them is.

'Thy numerous works exalt the Lord,
Nor will I silent be;
O rather let me cease to breathe:
Than cease from praising thee.

To thank God is not only a privilege but a positive duty, binding on all intelligences. God commands us to thank him *always*, for he is good and his mercy endureth *forever*. God is worthy of all thy praise and he will have it.

David knew this, understood it perfectly. He knew it was policy, the *very best* policy to thank God, nor was he unmindful of this duty. Hear him, 'I will bless God at all times, his praise shall be in my mouth continually.' 'It is a good thing,' says he, 'to give thanks unto the Lord, and to sing praises unto thy name, O most High.' The Bible is full of these examples of holy men, in giving God thanks. Friends, are you thanking God *continually* for all his mercies, for all his judgments? Do you make it a *special* business? the first thing, the last thing, the ever continued thing? Do you prize the privilege of thanking God above all price? What an infinite mercy that he permits creatures so unworthy, so hell deserving, to praise him! Blessing unspeakable! Our whole being should burst forth with thanksgivings for this *one* mercy! this *one* privilege. Reader, do you thank God? do you live so that you can thank Him? No one can thank God as he ought, except he 'walk uprightly, work righteousness and speak the truth in his heart.' The reason why David was enabled to thank God so much, so heartily, so joyfully was, he walked softly before him, refrained from every evil way. Hear him, 'I will wash my hands in innocency, so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wonderful works.' This holy walking was the secret of David's continued thanksgivings. 'With the pure thou wilt show

thyself pure.' Ps. 18. 26. Why is it we hear so few thanksgivings in the assemblies of God's people? The heart is not tuned to his praise.

Beloved, let us so live that we can thank God with a good grace all the time. Sound out his praises from pole to pole, make a joyful noise unto the Lord evermore. Serve him with gladness; come before his presence with singing; enter his gates with thanksgivings and into his courts with praise—for the Lord is good—his mercy is everlasting and his truth endureth to all generations.

'O give thanks unto the Lord, for he is good; for his mercy endureth forever.'
'O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

'Let every thing that hath breath praise the Lord.' 'Praise ye the Lord.'

Hosanna! let the earth and skies
Repeat the joyful sound;
Rocks, hills, and vales reflect the voice,
In one eternal round.'

Earth is midway between heaven and hell; and our destiny for a long eternity hangs trembling in the balance of our present probationary existence. We shall soon fly to the one, or sink to the other. Holiness lifts the soul up to its God; sin sinks it down to the devil.—Holiness prepares the way for everlasting happiness; sin for eternal misery! How important, then, is the brief period of probationary existence allotted to man on the earth!—*L. Wood.*

The perfection of social bliss results from throwing off all restraints, only those that are clearly expressed, or plainly implied in the word of God. God is not pleased with the stiffness which generally prevails. Man was made for the enjoyment of social bliss, and to provide for this, Eve was brought unto him, but she proved a curse by leading her companion into the way of disobedience, and so their cup of bliss became one of wormwood and gall. The social happiness of human beings must be in their harmony with the Divine mind.—*L. Wood.*

"SEARCH THE SCRIPTURES."

John v. 39.

BY REV. WILLIAM HART.

"To the word and the testimony, if we speak not according to these, it is because there is no light in us."—Isaiah viii. 20.

The noble Bereans "searched the Scripture daily, whether these things were so."—Acts xvii. 11.

"Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah i. 18.

God says, "let us *reason* together." If any one, therefore, takes up these pages to *cavil*, know, O man, thou art out of God's order.

BRIEF BIBLE VIEW OF LIVING WITHOUT COMMITTING SIN.

"Thou shalt call his name *Jesus*, for he shall save his people *from* their sins." Matt. i. 21.

My friend, are you a child of God? "I hope I am." Are you saved from your sins? "No. I cannot say I am. I sin every day in thought, word and deed." If so, is not your hope a delusive one, for the text says, "His people are saved *from* their sins?" "Well, I believe they will be at death." Why not sooner? Is there any power in death to cleanse the soul? Will the blood of Christ, the only sanctifying agent, ever become more efficient? Will it be easier to exercise faith, the alone means of receiving the atonement, amidst the throes of dissolution, than in life and health? Who acts thus insanely about the affairs of earth? No one. There is not the shadow of authority in the Word of God to support the idea that the cleansing of the soul from all sin must or will be delayed till death. God says, "Behold, now is the accepted time." And you, who have so often been entreated to come to the fountain opened for sin and for all uncleanness, and have continually put it off till death, and lived on in sin, have you not every reason to

fear that Jehovah will finally say, "He that is filthy, let him be filthy still?"

"Therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire."—Matt. iii. 10.

Professor of religion, are you bringing forth good fruit? "I hope I do some; but then I know I do a great many things I should not do." Do you mean by this that you bring forth both good and bad fruit? If so, then let me tell you, your supposed good faith is merely Pharisaical, thou hast never been created anew in Christ Jesus, unto good works. Jesus saith, "a good tree cannot bring forth evil fruit." Light and darkness have no communion.—Christ has no concord with Belial; neither has obedience, which is good fruit, with disobedience, which is evil fruit. "No man can serve two masters." Take heed lest thou be hewn down and cast into the fire.

"Thy will be done on earth as it is in heaven."—Matt. vi. 10.

Is it the will of our Father that we sin? Certainly not; no one will say this. And is not this our petition, that it may be done? "But no one can perfectly do all of God's will." Who says this? Does Christ teach any such doctrine? If so, where? Christ either teaches that we shall pray to have the Father's will done perfectly or imperfectly. If imperfectly, would not the very idea be blasphemous and the highest insult which could be offered to the King of heaven? If, perfectly, and it cannot be done, is not Christ guilty of teaching us to pray for impossibilities? What faith in such a prayer?

"No man can serve two masters."—Matt. vi. 24.

Some profess to be doing every day what Infinite Wisdom says cannot be done. They serve the devil in thought, word and action, and God besides. Let God be true, ye sinning professors, if it makes every one of you a liar. "Jesus answered them, Verily, verily, I say unto you, whosoever commiteth sin is the servant of sin."—John viii. 34.—"Know ye not that to whom ye yield yourselves servants to obey, his ser-

wants ye are to whom ye obey?"—Rom. vi. 16.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

My friend, are you doing the will of my Father which is in heaven? "No, I cannot say that I am. I violate it every day in thought, word and deed." And do you ever expect to get to heaven? "I do hope to when I die." Well, let me tell you, you never will, unless you can break the decree of Jehovah and make Jesus Christ a liar.—He says, they that *do the will, not break it*, shall enter the kingdom. If you are not doing the will of my Father, Christ says, your house is on the sand. Investigate the foundation of your hopes, for the blackening storm of the Almighty's wrath mutters in the distance, What have you built upon, is it *the Rock or the sand?*

"There came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed."—Matt. viii. 2, 3.

Is Jesus so willing to cleanse the leprosy of the body as to immediately comply with his request, and yet so unwilling to cleanse the leprosy of sin from the soul, that no Divine power is ever exerted to this end, let the desire be ever so ardent, and the prayer ever so urgent? Unwilling to have the body of this praying leper tainted with disease, yet perfectly willing to have the souls of his praying children polluted with sin, perhaps for many years, till they come to the purgatory of death! Believe this who can.

