

# THE EARNEST CHRISTIAN

AND

## GOLDEN RULE.

VOL. V.

MAY, 1863.

NO. 5.

### FUTURE PUNISHMENT.

BY B. T. ROBERTS.

In laying the foundation of an edifice, the pains which men take is in proportion to the length of time they desire the proposed superstructure to stand. If a tent is pitched for a week, the surface of the ground is not disturbed. A cabin hastily built, to furnish shelter for a season, rests upon blocks of wood. But when a permanent building is erected, designed to stand the shock of ages, the solid foundations are laid deep beneath the surface, out of the reach of the influence of storms and frost.

It is so in religion. The kind which men get depends upon the purpose which it is intended to serve. Those who seek a place in the church that they may display their purple and fine linen to the best advantage, or that they may reap any benefit of a worldly character, will not be very deep in their repentance, nor very thorough in the consecration which they make of themselves to God. An experience which answers their purpose is very easily obtained. But he who sees the wrath of God abiding on him, and feels that his sins justly expose him to the damnation of hell, will be likely to put forth every effort in his power to shun the awful misery that knows no mitigation and no end. At the present day convictions are slight, conversions imaginary, and revivals superficial and damaging to the cause of vital piety, because the law of God is not preached. Its claims are ignored, and its threatened penalties disregarded. Men act as if, in embracing the promises of the

Gospel, they were conferring a favor upon the Almighty, rather than gratefully accepting proffered deliverance from the depths of perdition.

The law must be proclaimed. All men are under obligation to obey God. They refuse obedience at their peril. Paul says: "Knowing the terrors of the Lord we persuade men." His mode of preaching Christ was not that at present in vogue, making void the law by faith, assuring the people that no matter how often they deliberately transgressed the commands of God, "if their hearts were right;" but it was *by warning every man*—professed disciples, as well as those who made no profession.

Law must have a penalty. This is the difference between law and advice. Law has its penalty, which is to be inflicted by the authority of the body enacting the law. Advice has no penalty. Law is given by supreme authority; advice may be given by an equal or an inferior.

If the violation of God's moral law exposes to a penalty, that penalty must be inflicted either here or hereafter; either in this world or the world to come. Nations, for their national transgressions, are punished here. It must be so. In their corporate capacity they have no future existence. Wanton, and continued violations of God's common law, written in living characters upon the heart of humanity, is followed by national disasters and defeat, by famine, pestilence and the sword. Rome, when she was as famous for her integrity as for her prowess, was the mistress of the world; but when she preyed upon the weak, and

persecuted by unholy laws the innocent, and was puffed up with pride, and enervated by luxury, she became an easy prey to the undisciplined hordes of Northern barbarians. Now

*She lives but in the tale of other times;  
Her proud pavilions are the hermit's home.*

So it has been with other nations. In these national judgments the innocent suffer with the guilty. The crimes of wicked rulers go for a long time unpunished, until, at last, the accumulated wrongs of ages fall upon a single generation. To this principle of the Divine administration our Saviour refers, when he says to the Jewish nation "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you: All these things shall come upon this generation."<sup>\*</sup>

For personal transgressions, punishment is inflicted upon the individual transgressor. *Every one of us shall give account of himself to God.*<sup>†</sup> If this penalty is inflicted here, it must be in one of three ways, either, 1st. By the laws of the land; or, 2d. By conscience; or, 3d. By Providential interpositions, such as loss of friends, health, honor or prosperity.

1. The worst of crimes have been often perpetrated under the cover of law. It was by edicts duly framed, that Nero and Domitian filled Rome with the blood of martyrs. The fires of Smithfield, kindled by bloody Mary, were supplied with victims by the tribunals of Justice. Slavery, that awful crime against humanity, which is bringing down the vengeance of God upon our devoted nation, is a creature of law. Selling strong drink, which alone causes more suffering than all other crimes which do not originate from this source, is done under the sanction of a license. Of many sins against God human laws take no notice.

Ingratitude is one of the worst of offences. We live upon the bounty of the Most High. From him comes every good and perfect gift. But for his loving-kindness and long-suffering, we should be in misery all our days. He is entitled to our warmest gratitude, and our most ardent love. If it is not rendered, no earthly tribunal takes notice of the affront. It is clear then that man is not punished by the laws of the land for sin against God. Human legislators and judges take notice only of offences against society; and these they restrain and punish only in the most imperfect manner. Laws are like spiders' webs, which entangle and hold the weaker flies, while the stronger break through and escape. The greatest criminals generally go unpunished. We see then that men are not punished for sin against God by human laws.

2. It is a well settled principle of equity, that the greater and more frequently repeated an offence is, the severer should be the punishment. Petit larceny is punished by fine or imprisonment in jail. A repetition of the offence exposes the offender to a term in the State's prison. There is this peculiarity about conscience—the more frequently its voice is disregarded the more faintly does it whisper its condemnation, and the less uneasiness does it occasion. That boy brought up to abhor profanity, could not sleep after he uttered his first oath, but if he continued in profanity, he soon could utter the most horrid oaths without any feeling of condemnation. A leader of a band of robbers was executed at the west a few years ago. He confessed that he had killed fourteen men. His operations were carried on along the border, between the free and slave States. He enticed several slaves to run away. With their consent he would sell each one that ran away with him, several times, promising to divide with him the money thus obtained. At last he would entice him to the bank of the river, kill him, and sink his body in the stream. This bloody murderer said that the first man he

<sup>\*</sup>Matt. xxiii, 35, 36. <sup>†</sup>Rom. xiv, 12.

killed haunted him for weeks. He could hear his groans in the night, and see his ghastly wounds. After he had killed three or four, he said his conscience did not trouble him at all—he could kill a man with as little compunction as he would feel in killing a snake. Thus it is with conscience. Its office is rather to prevent man from doing wrong than to punish him. Repeated transgressions sear the conscience as with a hot iron. When, if designed as an avenger, it should strike the hardest, it does not strike at all. It is evident then, that men are not punished for their sins by conscience.

3. Neither are they, as a general thing punished by untoward providences. The prosperity of the wicked has been in all ages a source of perplexity to the saints of God. Job's friends maintained that his calamities were occasioned by his sins. They said that he was punished, therefore it must be that he was secretly wicked. But Job maintained his innocence.—He referred them to facts which they could not question; and which, being admitted, overthrew their theory.—“The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.”\* And again he says, “Wherefore do the wicked live, become old, yea are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes.—Their houses are safe from fear, neither is the rod of God upon them. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us: for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him.”† This was the way the world went in Job's time, under the patriarchal dispensa-

tion. The psalmist made the same observation. He expresses his confidence in God. “Truly God is good to Israel, even to such as are of a clean heart.” He then confesses the temptation that had troubled him. “But as for me, my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore, pride compasseth them about as a chain, violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. Therefore his people return hither: and waters of a full cup are wrung out to them.”\* These were obvious facts. The psalmist could not understand them. The problem was too hard for him to solve, until he went into the sanctuary of God. “Then,” he says, “understood I their end.—Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors.” This punishment comes upon them after death, for their prosperity continues to the last. *There are no bands in their death.*

Similar observations perplexed Jeremiah. “Righteous art thou,” he says, “O Lord, when I plead with thee: yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.”†

Every age furnishes marked illustrations of the truth that men are not rewarded and punished in this life by worldly prosperity and reverses. There

\*Job xii, 6. †Job xxi, 7.

\*Psalm lxxiii, 1. †Jere. xii, 11.



have seldom been any greater monsters of iniquity than Herod the great, king of Judea. He scrupled not at the use of any means that he might accomplish his ends. When the wise men came to worship Jesus, fearing lest he might some day lose his crown through him that was "born king of the Jews," he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under."\* This was a specimen of his character: He obtained his kingdom by artifice and fraud. In the early part of his reign he put to death Aristobulus the high priest, and Hyrcanus of the royal family, a man of a mild, pacific disposition, whom Herod had deprived of his kingdom. At a later period, he slew Sohemus, one of his most faithful friends; Mariamne his wife, Alexandra her mother, and four other persons of quality. He afterwards put to death Alexander and Aristobulus, two of his sons, and a few hours before he died, ordered Antipater, another of his sons, to be executed.—He knew that he was execrated by the nation, yet he was anxious that there should be a general mourning at his death. That this might be the case he adopted the following infernal expedient: He summoned to the capital the chief men out of all the cities of the kingdom. None durst disobey his command. When they came, he put them in custody, and placed a strong guard of soldiers over them. He extorted a promise from his chief minister, that as soon as he breathed his last, before it became known that the king was dead, he would order the soldiers to put all of these chief men of the nation to death, that there might be a lamentation suitable to the decease of so great a king. Most men relent upon their dying bed, but his cruelty and his good fortune continued to the last. "A man he was" says Josephus "of great barbarity towards all men equally, and a slave to his passion; but above the consideration

of what was right: yet was he favored by fortune as much as man ever was, for from a private man he became a king; and though he was encompassed with ten thousand dangers, he got clear of them all, and continued his life till a very old age." Can any one pretend that this monster, reeking with the blood of his fellow-men, was punished here for his crimes? Yet if there was ever one who was not punished here for his sins, then is the necessity for future punishment established.

God wills not the death of any. He would have all repent and live. He endeavors to bring man to give his heart to Him by showering blessings upon him. The goodness of God leadeth us to repentance. This is its tendency and design. If this fails, and God sees that afflictive providences will be likely to bring about a result so greatly to be desired, he then sends them. Loss of property follows, friends are taken away, sickness comes and opens up to view the gates of death. If all the influences that a God of love can employ to bring a soul to him prove ineffectual, and he sees that the sinner will go on in the way of death, God leaves him to himself, and lets him enjoy undisturbed a large measure of worldly prosperity. This is so generally the case that the psalmist says: "These are the ungodly, who prosper in the world: they increase in riches." That the punishment of the wicked is future, appears to us to be clearly taught in the Bible. Paul says, that God shall render "unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish."\* How? upon their property and upon their bodies? No! But, upon every soul of man that doeth evil. Where? Here? No, but in the day when God shall judge the secrets of men by Jesus Christ, according to the Gospel.† This settles the question. But we give one more passage. Our Saviour says "The wicked shall go away

\*Matt. ii, 16.

\*Rom. i, 8; †Rom. i, 16.



into everlasting punishment.† *They shall go away* into it. Then it is not here. To find it, men must go away from earth. The wicked is driven away in his wickedness.‡ He hates to go, but is obliged to obey the summons that God the Judge of all, sends for him.

Let none then feel encouraged by the prosperity of the wicked to hope that they can sin with impunity. A day of reckoning is coming. Whatsoever a man soweth that shall he also reap. In the moral as in the physical world, there is often a long period between the sowing and the reaping time, but the moral harvest is certain. Not a single grain of seed sown by the soul fails to grow, and the yield will be from thirty to a hundred fold. Every moment of unhallowed pleasure will bring its dreary years of agony and remorse; every dishonest act will render more intolerable the gnawings of that worm that dieth not; and every forbidden indulgence of the appetite will add fuel to that terrible fire that is never quenched. *He that soweth to the flesh shall of the flesh reap corruption*; but *he that soweth to the Spirit shall of the Spirit reap life everlasting*. Tread carefully then, for thine every footstep shall send its echoes to another world. Weigh well thine every word and every action, for thou knowest not the influence it may have upon thy destiny in the future. May God help us to live as seeing Him that is invisible.

In our next number we design to show the duration of this punishment.

## THE SIN OF OMISSION.

BY LYDIA A. FINCH.

It seems to be the opinion of many professing godliness, that if they do not openly violate the express commands of God by overt acts, they are doing very well, though they fail to obey the faithful messenger that would lead them to take the cross and follow the Crucified everywhere. Oh, the sin of omis-

sion! Lord help us to understand its magnitude—its direful effects on ourselves and others! It was the sin of omission that brought the curse on the children of Israel, when the Lord told them on entering the land of promise, to utterly destroy all the nations before them, to break down their altars, and dethrone their idols; which if they failed to do, should be snares, and traps unto them, scourges in their sides and thorns in their eyes; all which was strictly fulfilled. It is the sin of omission that causes men whom God has commissioned to “Cry aloud spare not, to lift up thy voice like a trumpet, and shew my people their transgression and the house of Jacob their sin,” to make null their commission, by crying peace, peace, when there is neither peace, nor the foundation for peace.—How can we be the disciples of Christ unless we obediently follow Him, even though the self-denial be as great as was that of Moses, when he so determinedly rejected the worldly honors held out to him, by refusing to be called the son of Pharaoh’s daughter? choosing rather to suffer and obey with the oppressed children of God? The word says “There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit.” This clearly shows if we are not obeying the teachings of the Spirit, we are walking after the flesh. How many there are who having begun in the Spirit, think to be made perfect by the flesh; but this they can no more do, than could God’s chosen Israel maintain a pure nation, while they suffered the enemies of Jesus to dwell with them. Look back, dear brothers, or sisters, examine closely step by step the way by which the Lord begun to lead you! If you were truly converted, you had given you the Spirit of adoption, whereby you cried Abba, Father, and true to the promise of that Spirit, while you followed, it led you into all truth, and you clearly saw the will of God concerning you.—When you first begun to disobey the leadings of the Spirit, what condemna-

†Matt. xxv, 46. ‡Prov. xiv, 32.

tion rested on your soul? How many times after thus grieving His holy Spirit, did you go to God with strong cryings, and tears for pardon, and was heard in that you feared; when you promised to obey in future the slightest whisper of His voice. Again for a season you did run well; but alas for your vows! when duties were presented rather out of the beaten path, you again reasoned about the propriety of such a step. God, perhaps, was leading you to go to your unsaved neighbors, and try to get them to come to Jesus; or the light was shining in respect to needless expenditure of time or money, and though your lips had so often said "take all my goods and all my hours," you still hesitated to take the reproach connected with this cross, and again fell. Now, instead of having the inward consciousness that God approves—that all your acts spring from a heart of love, you only console yourself that you are as well off as others who dare refuse the light, and yet flatter themselves they are in the way of life.

How many more real laborers would there be to-day in the vineyard of the Lord, and how much more efficient the labors of those who are working for God would be, was the inner voice of the Spirit obeyed. The Lord may have designed you for his battle-axe with which he intends to break in pieces the nations; or for a sharp threshing instrument having teeth that shall thresh the mountains and beat them small, and shall make the hills as chaff; and though you see clearly the cause of God is really suffering for just the kind of work he has given you to do, you shrink from the cross, refuse to deal plainly and truly, hence you lose your power, and are of little use in His service; you cease to feel your individual responsibility, and the blood of souls which you might have rescued will cry, not from the ground as did Abel's, but from the flaming bar of Jehovah's wrath when the judgment is set, and the books are opened that shall record the sins of omission.

## EVILS OF SECRET SOCIETIES.

BY REV. C. H. UNDERWOOD.

HAVING had the misfortune of being connected with several secret associations previous to my conversion, and desiring that others may have the benefit of the lessons I learned while among them, I submit a few plain facts for the careful consideration of the reader.

It has been claimed for these organizations that they are *aids* to religion; and, more recently, to "civilization;" but he who has candidly observed their practical workings in the past, has already discovered that the reverse of this is true. One of the most prominent obstacles to be removed in order that God's work may be revived, and souls saved, is a love of pleasure or sensual gratification, which in the natural heart binds each to his comrade in vice. This principle, like the tender plant that gains strength by culture and age, nursed by the facilities for social enjoyment afforded in these societies, soon becomes so confirmed, that the claims of God and the Bible are substituted by the *mimic* morality set forth in their *rituals*. Thus the heart, once so tender that it could weep at the thought of its natural state, not only loses all feeling on the subject of religion, but soon becomes fortified against every approach of the Spirit of God. Even those who have embraced Christianity, becoming identified with them, either settle into formalism, and oppose vital religion, or, finally go back to the world and are worse than before.

With regard to the civilizing power we would only add, that either their statement is not true, or else the Bible, with the aid of the Holy Spirit, and the agency of God's militant church, has failed to accomplish its end, and then submit it to the common sense of the reader to determine.

Again, it is said, that they are moral and reformatory in their character: and with a view to increase their capacity in this direction, in some instances, side degrees have been added, into

which females are admitted, and while their *lords* preside in all their deliberations, they themselves are prohibited from taking part in the proceedings of the more prominent branches of the various orders. This is but a pretext to evade the just claims of the wife upon the time and society of her husband. Thus refinement and virtue are wedded to corruption and vice. If we admit that by bringing the two extremes of society into this near relation, the degraded are raised to a higher state of morality; may we not claim for the same reason that each will be affected in a like degree? Does wife and daughter benefit by this inequality of association, and become more refined and virtuous? Nay; the very idea involves a principle of compromise that is at once blasting to all hope of reforming the world. We would offer an antidote for the cause from which all wretchedness springs, instead of restraining the symptoms of the disease. Though the most solemn oath be administered to the inebriate at the altar of reformation, it can only serve as a restraint upon the outward actions, while the heart remains untouched and wicked as before; and like the Jew, laboring for righteousness under the *law* he exclaims "I delight in the *law* of God after the inward man," *i. e.* his better judgment tells him he ought to reform; "But I see another *law* in my members warring against the *law* of my mind, and bringing me into captivity to the *law* of sin—*i. e.* (the carnal mind;) which is in my members." In short, notwithstanding the obligation, "I find a *law*, that when I would do good, evil is present with me." Thus awakened to a wretchedness before unknown, he soon seeks to drown the gnawing passion within by returning to the intoxicating bowl.—Who that undertakes to reform without the grace of God, but has felt the same thing? It is claimed that secret societies are based on the word of God. An intelligent and Christian people, need only to hear this statement in order to be convinced of its utter fal-

sity. The Bible recognizes but one instrumentality through which our fallen race is to be brought into favor with God, viz: the church; with Christ at the head. With her, the duty is imperative to go into the highways and hedges, and compel men to come in.—This is the only organized body on *earth* that offers safety to the fugitive from vice. All others have failed; hence we do not scruple to say, that the various secret temperance orders which have appeared at intervals in the past, and vanished away without accomplishing their mission, have done more to embolden *liquor dealers*, than all the friendly laws passed in the last half century.

Instead of being based on the word of God, they stand openly arrayed against its teaching; and in most orders with which I have been connected, where frequent quotations from the inspired writings are interspersed in the various charges of their rituals, they have been administered by lips that had no regard for its claims, and which scrupled not to profane the name of its Divine author. Are these precepts in accordance with the teachings of God's word? and shall we who profess the Christian name suffer them to pass unreprieved? or, shall we stand upon the principles of our holy religion, and unmask sin in every form?