"He that is not with me is against me, and he that gathereth not with me scattereth abroad."—Matt. xii. 30.

This is the Gospel in its intolerance. No neutrality here; no compromising. Whoever is not actively for God is a rebel. Whoever is not efficiently promoting the cause of Christ is giving aid

and comfort to the enemy. Will you tell me, sinning professor, how you gather with Christ when you are breaking his law and disobeying his commands? Can you be rebellious and loyal at the same time? Will the same spirit both gather and scatter? Doth the same fountain send forth sweet water and bitter? In short, can you serve God and Mammon? And if you are not on the Lord's side, gathering with him, I pray you to think where you are, and what you are doing.

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii. 50.

Do you profess to be a relation of Jesus, see in this text your title to such relationship. Rest assured if you cannot bear the searching test contained in this verse Jesus Christ will disown you. "But," says one, "I do part of the Father's will." You do; why not do the whole will? "Why, no man can do that." Then you do part of God's will, and part of the devil's will. Be not deceived. Christ has no such mongrels among his brethren.

"And they brought unto him all that were diseased, and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole."—Matt. xiv. 36.

See what efficacy in touching the hem of Jesus' garment! The most malignant and subtle diseases are eradicated, and perfect health results; no virus left to predispose the person to the malarious influences of unhealthy regions.—But the blood of Christ, the sovereign balm, the great instrumentality provided by God for the cleansing of sin, how inefficacious! We may not only touch Christ, but be united to him as the branch to the vine, and have him live in us, and we eat his flesh and drink his blood all our life long, and yet continually fail to attain perfect spiritual health! Who will dare affirm this, when God declares, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how

much more shall the blood of Christ purge your conscience from dead works to serve the living God."—Heb. ix. 13, 14.

"Jesus said unto him, if thou wilt be perfect, go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."—Matt. xix. 21.

These conditions were either practicable or impracticable. If impracticable, then Jesus was guilty of tantalizing the young ruler in answering his all-important question. If practicable, then there was no hindrance to this young man's being made perfect, *but his own will, his refusing to practice the conditions*. Ye who look upon the word "perfect" with such holy horror, which horn of the dilemma will you take?

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. xxi. 22.

Read this once more. "All things whatsoever ye shall ask in prayer." My friend have you ever prayed for a clean heart? Yes, many times; but I never got it." Do you believe it is attainable in this life, and did you have any expectation of receiving what you prayed for? "I do not believe it is possible for any one to live without sin, and I never had any expectation of so living." If what you say be true, prayed you not as the fool prayeth, neither believing nor expecting what you prayed for? See you not the reason why your heart has never been cleansed from sin? The text says, positively, that such as ask in faith *shall receive*; and you asked in unbelief, how then could you receive? So, then, we see they could not enter in because of unbelief.—(Heb. iii. 19.) And will you also charge the same wicked inconsistency that you are guilty of upon the pious and sanctified of all ages, men who were strong in faith, giving glory to God?

"Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. xxii. 37.

Christ says in another place, (John

xiv. 23,) "If a man love me he will keep my words." Now contrast this with the next verse: "He that loveth me not, keepeth not my sayings." This is as definite, and explicit, and positive, both as affirmation and negation, as the Holy Ghost could, with the use of language, make it; that the man who loves Jesus does keep his words, and if he keeps them he does not break them, and if he does not break them he does not sin. Deny it who can. Ye who are conscious of sinning every day, in thought, word and deed, look at your spiritual condition in the light of this portion of God's Word. Doth not the true and living God say, ye "love him not?" Either keep the sayings of Jesus, or away with your false professions of love. "Why call ye me Lord, Lord, and do not the things which I say."—Luke vi. 46.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."—Matt. xxviii. 19, 20.

This is the great commission which Jesus gave to all his disciples before his ascension, and to all their successors.—He who teacheth not in accordance with this commission is not in the Apostolic succession, and is but a mere usurper of the ministerial office. What are the ambassadors to teach? Answer: "To observe all things whatsoever I have commanded you." How do men who take upon them the title of Christ's ministers dare to teach contrary to this explicit direction? And yet how many, instead of teaching "to observe all things," teach that it is utterly impossible to do this, and even denounce, as the rankest heresy, the instruction of those who teach just as Jesus told them to. Would men sin if they observed all things which Jesus has commanded? Certainly not. Now, if they were thus taught to observe all things, would it not in fact be teaching them to live without sinning? No one can deny this.—All ministers, therefore, who teach the people that they cannot live without

sinning are guilty before God, angels and men of the above charge. To place this point beyond the possibility of controversy, let us look at some of the things which Christ's ministers are commanded to teach. "Be ye therefore perfect even as your Father which is in heaven is perfect."—Matt. v. 48. But what do we hear from this class of men about this command? Nothing, except to teach the absolute impossibility in this life of obeying this precept.

Christ has commanded to teach that "no man can serve two masters." And yet these men, though they teach this in word, "make the commandment of God of none effect by their tradition." Though God's service and the devil's are perfect antagonisms, yet they teach that both, in some degree, can be served. They teach that *every child of God sins every day*. But God teacheth that "he that is born of God doth not commit sin." And whosoever sins, it is expressly declared that he is of the devil. These men teach that the *servants of God* commit sin every day. But Jesus teacheth, "Whosoever committeth sin is the servant of sin."—John viii. 34. Christ taught that when we desired anything, and prayed for it, to believe that we received it. But these men teach, that though we may ever so earnestly desire, and fervently pray for a clean heart, yet we must not believe that it is possible for us to receive it this side the dying hour; or, if we should pray to be kept from sinning, we must not expect to be for a single hour. Thus, instead of teaching men to *observe*, they teach them to *violate* the plainest commands of Christ. Instead of teaching a present purification of the heart by faith, as Peter did, (Acts xv. 9,) they teach a future death purification, not by faith, but by an act of absolute sovereign power. Instead of teaching, as Christ did, a simple, present trust in God, they teach a present practical infidelity. As proof of this last remark, we offer, first, what Christ says: "Whatsoever ye ask the Father in my name he will give it you."—John xvi. 23. Now we ask the Father, in the name of Christ, to give

us a pure heart, and to keep us from sinning. Will he do it? Christ says *he will*, these other teachers say *he will not*. Second: John says, 1st Epistle, v. 14, 15, "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." If we, for Christ's sake, ask a clean heart, and to be kept from sinning, we know we ask according to the will of God. John says, if we thus ask he heareth us, *and we know we have the petitions we desired of him*, even a pure heart and to be kept from sinning. Yet these men, though they admit the petition is according to the will of God, deny what John positively affirms, viz: that we have the petitions we desired. Finally, Jesus commands to "love the Lord with all our heart." But say these ministers, "this cannot be done, no man ever lived that did, and no man can." Jesus says, observe this commandment; these teach that you cannot observe it. And if they hear of any one who professes thus to love the Lord, he is either characterized as a hypocrite or derided as a visionary fanatic.

Ye who truly desire to observe all things whatsoever Jesus has commanded you, whose teachings will you follow? The plain, simple teachings of Him who said, "My yoke is easy, and my burden is light," who never sought to reap where he had not sown; or will you follow doctrines of those who say some of his commandments are so grievous that it is impossible to obey them? "Blessed are the undefiled in the way, who walk in the law of the Lord.—Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity, they walk in his ways."—Ps. cxix. 1, 2, 3.

The sea is broad and deep, so is the human mind; it can neither be spanned nor fathomed. Its resources are inexhaustible, for, by mysterious inception, it continually draws from the Divine fullness.—*L. Wood.*

A REMARKABLE PASSAGE.

Dr. Floy, in concluding a letter from South Carolina, to the *Christian Advocate and Journal*, uses these words.

And here I will place on record my own deliberate conviction as to the means by which so much gospel light has penetrated the thick darkness in which these poor colored people have dwelt from generation to generation. By all who associate with them, and listen with unprejudiced ears to their religious conversation, it is an unceasing source of wonder that they are so well acquainted with the great truths,—the practical teachings of Christianity, and many of the deep things of God. Not from the written Word did they derive this knowledge, for probably not one in a thousand knows a letter of the alphabet; and as certainly not from oral instructions, which are always meager—the mere skimming upon the surface. My opinion is, that God himself teaches them, even as he taught the bondmen in Egypt, and our fathers in the olden time, when as yet there was no Bible. Many of the elders among these degraded people talk of revelations from the Lord. They profess to have dreams and visions in the night season. Christians brand all these assertions as absurd, and ridicule them as the results of distempered brains and ignorant superstition. I think there were, among the ancient Israelites, those who thus regarded that strange story told by Moses about the burning bush. Possibly, too, Jacob's vision at Bethel would be placed by many, even at this day, in the same category, were it not recorded in a book that we deem divine. There can be no doubt that our heavenly Father could, if it pleased him, by similar methods, reveal himself and make known his will to those bondmen for whom Christ died; and it seems to me perfectly consistent and in harmony with all his glorious perfections, that he should do so.

It is because we are so great in our own estimation, and think we know so much, that God does not teach us more by His Holy Spirit. Let us be children.

A CHAPTER ON DOUBTING.

'Never go gloomily, man with a mind,
Hope is a better companion than fear.'

Doubt? Yes, they doubt, keep doubting. The minister doubts, and the people doubt. They were born doubting, educated in doubts, grew up in doubts, became rooted and grounded in doubts. Then of course, it's doubt, doubt, doubt! They speak doubtfully, pray doubtfully, preach doubtfully, go about day after day in doubts. Every thing they do spiritually is done on the principle and practice of doubt: they are doubts without, doubts within, doubts to-day, doubts to-morrow,—so on to the end. They live doubtfully and die doubtfully. Only a few evenings since we attended a meeting of doubts, nearly all present were doubters; the presiding minister himself was a doubter, encouraged doubting—he doubted and of course the people doubted. 'Like priest, like people.' Every one, male and female, that rose to speak were doubters, testified doubtfully—every one that spoke or prayed, spoke and prayed in doubts. Thus the meeting went on in doubts till the close—it was doubt in the beginning, doubt in ending—the meeting went on in doubts, and broke up in doubts; every one, doubtless, retired to rest on doubts, slept on doubts, rose up on doubts.

Now this doubting meeting was only a specimen of all other similar meetings in this congregation. These same doubting meetings are continued from week to week, from month to month, from year to year. All their meetings for prayer, praise, testimony and exhortation, are made up of doubtings. Moreover all the converts converted under their doubting are converted to doubts, born into a kingdom of doubtings. Indeed, unless doubts are expressed, it is very doubtful whether or not the conversion is genuine! This doubting is not only a sure mark of sound conversion, but proof positive of the grace of modesty and humility!

Friends, what think you of this doubting process? this being born in doubts, living and breathing in doubts, preaching, praying and exhorting in doubts, living

and dying in doubts? If we live a whole life of doubts, and doubting, what surely have we of not dying in doubts, and doubting on, forever and forever in doubts? A "beloved brother in the meeting of doubts alluded to, said, 'he always had doubts, expected always to doubt, always to have doubts;' he commenced his testimony doubting, and ended it in doubting, and no doubt he will leave the world, doubting. Beloved, is not the thought fearful? Is there anything in God's word to substantiate this doctrine of doubts, or the least intimation given of its being well-pleasing in the sight of heaven? What is the influence of a church of doubters on the world? on the minds and hearts of sinners? What the conclusion of the imminent on hearing these doubters expressing their doubts, with long faces, and their heads bowed like a bulrush? each one crying out in his doubts, 'O my leanness! O, my leanness! O, wretched man, who shall deliver me from these doubts—the body of this death!'

Is the Gospel a failure? Has the Son of God died in vain? We read, and impenitent sinners read in God's book, that religion is happifying, purifying—that it makes us hopeful, cheerful, joyful, that the gospel is good news, glad tidings of great joy; that Jesus Christ is a great Saviour, glorious, mighty, perfect complete—one that can save to the uttermost, from all sin, all doubtings and fearings; that he came especially to destroy the works of the devil. Now, ye doubters, by your doubting what do ye do, but give the lie to all this? stab the very vitals of God's truth! Still more, you bring an evil report upon this goodly land, discourage the people! How can you possibly dishonor God more than by this doubting? What sin more aggravating in the sight of Heaven than unbelief? and doubting is unbelief, and unbelief is doubting, a sin of all others the most damning! It makes God a liar! It pierces the Son of God, opens his wounds afresh, drives the nails, points the spear. We have no more right to doubt than we have to swear falsely,

steal, take God's name in vain, commit adultery, murder or highway robbery—God forbids it. And still you flatter yourselves this doubting is quite harmless, even commendable, a sure mark of grace, modesty and humility. Was ever blindness so preposterous, so Heaven daring? There is not the slightest shade of apology in the Bible for doubting. God *frowns* upon it, consigns it to the pit bottomless.

There was no sin Christ and his apostles rebuked so frequently and so severely as this same sin of doubting, or unbelief. It's the poison of asps, the gangrene of hell, the very scum and bubble of the pit! ruinous! O flee it as the serpent of serpents. Friends, doubting friends, what do you gain personally by these doubtings? Are you strengthened by them—built up in your most holy faith by these doubts? Are they refreshing to your soul? Rather do not these doubtings weaken the whole man, paralyze it? Is not this doubting a gangrene to the soul, a leprosy, a plague? a palsy? It eats out the life blood of Christian hope and usefulness, a man that is always doubting his own salvation, is unprepared to point others confidently to "the Lamb of God who taketh away the sins of the world." "Physician, heal thyself," presses upon him like an incubus; his heart faints within him, and one faint heart makes other faint hearts—one faint hearted soldier on the eve of battle strikes fearfulness into a whole army, and defeats the battle. This is why God commanded Gideon to say to all the doubters or fearful ones in his army, "depart," till the whole number numbered only three hundred, and with these few whole-souled, courageous ones, the whole Midianitish army was routed, and a complete conquest gained.