The very *covenant vow* by which they are held together, is *contrary* to the word of God; and he who becomes a party to this covenant, is compelled to *live in violation* of the requirements of the Bible. Who, that has identified himself with any of these orders but has obligated himself to prefer his brother in *honor*, as well as in *all business transactions*, and in some instances, the words *other things being equal* is added. Does any doubt; then hear what Paul says to the Roman church: "Be kindly affectioned one toward another, with brotherly love: in honor preferring one another." (Rom. xii, 10 :) and also in (Gal. vi, 10.) Yet in the face of these positive injunctions of Scripture, Christianity is made to



pay tribute at the shrine of ungodly and wicked associations. They do not claim to be Christians, and for this reason if for no other, Christians should have no connection with them. Everywhere the Church of Christ stands out separate from the world. Jesus and the Apostles both understood it so; and when our Saviour prayed for the disciples he said: "They are not of the world, even as I am not of the world." (John xvii, 16.) Paul when writing to the Ephesians concerning wicked associations, tells them plainly *not to be partakers with them.* (Eph. v, 17.) "*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*"—Reader, are you a Christian? and have you thus extended the hand of fellowship to the profane? then listen to the word of God, and "Come out from among them, and be ye separate, saith the Lord, and I will receive you, etc." (2d Cor. vi, 17, 18.) Do you have any thoughts of being united with them then read the 14th verse of the same chapter. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? for God hath said, "Ye are light in the Lord."—These Scriptures are plain: none need mistake: The lines are drawn very clearly; know that the word of God shall stand when these orders shall have passed away. If you would raise the fallen, cheer the faint, and save the inebriate, point him to the church of the living God. Say to him, see yonder; enshrined in glory between the cherubims on the mercy seat, sits the Lord Jesus Christ; a sacrifice once offered for all sin and uncleanness: once there, and the blood applied, you will be a changed man: The demons who have kept you bound in the tomb of despair are subject to his power. When this becomes the watch-word of reform, then we may hope indeed to be successful in elevating a true standard of morality, which will invite a fallen race to the rich enjoyments of the religion of our Lord and Saviour Jesus Christ.

## ASHAMED OF THE GOSPEL.

BY CLARK P. HARD.

Is this the case with you, brothers. "O, no: I joined the church a good many years ago." But a church is not the Gospel. It is true many seem more desirous of preserving the former than the latter, yet they are mistaken as to the proper object of their care. Why be more anxious to preserve the casket than the jewel? Often while we admiringly pay our attention to the external, we find the gem within has disappeared. It is necessary to have some, and perhaps much regard for the fabric of church organization, inasmuch as a healthy body is one of the requisites of a vigorous mind; but immense physical proportions are insignificant in an age of living, revolutionizing thought. The time when the victor at the Olympic games was the pet of the nation has passed away, and the conflict, which Sallust describes as going on between corporeal ability and mental superiority, has been decided by the triumph of intellect. The profane world has learned that it is the soul which makes the man or institution. Let us call to mind that the Gospel is the *power*, and the church the instrument. Let us cherish the former, and permit no rude hand to desolate the latter. Zion is a refuge. Her "sweet communion and solemn vows" have guided many a prodigal home again. Her sacred agencies have won many laurels for our King, and conducted many, who were wretched and lost, to the bright mansion above. "Beautiful for situation, the joy of the whole earth," her streets shall echo to the tread of devout worshippers, and her walls resound with the praise of the redeemed.

For her our tears shall fall;  
For her our prayers ascend;  
To her our cares and toils be given,  
'Till toils and cares shall end.

Seeking her welfare, we will labor,  
not for a theory or a structure, but for  
a *saving instrumentality*. When the

Jerusalem of Palestine, a type of the church, kept the fires burning brightly on her altars, no tramp of Gentile soldiery was heard about her ramparts, no foe laid waste the holy places, none led her away captive. But when she forgot the Arm which divided the sea and smote the rock, and undermined the walls of Jericho, and slew her enemies, then the clamor of contending forces rung along her battlements, and Assyria, Babylon and Rome completed her destruction. The gospel is infinitely superior to human associations. Being in the church is not a proof of piety. Are you ashamed of the *Gospel* of Christ. "No: I tell any one that I am a Christian, when they ask me."—The men of Meroz without doubt would have defended their firesides, if their homes had been attacked; but they were cursed because they did not go forth to the battle. Your testimony and influence are only negative. You do not oppose, but you fear to confess Christ. Every day you see Christianity assailed, but you dare not face the opposition of sinners. In that social gathering you knew it was your duty to introduce the subject of religion, when there was nothing but thoughtlessness and mirth, but *you were ashamed of the Gospel*. Paul did not blush to own his master before the nations. He, who had a refined mind, the prejudice of a Pharisee, and the most flattering prospects of position and reputation, was not ashamed to be a follower of him, who came out of Nazareth.—When the criticising court of the Areopagus or the insulting multitudes surrounded him; when he was incarcerated in a dungeon, and his fetters clanked gloomily in his prison-home; when he was expelled in disgrace from the cities to which he might have been welcomed as a philosopher and orator, he counted it all joy. Strange, that a man should prefer toil to ease, suffering to pleasure, imprisonment to applause, and death to a life of honors! The mystery is solved. "I am not ashamed of the Gospel of Christ, *for it is the power of God unto salvation.*" "Salvation!"—

For this, says the saved chief of sinners, I will endure scourging, the perils of the waves and the perils of the land, the treachery of false brethren, and the scorn of the world. Death by the sword will be but the herald of eternal life! Here my brow may be reeking from the sweat of the contest, but yonder, just within the veil, over the river, I shall be crowned victor. Here the blade may be broken and garments tattered in the strife, but there I shall wave the palm and be clothed in "white raiment." Here the flesh may be weak, but on that ever-green shore this "mortal shall put on immortality!" When we hear the Moses of the New Testament thus rejoicing in the tribulations and dishonor for the sake of Christ, we will no longer be ashamed of the gospel. Ashamed of Jesus? Ashamed of Him, who lighted the morning stars, and scattered the darkness of the moral heavens! Ashamed of Him who forced a way from earth to glory through the clouds of wrath, which hung over humanity's dark path! Ashamed of Him who bore the load of a world's guilt, that the weight might not crush mankind. No, never! Welcome, toil, hunger, contempt and persecution.—Welcome, death on Afric's burning sands or Asia's plains: where Ganges pours its flood down to the sea, and bears along a tale of misery: where pestilence devours its thousands in ghastly prisons, and the tide of moral ruin sweeps on; wherever souls are to be saved, for whom the Son of Man has died.

And when we blush, be it, that we have not another life to spend in leading sinners into the way of righteousness, and in pointing groveling man away from the toys of earth, to those "mansions not made with hands, eternal and in the heavens."

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HE that reproveth another without praying for him, or having compassion on him, is a merciless foe; no good physician, but a troublesome prater.—KEMPIS.

## LESSONS FROM A COAL FIRE.

BY MRS. H. A. CROUCH.

I HAD kept the fire over for several nights, until I found it very difficult to make it burn at all through the day.— So I let it go out, and on raking out the coal, I found upon the grate a great quantity of clinkers which had accumulated there, having in themselves no properties to take fire, and which kept the air from the coal which would burn if it could have a chance.

Have you never wondered why the fire that burned so brightly when it was first kindled, burns so low on the altar of many hearts? How many there are who can look back to their first love and sigh, "These days are not as the former, when the candle of the Lord shone bright upon me, and his joy was my strength;" with a sad, sad feeling that their path has not been growing brighter and brighter. They wonder why, when every thing promised so fair at first. It is no secret. Brother, sister, turn over the coal upon the grate. You will see so plainly why your fire does not burn. When you have been to the secret place, the breath of God has blown upon you, and many a heavenly gale has wafted by, which should have caused your fire to brighten and burn intensely; but you hardly felt it. God, by his mysterious providences, shook you, and raked you, and did all he could to remedy the evil; and you wondered why it was he would not let you alone to rest in peace, and never once set yourself about the work of clearing out the clinkers.

<sup>a</sup> Perhaps spiritual pride first wedged its way in. God helped you talk to the unconverted and they felt deeply, and the tears came to their eyes; then a secret feeling sprang up in your soul, which, if expressed, would comprehend "I," or you were blessed with great liberty in prayer, in the little prayer-meeting, and the wily foe whispered, "that was a first-rate prayer, full of the Holy Ghost, and power," and you nodded assent: or you almost failed, and

you listened to words that said "you have made a fool of yourself this time! what will the people think?" and so the pride showed itself in another form, and told you it would be better to keep still, since you have no talent. Oh! there are a thousand, thousand forms, this evil takes and nothing will sooner put out your fire.

Perhaps you will find a great, dead clog, in the shape of "worldly conformity." A poor excuse it is for keeping it in, that a great many fires have just such a dead lump lying upon their grate. Christ wore a seamless garment, and those who profess to have this inward adorning, ought not to be careful to win the admiration, and applause of the world. Far from it! When the friends of the world admire our equipage, it is time for us to beware. God grant that we may be so dead to the world, that we shall not desire one of all the things that hang for sale in Vanity's fair; or wear them either.

Worldly conversation. Oh! how deadening! Water thrown on a fire will not put it out more quickly, than a thoughtless jest, or a foolish word will quench the Spirit. A holy cheerfulness will be like oil upon our fire, causing jets of joy to spring up like a fountain; but foolish talking and jesting, let it not be once named among you as becometh saints! How many professing godliness, spend hours in some social circle, without uttering one thought worth remembering! Useless speeches, and heartless laughter, find too much place, even among those who pride themselves upon their intellectual attainments: to say nothing of those professing Christianity. God grant that we may "pray without ceasing," and have our conversation in heaven.

Dead works. What are they? some one asks. The hymn you sang while you were about your work, without realizing, or thinking of what you said. The words of prayer you uttered, while your thoughts were wandering. The contribution you helped to raise, because some one expected it of you, or



the piece of money you dropped on the plate, because it was customary. The religious conversation you had in which your heart was not engaged, but which was indulged in, simply because you thought you must say something religious. *Whatever we do which is not of faith.* God save us from dead works!

Dissimulation. Very happy to see friends, when you wish in your heart they had not come. Very anxious they should stay, when really you would just as soon have them go. A smile on your face, "while tears are in your heart." A testimony so worded as to express a good degree of spirituality, when you feel that your spiritual life is waning. Compositions claimed to be yours which belong more properly to somebody else. Sermons made up of other men's thoughts.

*He desireth truth* in the inward parts. God help us to keep bright fires on all our altars!

## POPULARITY.

BY DR. U. C. ROE.

A POPULAR writer admits the fact, "that there are two tendencies among the M. E. Churches that need to be corrected. The first is a desire to copy the popular forms of the day as they exist among the other churches, and *in the world*. The other tendency is an idea that religion is a thing of *culture*, instead of a warm-hearted devotion to God, resulting from the direct agency of the Holy Spirit in the *conversion* of the soul.

A desire to popularize the church, and all her institutions, is the grand, moving cause of the numerous evils that are so stealthily creeping within her pulse, and driving out so effectually the saving power of the Gospel from her midst. The minister, in order to be popular directs his sermon to the itching ear, instead of the aching heart. I heard a Methodist minister last summer, who used to enjoy and

preach a full salvation, tell a large, fashionable congregation, that it was not absolutely necessary that men should be born again, Mr. Clark and Wesley, to the contrary, notwithstanding. Oh, God! have mercy on us, and give us Gospel ministers who are not afraid to stand out upon the platform, of thy eternal truth, in the face of all the popular influences of the day, and all the devils in hell combined. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." (John iii, 3.) This new school divinity is manufactured expressly for upper tendom. The powers that be, appear to think that the common, old-fashioned salvation, will do well enough for the common people; but if you would save the popular, and make their wealth available in the spread of the gospel, you must preach smooth things to them, and not offend their delicate ears. You must dismiss your old fashioned, noisy prayer meetings and class meetings, where sinners get saved, and God gets the glory.—You must obey the Scripture injunction, "Let all things be done decently and in order." And this is not all, you must adopt the customs of fashionable society. The preachers, in order to be more influential, must join in social gatherings—become Masons, Odd Fellows, Sons of Temperance, Good Templars, and in fact become all things to the wealthy and popular portion of community, in order that the great ends of the Gospel may be accomplished. John Wesley told us that when rich men become necessary in the church then farewell to Methodist discipline, if not to Methodist doctrine also. That day has most emphatically come. But glory be to God on high, old-fashioned, Bible salvation, still exists in America; and there are a few names left who refuse to bow the knee to the great God—popularity, and who are not afraid to be cast into the fiery furnace, or the lion's den, and who are willing to suffer the loss of all things, and to be counted the filth and offscouring of all things, so they may

but win Christ, and be found of him in peace at last, without spot and blameless. And I pray God to add to this number daily such as shall be saved in time from the withering, cursing, blighting influences of popularity, and sin in all its forms, and saved in eternity, with an everlasting salvation through faith in our Lord and Saviour Jesus Christ. Amen.

## KEEP UNSPOTTED FROM THE WORLD.

BY REV. WM. COOLEY.

PURITY of heart is required. It is a rich treasure. It is found by getting converted, and then going on to entire sanctification. The blood of Jesus cleanseth from all sin. It requires a sacrifice of our all to secure this state. The world must be given up, and we crucified to the world and the world to us. The world is the source of great danger to the Christian. It is overcome by faith, but victory is the result of hard fought battles. Grace will enable us to triumph in every conflict. This world has strong influences, which chain the soul in darkness and drag it down to death. It has its alluring pleasures which enchant and deceive. It has festivals of mirth, and banqueting tables of luxury to draw aside the unwary. It has its false lights, which dazzle to decoy into a more dreadful blindness. It has its enticements displayed at every corner to win its votaries. It has its many voices constantly crying to earth's travelers, "These are sources of happiness, come to them and live." But inspiration proclaims with admonishing plainness and force, "*keep unspotted from the world!*"

The river of pleasure flows in rapid tides onward towards the great gulf of ruin. How inviting its surface appears, and how sportive and merry the thousands are who have launched out upon its deceptive waters! How they beckon you on, promising much enjoyment. You desire to mingle with them

and are deciding to make the experiment. The temptation increases in power; conscience sounds the alarm; the Spirit whispers "take care," and the conflict is severe, but a voice is heard speaking with high authority, "*keep unspotted from the world.*"

Man's natural wants look him in the face and speak of dependent ones, loved and cherished,—of a needed home, and comforts and luxuries, and the lawfulness of gratifying these desires, the duty to do so, and the sanction of the holy word to provide for one's own house. And now cares increase, and anxieties press upon the soul, and the wide field of money-making looks inviting, and speculations come to the mind with their oily promises of success, and an unseen spirit says, poverty is unpleasant, and the poor-house is a bad home, and the world is heartless and pinching, and you ought to venture out and look for success; but conscience says, you are a Christian and profess to trust in God, and he has promised to provide for his children; but self says, I will make the venture, but will ask God to prosper me in it, and what I make more than I want, I will give to support His cause; but listen, O man, to that other and louder voice "*keep unspotted from the world.*"

Here is the beautiful flower-garden of sensual pleasures, and thousands throng its walks, and admire its tinsel beauties, and cry out to every passer by, come and see, and taste, and eat and drink, and be satisfied. They point to the pleasures and delights of this splendid place, and ask you to sip from every fountain and flowing stream, to inhale its fragrant odors, to pluck the gay flowers, and to eat the tempting fruit of disobedience. O, what a profusion of pleasure! What worldly delights! What gilded baits and temptation! But the Holy Spirit who sees the concealed poison, the disguised stings, and the hidden dangers, cries out with stern command, "*keep unspotted from the world.*"

The queen of fashion appears in gaudy attire, in gaiety and worldly

splendor. And many voices are heard saying, "are not these fine and beautiful?" Be not so singular. Why, these things are made for our use, and for our enjoyment. Then there is your influence—how it is circumscribed, and cut off from the higher class in society. There was Solomon's temple—how splendid—how costly—how much gold was used! But he who knows more of the temple and its design, more of this world and its influence and results, than the wisest of mortals can know, has said, "*keep unspotted from the world.*"

But here is the church of God, and it must be sustained. It is a noble enterprise, and of divine appointment.—Its design is to save men, to correct wrongs, to mould society after the heavenly. To do this the tempter says we ought to secure the influence of the rich, for they can help so much. We do not want to be a by-word and a source of ridicule. We expect to draw into the church the elite of the community. Other churches have socials, festivals, oyster suppers, donation parties, surprise parties, plays, rides, and amusements, and why should not we do the same. If we do not we shall fall behind, and lose our influence over the young. But He who established the church, and appointed its appliances for its success, who knows infinitely more than we can know about his own work, and who feels infinitely more for his bleeding cause, than man is capable of feeling—and who knows what constitutes a church and a Christian, and what constitutes a mere worldling in the church, a lover of pleasure more than a lover of God—what influences will make dead formalists, and what influences will make real Christians, and fit men to live right and die right, has said with the authority of a God, "*keep unspotted from the world.*"

But what is man that he should obey this divine behest. What weakness, what excitable passions, what clamoring appetites, what strong inclinations, what erring judgments! But thanks be to the Giver of all good, there is an

antidote for every poison, a power of restraint against every inclination, and a weapon to slay every foe. The *grace of God* is sufficient for all our trials and temptations. But O, what entire consecration to God, what deep feelings of dependence, what firm reliance, what fervent, believing prayer, what fixed purpose to serve God, what undying zeal in duty, what willing obedience, what uncompromising decision, what self denial and self abasement, what spiritual vision to discern evil, what living faith in the atoning blood, what perfect love filling and controlling the entire soul, do we need every day of our lives to "*keep unspotted from the world.*"

## PLAIN AND FAITHFUL DEALING.

BY L. C. E.