'Our doubts are traitors,
And make us lose the good we oft might
win,
By fearing to attempt.'

This doubting has been the curse of all ages. The Israelites by one single act of doubting, were forever excluded

the promised land, and left to perish in the wilderness.*

The command is every where, "be of good courage, be strong in the Lord and in the power of his might." Then 'one can chase a thousand, and two put ten thousand to flight.' But what saith God to the doubting, the fearful, the unbelieving?

'Fearing always makes us weaker,
Strips us of our powerful shield—
Makes us cowards;—but the soldier,
True and faithful, will not yield.

Onward! then with bold endeavor,
Press thee onward, while you may;
Having Truth and Hope forever,
For thy guardians by the way!

*Doubting in this article, is used exclusively in the sense of unbelief.

EXPERIENCE OF

GEO. PATRIDGE.

It is all of grace that I am what I am, the mere mercy of God, that I am plucked as a brand from the eternal burnings.

My early education was a religious one. The gospel, which "is the power of God unto salvation," was preached in the church that from my earliest recollection I attended. There the claims of God were presented—the condition of the sinner shown—and he faithfully warned to flee from the wrath to come, and lay hold on eternal life. *Some* who professed to be the followers of Christ, *knew* of the power of God to save; and testified both in public and in private, that they *knew* they were made new creatures; and the power of God would so come down upon them in the prayer meetings and in the love-feasts, that they would lose their strength and fall to the floor; and coming to, shout aloud the praises of God, and declare it to be the *genuine work of the Holy Ghost*.

It was not until after I was settled in life, that I gave my heart's affection to the Lord and sought his pardoning mercy.—Then I saw myself a sinner, and exposed to death, with *no way* of escape except through Christ; and to him I fled for refuge. I found him faithful to his promise. My sins were all forgiven. My name was

recorded on high. My conversion was *very clear*. November 14th. 1852, I received the clear, unmistakable "witness of the Spirit," that I was made a new creature. Old things with me had passed away and all things became new. Glory be to God! I now began to walk with God, and had the testimony that I pleased him. I obeyed him in all things, small as well as great, and walked in all the light that was permitted to shine upon my pathway. Very soon I saw it was my privilege to walk in the light as God is in the light, and have the blood applied that cleanses from all sin. I was conscious of the remains of the carnal mind. The roots of bitterness were not removed, and springing up troubled me, though I had victory over them. I read the Bible prayerfully, and our standard works on holiness, and was soon scripturally convicted of my need of entire holiness.

I wish here to be distinctly understood that I was not now seeking pardon. No, I had the witness in my heart that I stood justified before God, that I was an "heir of God and a joint heir with Christ to an inheritance incorruptible, undefiled and that fadeth not away." In the summer of 1854, I attended the first camp-meeting that was held at Burk-hill. Br. Wm. Kendall was then our preacher.—He was a man full of faith and the Holy Ghost, and the Lord added many to the church under his faithful labors. Few men have ever come among us, who have walked so closely with God as Br. Kendall did. His constant theme every where was—"holiness to the Lord."—Oh! if all our ministers were clothed with salvation as he was, and were as fearless in declaring Bible truth, how soon we should see the world deluged with salvation, and Zion would arise and come forth from the wilderness, leaning on the arm of her beloved, fair as the moon, clear as the sun, and terrible as an army with banners.

Though I had been convinced of my need of entire conformity to the will of God, I had as yet not identified myself as a seeker of this great blessing. When I thought of going forward to the altar, as a seeker, I found there was in my heart

a shrinking from it; and though I desired to be "pure within," I did not take the precise way that I was called upon to take, and consequently the meeting closed and I was not where I wanted to be. I kept looking to the Lord for the cleansing blood to be applied, never for one moment doubting its sufficiency.

From this camp-meeting I went to the first one held at Bergen. Up to this time I had never enjoyed as much religion as I then did; but as the clear light would flash across my mind, I would see the remains of corruption. These I saw, could only be removed by faith in the all-atoning-blood. One evening I went to one of the tents where they were holding prayer-meeting, but it was so full, I saw no place for me, and with a brother, I went to another, where we commenced a meeting. We had been at prayer but a short time, when the power of God came on me in a wonderful manner, and I lay upon the ground like one in the agonies of death. There and then I made a new and solemn surrender of my all to God, promising to live and die in his service. This I had done before. I could find nothing new to lay upon the altar, for daily I had presented "my body a living sacrifice." My family, property, reputation, came before my mind, and I saw them, one by one, nailed to the Cross. As these were presented, my whole being writhed as if with the pangs of dissolving nature; and my friends thought me dying—and I did die. I died unto sin. This was a crucifixion. *Self* was dead. I no longer lived and I knew it. I was emptied of every thing opposed to God.

I raised my eyes to heaven, and O, what a sight I beheld! There was Christ, the Lamb of God, hanging upon Calvary, bleeding, dying for me. Then I realized, as I had never done, how much the Saviour had suffered for me. I saw his wounded hands and side, and by faith in him felt the cleansing blood flow through every vein and artery of my now *wholly sanctified* nature. This exceeded anything that I had before experienced. I was completely *overwhelmed* with the power and glory of

God, and realized all the heaven of love that Mr. Wesley expresses of a soul swallowed up in God. Glory to God, and the Lamb forever! God the Father, God the Son, and God the Holy Ghost, now came in and took up their abode, filling every avenue of the soul, and there they still abide. Glory! glory! glory! I was so overcome by the unutterable weight of glory that rested upon me, that I did not get over it in a long time; and there was such a fellowship with Christ in his sufferings, that when I placed my hand upon my side, days after it, it felt as though it had been pierced.

This was on the 18th of August, a little less than two years from the time of my conversion to God. From that hour to the *present*, I have felt that all doubts and fears were gone; all sorts of bitterness, anger, wrath, malice, impatience and self-will expelled; and I have an *abiding* consciousness that I please God, and that if I abide in him I shall inherit everlasting life. Patience hath its perfect work, and casts out all fear. I find my experience, from first to last, to be Scriptural; and while I cling to the Word of God, I adhere to the doctrines taught by that sainted founder of Methodism, and

"Give up myself through Jesus' power,
His name to glorify;
And promise in the strength of grace,
For God to live and die."

It is not only our privilege, but our duty to enter into the joys of Paradise, so far as we can, even in this unparadisaical world; and in order to do this, we must get at the original simplicity of manner, so far as we can, which would have prevailed among human beings, had man never transgressed.

As the magnetic needle points always toward the pole, so does pure love evermore point its possessor toward that God whose nature and whose name is love.

As those objects that are purely white do perfectly reflect all the prismatic colors, so does a holy heart perfectly reflect all the Christian graces.—*L. Wood.*

CONSECRATION OF PRESIDENT EDWARDS.