WHY should we fear to speak of the requirements of God as laid down in the Scriptures? Why is it that we are cautioned against teaching to those who are seeking salvation, the need of an entire consecration—of non-conformity to the world? Is it that we fear the cross will appear too heavy, and that they will shrink back and be lost? Would it not be much the better way, if they really at heart prefer the world, to let them live to that altogether, instead of worshipping it in spirit, and allowing themselves to be lulled into a false security because of making a formal profession? Does not our Saviour plainly tell us the cost must first be counted, and that "whosoever forsaketh *not all* he hath cannot be my disciple," and also "ye cannot serve God and mammon." Is there anything enjoined upon us by the Lord too hard for us? Should not souls be led to look at the Scriptural requirements, and induced deliberately to choose to serve Christ? When the Scripture so plainly sets forth the path of duty, can we deal faithfully by keeping it out of sight, as it were, and when engaged with souls



yield to a certain inward shrinking; possibly a suggestion from the enemy, inclining us to lower the Gospel standard, and try to smooth the path so that they will be more likely to yield? It almost appears as if sometimes we want to bring them through, and do the Lord's work ourselves. Mr. Wesley says, "beware of Solifidianism crying nothing but 'believe, believe, and condemning those as ignorant or legal who speak in a more Scriptural way. At certain seasons it may be right to treat merely of faith, but in general declare the whole counsel of God, for by works is faith made perfect." And is there not danger in these days of crying nothing but "believe, believe?" We want to believe for others, or have them believe on our word, when God has not spoken peace to the heart; God can do His own work, and if the requirements are met, He certainly will. It is not a light matter to be truly born again—to have "old things pass away and *all* things become new," to really pass from death unto life; and although, blessed be the Lord, we know salvation is a free gift, that our blessed Saviour died to save us, and His precious blood alone atones, and that this atonement is receivable by faith, yet have we not, in order to exercise a saving faith, to show it by our works? Is it not better to pluck out the right eye, or cut off the right hand if it offend, than to cling to the occasion of sin (even if united to the church in name) and be cast into everlasting punishment? How much need then of earnest prayer, of seeking as for hid treasure, of taking a decided stand for Jesus, and being ready to do all His will! Is it not because there is so little of this, because souls expect to be lifted into the kingdom and carried to the skies on flowery beds of ease, that there is so little power in the church, so many formal professors? To say nothing of sanctification, is there generally a true state of justification? Can a person be justified before God when living in a neglect of His commands? Has he a right to take to

himself the first clause of the 1st verse of the 18th Chap. of Romans: "There is now no condemnation to them who are in Christ Jesus," without being one of those "who walk not after the flesh but after the spirit." Much is said in regard to the faith of Abraham, referring only to the fact that he believed God, but how did he shew his faith? Was it not made perfect by works? did he not, although crucifying to his flesh, painful to his hearts' dearest interest, offer up all to the Lord? did he merely believe in the goodness and love of God, and trust in that without complying with the demand? In the eleventh chapter of Hebrews, we see examples of not a dead but a living faith. Noah prepared an Ark—by which he condemned the world and became heir of the righteousness which is by faith. Moses chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. There are other instances giving evidence, not of that sort of passive belief verging on Antinomianism; but of that spoken of by James, when he says "shew me thy faith without thy works, and I will shew thee my faith by my works," "faith without works is dead." How few are there who choose as Moses did, to suffer affliction with the people of God, and learn by experience the meaning of the passage "If the world hate you, ye know that it hated me before it hated you; if ye were of the world the world would love its own; but because ye are *not* of the world, but I have chosen you out of the world—therefore the world hateth you."

It is indeed blessed to know that we no longer desire the approbation of the world—to experience the inward change, the new birth, and to have the "Spirit bear witness with our spirit that we are the children of God."—When this is the case, when there is a deep, and thorough work, how much more likely is the subject of it to *stay converted*, and instead of adding to the number of formal professors, to grow up into a useful member of the church

of Christ. These being led by the Spirit, desire to go on unto perfection and gain full redemption in the blood which cleanseth from all sin. Would that there were more such live members in the church.

May those who have to deal with penitents be thorough, and not heal slightly—not fear to tell them that it is theirs to bear the cross of their Savior, as well as to be partakers of the merits of His suffering and death.—“Whosoever doth not bear his cross and come after me cannot be my disciple.” Luke xiv, 27. “And he that taketh not his cross and followeth after me is not worthy of me.” Matt. x, 38. That eminent saint, Jane Cooper, living in the days of Mr. Wesley, when on her death-bed, said to those around: “Avoid all conformity to the world, it robs you many of your privileges.” There are many instances of those who, when brought near to the realities of eternity, realize more fully the danger of living to the lust of the flesh, the lust of the eyes, and the pride of life, which is not of the Father but of the world.” Then they declared the truth, and should we not before the night cometh, when no man can work, go and do likewise, trusting in the grace and strength of our Heavenly Father, who will always uphold us when in the path of duty. Yet we often fear and shrink, and are almost inconsistent enough to suppose that our Lord, who loves His creatures and gave His only son to die for them, has yet so constituted them that they are unable to bear His own requirements! But, blessed be God, it is not so. There is no injunction laid down that one is not able to fulfil. Truly “His yoke is easy and His burden light, when it is once fairly on; and when it truly is the yoke of Christ, and not one of self-imposition trying to take the world with us on our way to Heaven. Oh how heavy such a mixed burden becomes, for we have to bear it alone. There is no promise of grace to be expended in conforming to the ways of the world. All of the sacred fire we

want kindled on the altar of our hearts must for His glory burn; and while we sow to the Spirit, we may constantly look up for fresh supplies of the Spirit to be shed abroad in our hearts. If we can be kept spiritually alive; the fire need never go out.—Bless the Lord, it is kindled now, burning on the altar of my heart, and returning trembling to its source in humble love and fervent praise.

## EXPERIENCE OF

RUTH A. ALLEN.

TAUGHT to pray in infancy by a pious mother, I at a very early age, felt the strivings of the Holy Spirit, became convinced of my lost condition as a sinner, and felt an earnest desire to become a Christian.

At times, my sins seemed to rise like a mountain before me, and a sense of my guilt before God, would rest on my heart like a burden heavier than I could bear. Then, in the agony of my soul, I would plead to be forgiven; but as I did not know the way to God, and my natural diffidence prevented me from telling my feelings to any one, I failed to find the rest I sought; and in a little time ceased to cry for mercy, thinking, sometimes, that I was too young to be saved, and sometimes, that I must wait, and make myself better, before the Lord would hear me. Here let me say, we can hardly begin too soon to press the claims of God on the hearts of children; or at too early an age, endeavor to lead them to the foot of the cross. How well I remember wishing, O, so often, that some one would talk to me about my soul; and a few words would, I doubt not, have led me to Jesus. But no one told me of the salvation so freely offered, and I lived, grieving the blessed Spirit, until I was a little more than fourteen years old. Then, while attending a quarterly meeting, God wrought on my heart in a powerful manner. I felt that it was the last call of mercy, and unless I hearkened

to the call, and yielded to be saved then, I should be forever lost. I gave myself to God as best I knew how, and felt the blood applied. My sins were washed away, and I was free.

I endeavored to obey the Lord, but being deprived entirely of the means of grace, for some months, and the light being dim I soon lost my first love, and though I was extremely careful to keep all the outward forms of the law, I lived without the power of godliness in my soul for some three years, all the time dreaming that I was in the way to Heaven. I then heard what was called, and what I at that time supposed to be the doctrine of holiness preached. I was not satisfied with my condition, and being told that I was convicted for holiness, I went to seeking the Lord with all my heart.

After a long and severe struggle, I was enabled to look to Jesus, and then I felt that the handwriting of ordinances was blotted out; I had the victory over sin; I felt no condemnation, and had access by faith, unto the grace wherein I stood, and rejoiced in hope of the glory of God.

For a time I walked in the light, and then in some way yielded to the tempter. The Spirit was grieved from my heart, spiritual pride took possession of the place left vacant, and I walked again in darkness.

Still, God unwilling that I should perish, strove with me; again I returned, was forgiven, and rejoiced in God. But again I rebelled, and then returned again, and so I lived for nearly five years, wandering and then returning, and then wandering again, and still God bore with me. O! wondrous, wondrous love. My soul is melted in tenderness when I think how long my Father pitied and bore with his erring child.

Last September, Rev. D. M. Sinclair was sent to labor with us. He preached the searching, burning truths of God, and held up the Bible standard of salvation to our view. I saw my condition as it was; backslidden in heart from the Lord, and yet professing

holiness; a mere formalist, destitute of the saving grace of God.

I returned to the Lord with a fixed determination to be saved at any cost, and gave myself, and all I possessed, with all I ever thought or called my own, to him, in a perpetual covenant, never to be broken, and then plead his promises, until I not only felt no condemnation, but all the stains removed, all the roots of bitterness taken out, and my heart cleansed, purified in the blood of the Lamb.

O! bless the Lord, the holy fire descended and *burned* the dross, the nails were driven, and I was crucified with Christ; crucified to the world, and the world to me. O! glory, *glory, glory*. When the fire descended how it burned out the pride, the self, and self-will, the love of the world, and every desire for any thing but God; and then how Jesus did take possession of me, bless his name. Now "I live, yet not I, but Jesus liveth in me, and the life that I now live, I live by faith in the son of God." All glory to the Lamb.

When the clear light of God shone on my heart, I saw things as I had never seen them before. I saw that a great part of my life I had lived under condemnation, and a part of the time I had been justified before God. Instead of taking the word of God for my rule of life, and the Spirit for my guide, I had measured my experience by others, and so come short. And when God had let the light shine on my heart and convicted me for holiness, I had called it temptation, because I *thought* that I already enjoyed this blessing; and when I felt the risings of the carnal mind, I persuaded myself that it was not possible to be delivered from these things here. Thus I had reasoned about these things until the light became darkness, and I verily thought I was living for God, while the enemy of souls was leading me captive at his will. But now, glory be to God, I know by experience, that the blood of Jesus *does cleanse* from all sin, bless his name.



Since I have been trying to take the cross and walk in the narrow way, I have found that the offence of the cross has not ceased. But the way is so delightful my soul loves it, and I count the reproach I suffer for Christ, greater riches than *all* the treasures of Egypt.

At home, in the school room, or wherever I am, I dwell in God, and he in me. Yet I long to be more like him; nor do I expect to be satisfied until I awake in his likeness, and exchange my cross for a crown on the other side of the river.

## LIVING BY THE MOMENT.

BY D. F. NEWTON.

"One by one the duties await thee;  
Let thy whole strength go to each;  
Let no future dream elate thee;  
Learn thou first what these can teach.

Is not this living by the moment the only true and safe way? David, the sweet singer of Israel, understood this way of living. Hark! "Mine eyes are ever towards the Lord; for he shall pluck my feet out of the net." Psal. xxv, 15. Mark the saying, "ever;" his eyes were ever towards the Lord—all the time, on all occasions. What eye was this? His natural eye? Nay, his spiritual, his eye of faith—faith in God's promises; on these his eye of faith was fixed continually. Again he says: "I will bless the Lord at all times—his name shall continually be in my mouth." How could the Psalmist praise God at all times, unless he confided in Him at all times? That is, lived by the moment. Hear him, in another testimony: "I have set the Lord always before me; because he is at my right hand, I shall not be moved." Psal. xvi, 8. Here the same sentiment is reiterated—the idea of living by the moment clearly and forcibly expressed. This living by the moment was doubtless the secret of David's holy living. So long as he continued to look to the Lord momentarily, he was not moved by the world, the flesh or the devil.

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"It is God," says he, "that girdeth me with strength, and maketh my way perfect." "With the pure thou wilt show thyself pure." "Mark the perfect man, and behold the upright, for the end of that man is peace." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psal. lxi, 1. This living by the moment is dwelling in the secret place of the Most High. "Thou wilt keep him in perfect peace whose mind is staid on thee." Mark also the expressions in the 119th Psalm: "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." "Where-withal shall a young man cleanse his way? By taking heed thereto according to thy word." These, and numerous other passages in the Old Testament, have a direct bearing on this continued faith, or living by the moment. "These, also, do no iniquity; they walk in his ways." When David, in an unguarded moment, turned his eye from "the author and finisher of his faith," ceased to live by the moment, he fell grievously. The loss was infinite! He felt it to be so: What then was his first prayer? "Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Create in me a clean heart, O God, and renew a right spirit within me." Psal. li, 10. Without a full restoration of this inward cleansing, David felt he was not prepared to glorify God in doing good, in "building the walls of Jerusalem." The doctrine of holiness, or perfect love, is clearly set forth under the old dispensation. The Psalms are full of this glorious truth of entire consecratedness to God's service. The same blessed doctrine is clearly and forcibly set forth in the 2d chapter of Proverbs, from the first verse to the tenth. Also in the first chapter of Isaiah, from the sixteenth verse to the twentieth. Beloved reader, what is there so very mysterious or objectionable in the doctrine of perfect love, or living by the moment—"looking to

Jesus" now, this moment, the next moment, and the next? Is not the Bible on this point clear as the noon-day sun? This keeping the eye ever towards the Lord was not only the secret of David's holy living and joyfulness, but the same, we believe, is true of all the Old Testament saints who walked with God continually. So likewise of the New Testament worthies, the apostles and primitive disciples: this doctrine of living by the moment shines forth with renewed lustre and glory, under the new dispensation. Wesley, Fletcher, Clark, Carvosso, Lady Huntingdon, Maxwell, Madame Guyon, Taylor, Prof. Upham, Mahan, Finney, Mrs. Palmer, and all who are now in the enjoyment of the blessing of full salvation, tell us it is living by the moment that they are kept in the constant fear and love of God, setting the Lord always before them, keeping the eye steadily on Christ, as their only Saviour. "Living by faith, necessarily involves the idea of receiving by faith, and by the moment, and of receiving each moment the grace necessary for that moment. O! blessed life, Satan finds no lodgment. Faith is a shield by which all the fiery darts of the enemy are warded off:

"Then is my strength by thee renewed;  
Then are my sins by thee forgiven;  
Then dost thou cheer my solitude  
With hope of heaven.

No words can tell what sweet relief  
There for my every want I find—  
What strength for warfare, balm for grief,  
What peace of mind."

This living by the moment is the sum and substance of all we mean by entire consecration. Living by faith on the Son of God every moment, we live above the world, above sinning. Can we sin while looking intently to Jesus as our Saviour, rejoicing in his love, doing whatsoever he commands us? This living by the moment is the great secret of all holy living, the Bible doctrine for sanctification. All is on the altar, kept on the altar, time, talents, property, friends, reputation, in-

fluence, unbelief, all is given up, all set apart *exclusively* to God's service. Our wills are God's, and God's will ours. Any objection to this plain, brief definition of perfect love? Will not every true disciple subscribe to it heartily? Brother, do you wish to live well, glorify God well, die well? live by the moment.

## THE WATCH-WORD.

BY H. L. TALBOT.

"And having done all, to stand."

No time is this to sit in bowers,  
And yield to syren charms;  
The deep-toned tread of solemn hours  
Calls every soul to arms!  
It is no time for fear and doubts,—  
For weak and trembling starts,  
The powers of evil now are out,  
Besieging human hearts.

Like damned fiend from deepest hell,  
Or else like angel bright;  
As seraph fair or demon fell,  
They tempt us from the right.  
The Prince of darkness and his brood  
Their banners have unfurled;  
We wrestle not with flesh and blood,  
But darkness of this world.

Take then the armor of thy Lord,  
Faith's shield within thy hand,\*  
The righteous helmet and the sword,  
That thou may'st firmly stand.  
Be steadfast, soul, to watch and pray,  
Hold what thou hast attained;  
Be sober; walk while it is day,†  
Until the crown be gained.

For Gog and Magog strive in vain  
To compass thee about!‡  
They shall be bound by seal and chain,  
And never more go out.¶  
Rouse, then, this is no time to wait!  
This is the hour for strife!  
He that o'ercomes, through glory's gate  
Shall reach eternal life.

\*Eph. vi. †1st Thess. v. ‡Gog and Magog are terms used in the Old and New Testament to designate the enemies of God. ¶Rev. xx.

## GOSPEL TO THE POOR.

THE Gospel is preached to the poor—to the masses. It is made for them—it suits them. Is it not for the rich—for the cultivated—intellectual? Not as such. They must become as the poor—as little children—as fools. They must come down to the common platform. They must be saved just like so many plowmen or common day laborers. They must feel themselves sinners—must repent—trust in Christ, like beggars—like publicans. Sometimes we hear men prate about, “preaching that may do for common people, while it is good for nothing for the refined and the educated.” This is a damning heresy. It is a ruinous delusion. All breathe the same air. All are of one blood. All die. There is precisely one Gospel for all; and that is the Gospel that the poor have preached to them. The poor are the favored ones. They are not called up. The great are called down. They may dress, and feed, and ride, and live in ways of their own choosing; but as to getting to heaven, there is only God’s way—the way of the poor. They may fare sumptuously every day, but there is only one sort of Manna.

That is the Gospel which is effectually preached to the poor, and which converts the people. The result shows it. It has demonstration in its fruits. A great many things held and preached may be above the common mind—intricate—requiring logic and grasp of intellect to embrace them. They may be true—important, but they are not the Gospel—not its vital, central truths. Take them away, and the Gospel will remain. Add them and you do not help the Gospel. That is preached to the poor. Common people can understand it. This is a good test. All the rest is, at least, not essential.

There are hot controversies about the true Church. What constitutes it—what is essential to it—what vitiates it? These may be important questions, but there are more important ones. It may be that there can

not be a church without a bishop, or that there can. There can be none without a Gospel, and a Gospel for the poor. Does a church preach the Gospel to the poor, preach it effectively? Does it convert and sanctify the people? Are its preaching, its forms, its doctrines, adapted SPECIALLY to these results? If not, we need not take the trouble of asking any more questions about it. It has missed the main matter. It does not do what Jesus did—what the Apostles did. Is there a church—a ministry—that converts, reforms, sanctifies the people? Do the poor really learn to love Christ? Do they live purely, and die happy? That is enough. It is an Apostolic Church, Christ is the corner-stone. The main thing is secured, thank God.

Our subject gives a test for all questions, doctrines, and usages. “Blessed is he whosoever shall not be offended in me.” Such was the language of the Saviour, when he had declared the proofs of his Messiahship. Such is now the language of the Gospel, as it rests its claims on its genius and fruits. Men stumble at religion, by looking too high or too deep for it. They will not see its divinity in its adaption to godlike ends—its care for the race—its condescension to our low estate. Its glory, its majesty, are moral and spiritual. It cometh not with observation, but is mighty, through God, to convert the soul. It is preached to the poor. It is revealed unto babes. Its manna falls on all the plain, about the tents of the people. One fountain only has been opened. That is for the poor. Yet it is free for all. “Ho! every one that thirsteth, come ye to the waters, buy wine and milk, without money and without price.” “And whosoever will, let him take the water of life freely.” OLIN.

“BLESSED is he who employs all his time profitably, is silent upon subjects that do not concern him, passes through this tumultuous world like one who is dumb and heareth not, for the Lord’s sake.”



## EXPERIENCE OF

B. EDMISTON.

MINGLED with the earliest memories of childhood are the recollections of religious instruction, and the impressions thus made on my mind. My parents were deeply pious; with them religion was the great business of life; and as might be expected, in training their children, the paramount object was to teach them "the fear of the Lord." Nor were their efforts in vain. Their precepts, their prayers and tears, backed by holy examples, were blessed of God in leading all their children to the Saviour. O what a moral power Christian parents might wield over the world, did they all thus lead their children to the Saviour. But alas! how few feel their responsibilities.