I have this day solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was received into the communion of the Church. I have seen before God, and have given myself all that I am, and have, to God so that I am not in any respect my own. I can claim no right in myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members; no right to this tongue, these hands, nor feet; no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained anything as my own. I have been to God this morning, and told him that I gave myself *wholly* to him. I have given every power to him, so that for the future I will challenge or claim no right in myself in any respect. I have expressly promised him, and do now promise Almighty God, that, by his grace, I will not. I have this morning told him that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil, to the end of my life; and that I did believe in Jesus Christ, and receive him as a Prince and a Saviour; and would adhere to the faith and obedience of the Gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my Teacher, Sanctifier, and only Comforter; and cherish all his motions to enlighten, purify, confirm, comfort, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication; and to receive me now as entirely his own, and deal with me in all respects as such; whether he afflicts me or prospers me, or whatever he pleases to do with me, who am his. Now henceforth I am not to act in any respect as my own. I shall act as my own if I ever make use of any of my powers to do any-

thing that is not to the glory of God, or do not make the glorifying of him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am any way uncharitable; if I am angry because of injuries; if I revenge my own cause; if I do anything purely to please myself, or avoid anything for the sake of my ease, or omit anything because it is great self-denial; if I trust to myself; if I take any of the praise of any good that I do, or rather God does by me; or if I am any way proud.

ON PLEASURE.

Dying to pleasure, even the most innocent, we shall live to God. Of pleasures, there are four sorts. Sensual pleasures—of the eye, ear, taste, smell, ease, indulgence, etc. Pleasures of the heart—attachments, entanglements, creature-love, unsanctified friendship.—Pleasures of the mind—curious books, deep researches, speculations, hankering after news, wit, fine language.—The pleasures of the imagination—schemes, fancies, suppositions.

God requires that we should deny ourselves in all these respects, because,

1. God will have the heart, which he cannot have if pleasure hath it; and God is a jealous God.

2. There is no solid union with God until, in a Christian sense, we are dead to creature comforts. Pleasure is the Gordian knot.

3. God is purity. Hankering after pleasure is the cause of almost all our sins—the bait of temptation.

4. God calls us to show our faith and love by a spirit of sacrifice. Pleasure is Isaac.

5. Denying ourselves, hating our life, dying daily, crucifying the flesh, putting off the old man, are Gospel precepts; so is cutting off the right hand, plucking out the right eye, and forsaking all to follow Christ.

6. God makes no exceptions. All the offending members must be cut off, every leak must be stopped, otherwise

the corrupting pleasure indulged gets more ascendancy.

7. Pleasures render the soul incapable of the operations of the Spirit, and obstruct Divine consolations.

Now nature is all for pleasure and lives upon sensuality. The senses, heart, mind and imagination pursue always objects that may gratify them.—We love pleasure so as to deprive ourselves of anything to enjoy it in some kind or other, and we undergo hardships to procure it. Nature frets horribly if disappointed in this favorite pursuit; and yet, if nature be pampered, grace must be starved.

Earthly pleasures are of a corrupting nature; for example, that of taste, if indulged, spreads through, corrupts, and dissipates all the powers of the soul and body. It is so much the more dangerous, as it hides itself under a mask of necessity, or color of lawfulness, and does all the mischief of a concealed traitor. It betrays with a kiss, poisons with honey, wounds in its smiles, and kills while it promises happiness.

Indulgence enervates and renders us incapable of suffering anything from God, men, devils, or self, and stands continually in the way of our doing, as well as suffering, the will of God. It is much easier, therefore, to flee from pleasure than to remain within due bounds in its enjoyments. The greatest saints find nothing is so difficult, nothing makes them tremble so, as the use of pleasure; for it requires the strictest watchfulness and the most vigorous attention. He must walk steadily who can walk safely on the brink of a precipice.

The absolute necessity of dying to pleasure will appear from the following considerations: The earthly senses must be spiritualized; the sensual heart purified; the wandering mind fixed; the foolish imagination made sober.

Worldly pleasures are all little, low, and transitory, and a hindrance to our chief good. Much moderation, however, is to be used in the choice and degree of our mortifications. Through pride nature often prompts us to great

extremes, which hurt the body, and sometimes lead the mind into sourness and obstinacy. But to know and walk in the right path of self-denial, we have need of much recollection.

FLETHER.

MORAL SENTIMENTS.

BY REV. LEVI WOOD.

As a golden vase full of the most beautiful and fragrant flowers, so is a human heart when emptied of sin, and filled with the fruits of the Holy Spirit.

Too much reservedness or affectation in our manners towards others, (and this applies equally to others of the opposite sex,) is equally reprehensible with too much confidential intimacy, or unbecoming openness. The great point in securing a happy and social life, is to develop those faculties of our being which give symmetry, beauty, and bliss to the whole of our immortal existence.

God is known by loving him; for the heart that loves him, will obey him, and receive him into itself; and it is infinitely pleasing to the Divine Being to communicate as much of his own knowledge and bliss to all of his loving and obedient creatures, as they are capacitated to receive. Why, then, should not my soul be perfectly happy? Because this life is a scene of discipline, in which our faith in God, and our fidelity to him, is put to the test, and so our happiness in this life is somewhat hindered; but in heaven it will be full and complete forever and ever.

I will be free; I will know no bonds but love; my heart shall be ravished evermore with love, even that holy love which continually makes the heart better and better. For the soul that walketh in the light of God, and inhales his love, knows no decay of happiness. Its pleasures are new every morning and fresh every evening.

The great end of life is happiness; and as holiness is the basis of happiness, we must of necessity become holy if we would be happy.

THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, NOVEMBER, 1862.

SAFE RULE OF CONDUCT.

A Christian man should live by rule. He should not suffer himself to be governed by the fleeting impulse of the hour. If he does not feel as he would, if he is pressed by temptation, and crowded with care, still let him see to it that all his words and actions are right in the sight of God. Satan often makes suggestions to the mind, and then taking advantage of his own acts, tells us that we may as well say a thing as think it. Let us be on our guard. Let us have a fixed rule of conduct to control us when sorely pushed by the adversary of souls.

A safe and comprehensive rule to govern our conduct towards others, is given by our Saviour. Have you read it? Doubtless you have. Do you act upon it? Is it a settled rule of life with you? It is in these words: *All things whatsoever ye would that men should do unto you, do ye even so unto them.* It is sometimes expressed briefly "Do as you would be done by." If you are at a loss to know what treatment to give others, you have only to imagine yourself in their place and they in yours, and then ask yourself the question "How would I have them treat me?" Then, when that is settled, you have found out your duty. Go ahead.

The acting upon this rule, by professing Christians, would produce a perfect revolution in the business world. Are you selling an article—a piece of goods, a cow or a horse, and has it defects that you would be glad to be informed of, if you were the purchaser? Then, however much you may desire to effect a sale, or however much it may be against your interest to disclose the bad quality, known perhaps only to yourself, you will not, at the peril of your soul, withhold the information. Do you like to have others keep their word with you? Then keep your word with them. Let your promise be sacred. No matter how loosely promises are held by those in the same business with yourself, if you dislike to be deceived, then never practice deception upon others.

Let this rule govern you too in all your acts of benevolence. If you volunteer to do an act of kindness for another, do it as well as if you were liberally paid—do it as you would have it done for yourself. Christ is not honored, your friend is not benefited, and your own soul is not blessed by your doing an act of kindness so poorly that it were better undone. Either bring no sacrifice to the altar of Christian benevolence, or bring one that is without spot or blemish.

CHRISTIAN BROTHERHOOD.

As any church fails in the accomplishing of her mission, voluntary organizations arise within her pale to do the work that ought to be done by the church in that capacity. This is perhaps well, as it tends to keep alive a spirit of activity among some at least of its members; yet how much better it is for all to be alive to God, every man in his lot and place, and all laboring for the salvation of souls. We give below the "Rules of the Christian Brotherhood" of the Washington Square Methodist Episcopal Church, Brooklyn, N. Y. We see in this and similar moves a hopeful symptom. The rules are not very stringent, but they are good as far as they go. We do not see how any one can do less and be a Christian.

RULES OF THE CHRISTIAN BROTHERHOOD.

MOTTO.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Tim. iv. 12.

RULES OF THE CHRISTIAN BROTHERHOOD.

I. We, the young men of the Washington Square M. E. Church, form ourselves into a Society, to be called the "Christian Brotherhood," for the conversion of young men.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John ii. 14.

II. The officers of this Society shall be a President, who shall be the pastor of the church, *ex officio*, and an advisory committee of five, appointed by the pastor annually, whose duties shall be to provide for the efficiency and success of the Brotherhood.

"Be ye followers of me, even as I also am of Christ."—1 Cor. xi. 1.

III. The duties of the members of the Brotherhood shall be as follows:

1. Personal consecration to Christ.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans xii. 1.

2. Secret prayer at noon each day.

"At noon will I pray, and cry aloud; and he shall hear my voice."—Psalms lv. 17.

3. Christian courtesy toward each other.

"Be courteous."—1 Peter iii. 8.

4. To labor for the conversion of young men, by conversation, distribution of religious books, invitations to the house of God, by prayer, and by good example.

"He that winneth souls is wise."—Prov. xi. 30.

"They that turn many to righteousness shall shine as the stars for ever and ever." Daniel xii. 3.

"He that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v. 20.

5. To hold prayer-meetings on Wednesday evenings, after lecture, and at other times, subject to the pastor's appointment; and to give a monthly report, on the last Wednesday evening of each month, of their labors in accomplishing the special objects of the Brotherhood.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. x. 25.

IV. All moneys necessary for the attainment of the objects of the Society shall be raised by contributions.

V. These rules may be changed by a majority vote of the members of the Brotherhood.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."—Ecclesiastes xi. 16.

CANAL STREET MISSION.

For unblushing wickedness, and the open manifestation of human depravity in all its loathsome, disgusting forms, the region between the canal and the lake, in the city of Buffalo may justly claim the bad pre-eminence. Here, drunkenness, debauchery, gambling, robbery and fighting are the order of the day. It is a perfect whirlpool of vice—a maelstrom of iniquity—the very vestibule of hell!

As our readers have been apprised, we opened a mission there last Spring. We have not been able to give it the personal supervision we desired, our duties calling

us away most of the time; still meetings have been kept up; at times the Holy Spirit has been poured out in a remarkable manner, and deep conviction has seized upon many minds; some have given good evidences of conversion to God, and others have been led to abandon the place and seek their livelihood by reputable means.

We have been greatly crippled, however, for the want of means. We carry on this enterprise single-handed and alone, with such help as God puts it into the hearts of his children voluntarily to afford. This, thus far, has been but little.

We have no doubt but that by this time more than twenty females could have been reclaimed from a life of vice, if there had been a place where they could have found a home, and such Christian counsel and help as their cases demanded. But we have not been able to provide one. There are probably but few cities of the size of Buffalo, where prostitution and its kindred vices more abound, and we know of none but that has its Magadlen Asylum where the penitent wanderer may find refuge and assistance. But Buffalo has none. No effort except our feeble one has been made to save those that are ready to perish. If any of our readers, who have the means, feel that the Lord would be pleased to have them do anything to open in this city a home for those erring ones who would be glad to return to the paths of virtue, we should be glad to have them communicate with us on this subject.

At our meetings a short sermon is preached, the Bible read, and exhortations and addresses are delivered as the Spirit gives utterance.

The following is the substance of an address delivered at one of our meetings, by Miss Anderson, of Scotland:

ADDRESS TO SINNERS.

"Come to Jesus. The eternal word has said: 'Now is the accepted time. To-day, if you will hear his voice, harden not your hearts.' Jesus bids you come. He will make you happy for time and for eternity. He hates your sins, but he loves your souls. He has loved you with an everlasting love, and he loves you still. The devil will say

to you, you are too bad to be saved and Jesus will have none of you; but God is pouring out his Spirit and saving many, and why not you? He moves the hearts of his people, to come here to-day, to plead with God for you, and with you, that you should turn to God. Then do not delay, for hell is paved with good intentions, and many that are there, intended to do better to-morrow.

You have heard of the tree that stood three years, bearing no fruit? These years are supposed to represent the three periods of the life of Man: Youth, Manhood and Old Age. All these had passed without profit, and the sentence had gone forth, cut it down; but the voice of mercy interposed—the Saviour pleads—"Lord let it alone this year also." In like manner he spares you, and glory be to his holy name, the day of grace is yet extended; but it is just hastening away and the day of judgement as rapidly approaches, when it will be said to every one of us, either "Well done, enter thou into the joy of thy Lord;" or, "Depart from me ye that work iniquity, into everlasting fire prepared for the devil and his angels."

I have been over a great part of the world and have seen how true the word of God is, when spoken against a country, or against countries, for the sins of those that dwell therein. That fair and beautiful land where the Lord Jesus lived and labored, has become almost desolate. The stones of ruined cities are thickly spread over the valley of Ajalon and around Jerusalem; and if his word be fulfilled to the very letter, when spoken against a country, can we expect that his sentence against individual sinners will not be as strictly executed? Then, O sinner! flee from the wrath to come, to Jesus the only refuge! "Behold," saith the Lord of life, "I stand at the door and knock."—The Holy One of God knocks at the door of your hearts. He moves upon your conscience and says, "Turn ye from your evil way!" He would restore your lost and ruined soul to his own divine image. He would make all things new, if you would yield to him and obey his word.

MANNA IN THE DESERT.

An intelligent, pious physician gave us the following interesting item of personal experience:

"I was going to California in the year 1850 across the plains. We had used up all our provisions. Our last crust of bread was gone. Starvation stared us in the face. We were in a desert, far from all human help. I felt if there ever was a time when I should exercise faith in God, now was the time. I went out of the camp, and got down before the Lord and besought him for deliverance. While I was on my knees, pleading for God to help us, I was directed to go up a stream that ran near us, and I should find bread. I then arose and started, feeling confident that my prayer was answered and that we should find help. It was then nearly dark, and I went on until the last vestige of twilight had disappeared. It was quite dark, but I pressed forward.—Suddenly, as I went around a bend of the creek, I came upon a party of about forty men. The first man I met was a college class-mate of mine. They were a party of miners who were out prospecting, and had become bewildered and lost. They had wandered about, supposing they were on the other side of the Nevada Mountains. They were well supplied with provisions, and were about to throw away sacks of flour and other articles, of which we stood in need. They supplied our wants, and we furnished them with some boots and shoes, which they greatly needed, and gave them such information as to their whereabouts and such directions as enabled them to reach the place they desired. We were made a blessing to one another and went on our way rejoicing. I believe God sent us this help just as truly as if he had rained us down bread from heaven."