I think I could not have been more than four or five years old before I began to feel that I needed an interest in the Saviour. And notwithstanding my childish faults, I think it was my constant purpose to serve God and get to Heaven. I often prayed in secret, asking such blessings as I felt the need of, in my own language, my parents never having taught me any set form of prayer. Thus I lived till about eleven years old, when, while attending a protracted meeting where a number were seeking the Saviour, my mind was deeply impressed with the necessity of religion, and I determined to take a public and active stand on the Lord's side. I presented myself at the altar of prayer, evening after evening, till the meetings closed, but felt no change, only a consciousness that I had discharged duty. From this time till I was in my twenty-second year, I seldom let an opportunity pass without presenting myself as a seeker of religion, yet strange as it may appear, without realizing the desire of my heart. This was mysterious to me at the time, but is now clear. It originated in false views relative to conversion. Persons who fell into the too common error of making their own experience the standard by which God always works,

taught me to look for a change of feeling as overwhelming as though the darkness of night should be instantly dispelled by the meridian sun. Though this is doubtless true in the experience of some, yet God led me in a different way. Even while trying to follow my preconceived views, his Spirit was gently trying to lead me in a different way, but I perceived it not at the time. Often when alone in the silent grove, as I made my distress known to him in prayer; he drew near and lifted the burden from my heart, whispering that I was his. For a time I would joyfully listen to the witnessing Spirit, feeling deep peace of mind. But soon the tempter would come, telling me that it was all a delusion; that I had never felt the great change that others had experienced; and listening to him, doubts came into my mind, and soon I would yield to discouragements, sometimes ceasing to make special efforts, and by carelessness bring the darkness of guilt into my soul. Thus I lived in a vacillating way for some years; but all glory to Jesus name, he broke not the bruised reed, but led me into the full light of his love. In the summer of 1852, I accompanied my father to a camp-meeting he held on his circuit, some distance from home, with the fixed purpose of knowing my true standing before God. I went to the altar of prayer as soon as the opportunity was given, and soon received a clear witness of the Spirit that I was the Lord's, and saw that I had been cheated out of his rich blessings by hearkening to the voice of man rather than to his Spirit. I then saw as never before, that religion is a principle—love to God, leading the will to embrace and obey his laws, and not merely peculiar, or joyous emotions.

The question now being settled that I was saved from my sins, another question of little less importance was presented to my mind. Before leaving the camp ground, I seemed to hear a little voice saying, "go ye into all the world and preach my Gospel." Wherever I went this voice seemed to follow.

me. I had often before believed that I would be called to preach, but now I felt that "woe is me if I preach not the Gospel." The struggle through which I now passed can be appreciated only by those who have experienced a similar one. But I found no rest till I settled the question that my life should be faithfully consecrated to the great work. Then I had peace and joy from day to day. But my soul was often greatly burdened on account of my want of preparation for such responsibilities. I felt that the power of God alone could give me the needed qualification. Though I felt it to be my duty to devote some time to intellectual culture, yet I felt that the more important work was to have my proud heart properly humbled and cultivated. As I sought light and strength from above, my soul was bowed down with grief, at seeing the innate corruption of my heart. Though I then knew nothing of the doctrine of sanctification, yet the Spirit shone so clearly as to show me distinctly the great victory over the flesh I needed, and that it was within my reach. Accordingly, in deep earnestness I set about the work, sometimes wrestling for hours in earnest prayer for the victory. The Holy Spirit daily beckoned me on in search of this great blessing, and in five or six months from the time I made a public profession of Christ, I received the desire of my heart. O what unutterable bliss then flooded my soul! It was in the evening, just after the sable curtains had shut out the light of day. I was all alone with Jesus. I felt to give up *all*, yes *ALL* to him. I seemed to sink down, down, out of self into his arms. O what gentle zephyrs from the better world fanned my weary soul! The body lay prostrate and motionless, but the soul communed with God. The dimming veil seemed drawn aside, and I felt the presence of Jesus just as sensibly as though he had been in the flesh and standing at my side. Every desire of my heart met with an immediate response, there seeming to be nothing between my soul

and my Saviour. I seemed basking in one boundless ocean of love and bliss. Wave after wave of glory appeared to pass over my soul, filling every avenue with rapture. At times the brightness of the glory world, seemed opening out before me with such dazzling effect, that the unpracticed, spiritual eye, seemed to turn away from it instinctively. For some time the Divine presence shone around me so clearly that I seemed lost to everything else. O how great the love and condescension of God, to deal so graciously with such an unworthy worm of the dust.

To those who do not believe in this great work of sanctification, thinking that those who claim to enjoy it, have been misled and deceived by hearing so much on the subject, I would say that up to the time of which I write, I have no recollection of ever having heard a discourse, or read a book apart from the Bible, on the subject. I was led solely by the Spirit of God. While seeking this state, I had no name for what I wanted, though the work itself was just as clearly defined to my mind as at the present. Neither did I have any counsel or assistance from man. Indeed I did not even have the privilege of attending a prayer meeting, or any other social means of grace, during the time. There was no church of the denomination to which I belonged in the place, and nothing but a chilling formality in those where I attended public worship. God's Spirit *alone* led me, and the glory shall ever be his. Should some one peruse these lines who feels like giving all to the Saviour, but who is waiting for the coming camp meeting, or protracted meeting, I would say, go at once to Jesus. The Holy Spirit can give you all needed help, if you are willing to follow its leadings.

But, strange as it may seem, after receiving such marked manifestations of the Divine goodness and love, I have now to record years of wandering in comparative darkness and doubt. After enjoying the constant fullness of the Divine presence for a short time, I awoke one morning feeling that my

holy joy was gone. I was astonished and distressed, but could think of no way that I had resisted or grieved the Holy Spirit. I had fallen asleep the evening before, feeling that same heaven of love pervading my soul. But now Satan came in, telling me that I had done something wrong, and could no more enjoy that full sense of the Divine presence. I listened to his accusations, and the darkness of my soul increased. Though I heard the voice of the Spirit calling upon me to dismiss my fears and rest in God, yet my trembling soul looked at the raging waves that dashed about me, rather than to Jesus. After making a feeble resistance, I yielded the struggle, and lost the great victory I had gained. After this, though it was my fixed purpose still to do my Master's will, I had not that constant and joyous sense of God's love which I craved. But while spending a year or two at school, I think I lost nothing, it being my great object to honor God and prepare for usefulness. After leaving school, I spent nearly two years at home. As my father had changed his place of residence, I was rejoiced at finding myself surrounded with good, religious society. Here a revival influence was soon felt, and for several months the work of the Lord moved on. Many were brought to the Saviour. I now felt that the time had come for me to go out into the vineyard of the Lord, and try to win souls to Christ. I threw myself into the work in our own neighborhood, and was greatly blessed of the Lord while thus laboring. I at this time had a peculiar power from God in prayer and exhortation; and I believe my all was consecrated to him; but I did not enjoy that full sense of his presence I had before felt. Soon after this, duty called me to leave home and friends, and go out into the wide world as an Itinerant. My first field of labor was among those who had the form of godliness, but were generally wanting in the power. I was surrounded with discouragements, was inexperienced, and timid, and so far yielded to these influences as to lose

my power with God, to a great extent. From this time till the spring of 1861, my course was fluctuating. Sometimes I would set earnestly about the work of seeking holiness—would make cheering advancement in the divine life for some weeks, then at some unguarded moment relax my efforts, gradually sink into a cold, formal state, lose my enjoyment, and my acceptance with God; then be startled by the fearful position into which I had fallen, and with bitter tears and a penitent heart return to God, promising nevermore thus to forsake him. Thus time after time did I forsake God, my ministerial duties becoming almost an intolerable burden, then with repentant tears I would return to him. I wanted to be entirely the Lord's, yet seemed bound by cruel chains I had not the courage to break. O what a mercy that I was not cut off in my repeated backslidings. But God had great blessings in store for me.

In the spring of 1861, the companion of my bosom, who was dearer than life, was suddenly taken away from me. In holy triumph she left the shores of time, and I was *alone with God*. While I had strength given me calmly to submit to this bereavement, I nevertheless felt that life had no other attraction than the opportunity of doing good, and with deep determination I again began to seek full deliverance from indwelling sin. Some weeks after this I was permitted to attend a Free Methodist camp-meeting near St. Charles, Ill., which, under God was a great benefit to me. I felt it to be my duty to present myself at the altar, with those who were seeking sanctification, yet received no benefit from this apart from bearing the cross, as the exercises of the altar had a tendency to confuse my thoughts, and disqualify me for laboring understandingly. But I was soon permitted to have a conversation with a brother which was blessed of God, in leading me to see what to do. In accordance with his advice, I wrote out a full consecration of all to God for time and eternity, then signed my



name, asking God to ratify in heaven what had been done on earth. I felt that my consecration was complete, and calmly trusted in Jesus to accept and sanctify the offering. Nor did I have to wait long. At an unexpected moment he came to my waiting soul; all praise to his holy name! And now, though months have passed away, I still feel that I am his—his for time and eternity. "What shall I render unto the Lord for all his benefits."

LEONIDAS, Mich., March 6, 1863.

## THE RELIGION OF THE AGE.

BY FRANCIS COANN.

THE religion of the age is an easy-minded religion; without conflict and wrestling; without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the Devil day by day, making us long for resurrecting deliverance, for the binding of the adversary, and for the Lord's arrival. It is a second rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all constraining love. It is a hollow religion, with a fair exterior, a heart unsatisfied, a soul not at rest, a conscience not at peace with God. A religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings. It is a feeble religion, lacking the bone and sinew of harder times, very different from the indomitable, storm-bearing religion, not merely of apostolic days, but even of the reformation. It is an uncertain religion, that is to say, not rooted on certainty. It is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God; hence there is no liberty of service, for the question of personal acceptance is still an un-

settled thing; there is a working for pardon, but not *from* pardon; all is thus bondage, heaviness, irksomeness; there is a speaking, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon one's limbs; hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves; it falls short of its mark, for the arm that draws the bow is paralyzed.