God does answer prayer. If you are his child, you may go to him in confidence for temporal as well as for spiritual mercies.—Has not our Lord taught us to pray, "Give us this day our daily bread?"

THE WORKS OF GOD.

THE OIL WELLS may be justly reckoned among the natural wonders of the day.—We have seen those who could adopt the language of Job and say, literally, "The rock poured me out rivers of oil."

About fifty miles south of the city of Erie, in the state of Pennsylvania, are a number

of wells from which oil flows as water does from an ordinary spring. In company with Miss Anderson, of Scotland, we recently paid them a visit. They are situated in a narrow valley between two high ranges of hills, on both sides of Oil Creek, a good sized stream, which flows into the Alleghany river, a tributary to the Mississippi. They extend up and down the creek a distance of about sixteen miles. There are about two hundred wells from which oil has been or is obtained. They are from five hundred to six hundred feet deep. A stout heavy piece of iron tubing, about six or eight inches in diameter, is driven through the soil, down to the rocks. The earth is taken out of the orifice, a frame work, called a derrick, about thirty feet high, is erected over it; a small steam engine is put into proper position; the necessary machinery put in place, and the boring of the rock commences. This is done with a flat, sharp, heavy drill suspended to a strong rope, which is attached to one end of a working beam, which is moved like a pump, up and down, by the engine. A man has hold of the rope and keeps turning it, to make the hole round. The rock thus cut into powder, is taken out by a sand pump of simple construction, which is let down in place of the drill, as often as occasion demands. In this way they bore from four to ten or twelve feet a day, according to the hardness of the rock through which they pass. The rock is sandstone of two or three varieties.

When the oil is reached, an iron tube, like the ordinary gas pipe, with an orifice of from one inch and a half, to three inches in diameter is inserted. In some cases, when they are successful, the oil, mingled with gas and water, is thrown up in a stream as large as the pipe will allow, and with a violence equal to that with which water is thrown from a fire engine. We saw a well from which, as we were assured by reliable parties who witnessed it, a stream of oil, three inches in diameter, was thrown into the air to a height of seventy-five feet above the ground! To form an idea of the immense force required to effect this, you must bear in mind that the oil was projected to a height of five hundred and seventy-five feet before it reached the surface of the ground!

The force with which these flowing wells eject the oil gradually abates, and after a while many have ceased to flow. One of the proprietors assured us that a single well had yielded them, already, over 70,000 barrels of oil, and it is still flowing. Some after they cease to flow, are worked with pumps, but as yet they prefer to try new wells to being at the expense of pumping.

Many of the wells prove failures, from the beginning; and while some men make fortunes, others lose large amounts.

The oil has been sold at the wells, in a crude state, as low as twenty-five cents a barrel, of forty gallons. It is now rising, and brings one dollar or more. Its abundance may be seen from the fact that though wood is plenty, and can be had for the cost of cutting and drawing, a distance of a mile or so, and coal is found on the top of the mountain, two or three miles away, yet some use oil for fuel to propel their engines.

There are numerous refineries in all parts of the country, where the oil is refined, and thus fitted for burning. It takes about two barrels of the crude oil to make one of the refined. When refined, it makes one of the cheapest and best illuminating substances known.

As it comes from the wells mingled with gas, this oil is highly inflammable. Two disastrous fires have occurred at the wells. In the first one the fire spread so rapidly that escape was impossible, and twenty-eight lives were destroyed. The one which occurred a short time since destroyed a large amount of property, but no lives were lost. About twenty-five acres were burned over. The tanks of oil burst, and the oil and gas spread everywhere and burnt with great fury. Large green trees were wrapped in flames to their tops. The creek, about six rods wide at the place, was one sheet of flame from bank to bank. The oil, as it spouted from the wells, immediately took fire, and the earth seemed to send up jets of lurid flame. The scene, as described to us, was one of terrible grandeur. We saw large rocks lying in the creek that were broken in pieces by the fierceness of the heat. The sight must have been awfully grand—a faint picture of the fires of the last day.

This oil and gas are essentially the same as those manufactured from coal. The probability is, that there are large beds of coal down so deep in the earth that the internal fires acting upon the coal disengages the oil and gas; these from their light, specific gravity, and the pressure upon them, find their way through crevices and seams in the rocks in some cases, and in small quantities, to the surface, and in larger quantities to the chambers in the rock where these wells penetrate.

How wonderful are the works of God! By processes which He has adjusted in the secret laboratories of the Earth, chemical processes are carried on, which science at best can only faintly imitate, and on a scale of magnificent grandeur surpassing almost the possibility of belief.

THE WESTERN CONVENTION

Of the Free Methodist Church, was held at Marengo, Ill., commencing the 2nd of October. The customary business was transacted with harmony and in the Spirit of Jesus. If the influence of the Holy Spirit is needed in the prayer-room, it is much more needed in the business meetings of the church.—Never was church machinery so simple that it did not require a great deal of Divine unction to avoid disagreeable and wearing friction. It was said by many that there was, at this session, the most of the wearing, cementing love of Jesus, that they ever witnessed at any ministerial gathering.

The work generally is in a prosperous condition. Many of the members have gone to the war—one preacher formerly belonging to the Convention—R. M. Hooker, late Captain in Farnsworth's Illinois Cavalry, an officer distinguished for his undaunted bravery, fell in one of the battles before Richmond. Still there was an increase of membership on the whole. One preacher was admitted on trial and ten into full connection. The session throughout was a season of great spiritual interest, and the preachers went out newly baptised for their great and arduous work.

DEDICATION.

The Free Methodist Church at Marengo, Illinois, was dedicated to the worship of God

on Saturday, the 4th of October last. The sermon was preached by the Editor of the *Earnest Christian*, and the dedication prayer was offered by the Rev. J. Travis. The house was crowded—the Spirit of God was among the people, and the seal of Divine approbation was set upon the efforts of God's children, to provide a place where the Gospel could be preached to the poor—a place where the seats are free for all who wish to participate in the worship of God.

The house is built of wood, 32 feet by 54 in size. It is convenient, plain, and neat—as comfortable a place of worship as any true follower of the meek and lowly Jesus could desire; and yet the entire cost of the edifice, including carpets and lamps, was only \$850.00. No collection was called for; the society having provided for nearly all that was needed to pay for the building and lot, which is centrally situated, and the trustees assuming the balance.

What a shame it is for religious societies to squander their Lord's money, and embarrass themselves with debt, to build a house of worship which shall surpass those of other Denominations! No more such splendid pewed houses are needed, and we devoutly pray that no more may be built.—Let us have plain, free churches or none.

LITERARY NOTICES.

THE FLAMING SWORD.—This is the title of a new religious paper, proposed to be published by brother John F. Seaman, of Rose, N. Y. The first number lies before us. It is about the size and style that the *Golden Rule* was before it was merged in the *Earnest Christian*. It is edited by bro. D. F. Newton, our corresponding editor. Of course it is out-spoken and uncompromising, for the right. If it meets with success, it can but do good. One must have a good deal of faith, or plenty of money, to commence the publication of a religious newspaper at this time. Brother Newton will do his part well and make a paper that deserves to be sustained. It is to be issued, for the present, semi-monthly, at one dollar per annum, but as soon as the subscription list will justify a change, it will be published weekly. Address John F. Seaman, Box 4,989, New-York City Post Office.

THE FAMILY CIRCLE.

THE VERSE A DAY SYSTEM.

A verse a day? Yes, little folks, and great folks, a verse each day, from the sacred book—one, two, three. Let no day pass without treasuring up a portion of Heaven's inspiration. What a fund in one year, of golden gems—pearls, beautiful, sparkling! more precious than rubies, may be treasured by this one verse a day system—by committing to memory a few verses daily. These texts of Scripture may be repeated and commented upon around the fire-side, or at the table spread with the bounties of Heaven. How much better, wiser, more profitable, to be treasuring up heavenly wisdom, the word of life; growing in grace while partaking of our daily repast, than to spend the time in idle or commonplace chit-chat!

"A word in season, how good it is." "Like apples of gold in pictures of silver."

"Blessed Bible, how we love it,
How doth it our bosom cheer?
What hath earth like this to covet?
Oh! what stores of wealth are here."

Parents and teachers, are you storing the minds of the little ones with texts of Scripture, and verses from spiritual hymns?

A single verse floating in the memory, at a critical moment of a child's life may lead to its awakening and conversion, or its victory over some great temptation. Sow the good seed then, brother teacher, with diligence and prayer, believing that, humble as the task may seem, a soul's happiness may spring from your endeavors.

A SECRET WORTH KNOWING.

A WORD TO LITTLE FOLKS.

YOUNG friends, do you wish to be happy—cheerful as a lark, day in and out? Shall we divulge the secret? It is plain as a, b, c,—clear as the sun—fair as the moon. Here it is, "Make others happy by doing them good—all the good you possibly can—and you are sure to be happy. A beautiful little girl, sweet as a lamb, innocent as a dove, always on the wing, was asked why she was always so joyous, cheerful and happy. The reply was "I love to make others happy."

Here was the secret of her happiness.

This little girl had been early instructed to deny herself, exercise benevolence, to imitate Jesus in going about doing good.

Children will you promise one thing—to do something every day to make some one or two happy? to lighten somebody's toil, to cheer some disconsolate face? cause some widow's heart to sing for joy? Do thus in the name of the Lord, and for his glory, and only his glory, and you are sure to be happy. Your light shall rise as the dawning sun. Will you try it?

Live for something? be not idle;
Look about thee for employ;
Sit not down to useless dreaming;
Labor is the only joy.

DON'T TATTLE.

Children, don't talk about each other.—Don't call one of your schoolmates ugly, another stingy, another cross, behind their backs. It is mean. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults—it makes you uncharitable—your soul grows smaller—your heart loses its generous blood, when you tattle about your friends. Tell all the good you know about them, and carry the sins in your own heart or else tell them to God, and ask him to pardon them. That will be Christlike. If anybody says to you, "O, that Mary Willis did such a naughty thing!" call to mind some virtue that Mary possesses, and hold it up to her praise. For your own sake, learn to make this a habit.

GOOD MANNERS.

"Will you have this seat sir! I prefer to stand," said a fine little boy, sitting in a pew, when the church was crowded, to an old gentleman standing in the aisle.

"Thank you, my little man," said the gentleman, smiling very gratefully upon the little fellow, "and you shall sit upon my knee, if you please."

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me," said he, "never to sit when an older person is standing near me."

LOVE ONE ANOTHER.

As I was walking up one of our pleasant avenues on a bright Spring morning, I crossed a small, retired street, and was proceeding in my walk, when I heard sounds which never strike the ear pleasantly—the voices of children in high dispute. Turning, I stood a moment and looked on the scene. The first thing that met my gaze was a party of little ones, all seemingly very much disturbed by some recent occurrence. Drawing nearer, I observed a large stone laid on two smaller ones, and this was apparently a table laid for a “tea-party.” One could hardly tell, however, whether it was about being prepared or whether the party had just finished, so great was the disorder. I noticed two little girls in particular who seemed very angry. Their faces were covered with such angry scowls as ought *never* to disfigure the faces of children. One of these little ones had said something that had aroused the temper of the other. She instantly jumped up, her face flushed, and her frame quivering with passion, and running around to the other side of the table, was about to strike the speaker, when a lovely child glided between them and exclaimed in a tone of grieved surprise:

“Why, Mamie, what would your poor sick mother say if she were to see you?”

The naughty one immediately slunk away to the table, ashamed and abashed, and soon quiet and order were established where lately anger and strife prevailed.—By the efforts of the little lover of love and quiet, all went on smoothly.

✓ CHARLES AND HIS MOTHER.

“Charles,” one day asked a devoted Christian mother of her little boy, “do you want to go to heaven?” With much thoughtful solemnity and modest deliberation he answered “No, mother!” She of course, was not a little surprised; and after assuring herself that she had not misunderstood him, she asked his reasons. “Why do you not want to go to heaven?” The little fellow, his breast heaving with emotion, and eyes filling with tears, replied, “I have been such a wicked boy that I am afraid to see God!”

Now, let not the reader infer that this child was wicked in the sense of using bad language, or being quarrelsome, or otherwise outwardly faulty; for the reverse was true. All but himself would have pronounced him a lovely and excellent child. But his conscience had been enlightened; he had been taught that God’s law “is exceedingly broad,” that great sin may be committed by the indulgence of wrong feelings, even when not made known to others by words or actions.

Let all our readers seriously think of this.
—*Well Spring.*

STEALING FRUITS!

Little Folks, do you? Dare you? Do you ever take a pear—an apple, a peach, a plum, without permission? *Stealing is stealing, theft is theft, robbery is robbery*, in little things and great things. A boy or girl that will steal an apple or a pear, will doubtless, by and by, steal other things and greater things, Beware, little folks, and great folks: “*thou shalt not steal*,” saith the Holy One, “Be sure your sin will find you out.”

“Easest and meanest of all sins is theft,
To take thy neighbor’s property or aught
That’s his; to practise fraud upon thyself
By idleness, or waste, or by deceit.”

THE LITTLE BOY AND HIS FATHER.

Dear father, drink no more, I pray,
It makes you look so sad;
Come home, and drink no more, I say,
T’will make that home so glad.
Thus spoke in tenderness the child—
The drunkard’s heart was moved;
He signed the pledge, he wept, he sighed—
And kissed the boy he loved.

✓ THE LAMBS.

A gentleman was walking over his farm with a friend, exhibiting his crops, herds of cattle and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens—and with great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, “I take care of my lambs, sir.” Here was all the secret. *He took care of his lambs!*

Parent, teacher, do you take care of the lambs?