THE HAPPY MAN.—The happy man was born in the city of regeneration, in the parish of repentance unto life, was educated in the school of obedience; he works at the trade of diligence, and does many jobs of self-denial. He owns a large estate in the county of Christian contentment, and wears the plain garments of humility. He breakfasts every morning on spiritual prayer, and sups every evening on the same; also has meat to eat that the world knows not of. He has Gospel submission in his conduct, due order in his affection, sound peace in his conscience, sanctifying love in his soul, real divinity in his breast, true humanity in his heart, the Redeemer's yoke on his neck, the world under his feet, and a crown of glory over his head. In order to obtain this he prays fervently, believes firmly, waits patiently, works abundantly, redeems his time, guards his senses, loves Christ, and longs for glory.—JOHN BUNYAN.

God often lets a man openly mistake, or neglect something, in order that his own disasters may make him more humble and compassionate towards others, and that he may learn benevolently to succor those that go astray; and that, wise by his own disgrace, he may say to himself "This person is also a man, and not an angel; it has happened to him as it did to me. We are brethren."

## SELF EXAMINATION.

BY CLARK P. HARD.

TO BE true and earnest in searching one's heart, is a duty from which most of us shrink. It is natural for man to love to be praised, and not only to receive the commendation of others—but to have the satisfaction of supposed moral worth. Such a consideration of excellence is entirely taken away by a rigid examination of himself. We little conceive of the deep ruin of the soul, until the ravages of sin are made known by comparison with what it once was, and should now be. Gloomy is the spectacle when we see its depravity; tearful the eye when we remember its fall; and terrible the thought when we know its end. But far better is it, to consider the end from the beginning, in order that, if we are corrupt we may be made pure, if we are poor we may become rich, if we are condemned to death we may become heirs of life. And the only way in which we can realize our moral condition, is by self-examination, weighing ourselves in the scales of Gospel truth with the light which the Spirit sheds upon our minds in answer to prayer. This may be trying to the carnal nature; we may dread to be aroused from the lethargy which has so long pervaded our entire moral being; our eyes may be shocked by the sight of our manifold offenses, and the haggard forms of vows to God violated and broken, may appear in awful array; but as we must know our disease in order to apply the remedy, so must we appreciate the extent of our ruin in order to realize the vastness of the salvation prepared. Such an examination is the duty and privilege of every one, especially of a professed Christian. What matters it to me that the church and world think me devoted? I must know it. If I have been deceived I must be undeceived. The interests of the immortal soul are too vast to be periled upon a supposition.

The work for eternity must not be performed in a dream. We must understand the relation existing between us, and God, Angels, and Satan. Has coldness crept over the soul, which has robbed it of its earnest longings for purity? Then there is danger. Has the love for God's word, and for the society of holy persons ceased? We are in peril. Have the efforts, which were formerly made for the salvation of men, been relinquished, and the supplications for the descent of the Holy Ghost grown faint? Then let us look and see if our feet are not slipping off the rock. There are the greatest grounds of fear, that in these times of commotion and distraction, when all thoughts are turned outward instead of inward, that we should forget the ever to be applied motto, "Know thyself." Let us realize what spirit we are of, and if we are safe, thank God and be more watchful than ever before; but if in danger, fly to the rock cleft for our salvation. We shall not be left to our task alone. The lover of purity will aid by his searching power; and though now we grope in darkness, not knowing it, then shall we walk in the clear light, feeling assured of our full redemption. There is an unfathomed, unmeasured fountain, where all may plunge, and wash their garments white in the blood of the Lamb. Here the poor impotent man, maimed and crippled, need not complain that another steps down before him; but the pool is ever troubled, and a radiant form like unto the Son of God is there, to take away the guilt, and give the robe of righteousness.

TAKE care of your best friends; be careful of your companions. Choose the best you can: then follow them no further than they follow Christ. Let your course be entirely independent of every one else. Say with Joshua, "Let others do what they will: as for me and my house we will serve the Lord."—SPURGEON.

## REGARDING INIQUITY.

BY A. S. COOK.

*"If I regard iniquity in my heart, the Lord will not hear me.—Psa. lvi, 18.*

I am the Lord's by creation, redemption and adoption. Through the precious blood of Jesus, I have the direct witness that I am pardoned of all my guilt, and cleansed from inbred sin—sanctified wholly, soul, body and spirit; and God has promised if I obey him, to preserve me in this state until the coming of our Lord Jesus Christ. Faithful is he who promises it, who also will do it. I am now a child of God, and in order to remain so, I must continue to obey, because disobedience in the slightest form would disinherit me. I must therefore continue to watch and pray, believe, love and obey, in order to retain my sonship.

When I consider the number that name the name of Jesus, and then think how few there are that have departed from iniquity, I do not wonder at the vast amount of sin that overwhelms our beloved country. Oh! how the character of our blessed Jesus is misrepresented to the world! Every one that professes to be a Christian, professes to be Christ-like; and if you have not the mind which was in Christ you are none of his. I know of nothing that is counterfeited so much as religion. When I think of the almost countless number of prayers offered up to God every day, and then see what little effect they have in the community, or even in the family where they are offered up, I am constrained to ask what is the reason we see so little answer to prayer? The text answers, "Because they regard iniquity in their hearts, God does not hear them." If every prayer that has been offered up for the conversion of the world had been offered up from a pure heart, and in perfect faith, we should see to-day, holiness written upon the bells of the horses. But there are but a few that so much as profess to be holy, and a still smaller

number of those that profess grace, who really live it before the world.

Iniquity of any kind is sin. There are some kinds of sins that are more offensive than others, but God knows nothing about little sins. One act of disobedience was the cause of the fall of Adam and Eve, and God is the same to-day, yesterday and forever. An act is not disobedience except we know that we ought to do to the contrary. It takes the same spirit to disobey in little things that it does in greater. The spirit of disobedience is contrary to the Christian character—does not belong to the child of God, neither does it exist in his soul; it belongs to the Devil and his children. Jesus says: "If a man love me he will keep my words." It may be that you have no actual sin that is not forgiven, but in every justified soul, before he is wholly sanctified, there is inbred sin, which is iniquity. Do you doubt that we can be saved from inbred sin? "Christ gave himself for us, that he might redeem us from all iniquity." We may regard iniquity in our hearts by a simple want of effort to search it out and expel it. Indifference is a sin very prevalent. Not to search the heart and war against all sin in it, is to give sin aid and comfort, is to cherish it. We may regard iniquity in our hearts by a consent of the will that it remain there. The consent of the will may be tacit, consent by silence. We may know that sin is at work in our hearts and not cry out to God against it. We may regard iniquity in our hearts by cherishing a desire for the indulgence of sin, and by even regarding it as desirable, without committing the act. We may regard iniquity in our heart by a deliberate purpose of neglecting duty. We may sin by omitting what we ought to do, as well as by doing what we ought not to do. After we are justified we shall soon feel the roots of bitterness rising up in our hearts, and these become a source of great temptation. Inbred sin is the real cause of actual sin. But do you say it was born in me, and I cannot



help that? But God can; the blood of Christ cleanseth from all sin. God has made it your duty to ask and receive. According to your faith, so shall it be unto you. God has promised to do this for you, and it is your duty to ask—and if you neglect your duty you regard that inbred sin in your heart, and therefore you cannot retain your state of justification. Indifference is a great crime. If you are earnestly seeking to be saved from inbred sin; your faith will soon lay hold on the promise, and receive the desire of your heart—even the entire sanctification of soul, body and spirit.

If you have obtained this treasure,  
Search and you shall surely find,  
All the Christian marks and graces,  
Planted, growing in your mind.  
Perfect faith and perfect patience,  
Perfect lowliness, and then,  
Perfect hope, and perfect meekness,  
Perfect love for God and men.

A truly penitent sinner does not regard sin in his heart. Many professors come short of being truly awakened sinners. If we are right with God—do not regard iniquity in our hearts, we shall receive answer to prayer every time we ask according to his will. Therefore, search the record of his will to know what you may ask for, and then ask and receive, that your joy may be full.

### MY CONSCIENCE DOES NOT CONDEMN ME.

BY WM. H. BUNNELL.

How OFTEN this plea is made by persons professing godliness, when reproved for a violation of God's law. If you admonish a sister in the church for adorning her body with gold, or pearls, or costly array, the answer will be, "If I thought it was wrong I would not wear them, but my conscience does not condemn me." Here the conscience is taken for the criterion, in direct opposition to the law of God; the Bible standard of religion is lowered; the Holy Spirit of God, whereby we are

sealed unto the day of redemption, is grieved; the blessed Saviour insulted; and an immortal spirit made an heir of every woe, which the Son of God, yesterday, to-day, and forever, has denounced against hypocrites and unbelievers.

How many there are within the pale of the Christian church, violating the holy law, and setting at naught the promises of God, simply because their conscience does not condemn them! How many professing to be called of God to preach the unsearchable riches of Christ, spend the week in writing sermons that will please the ears of a congregation who are asleep, and fondly dreaming of heaven, while as destitute of saving grace as hell is of happiness; and then, on the holy Sabbath, instead of preaching as the Spirit gives them utterance, they read what they have written. Their words are as powerless to stir the soul as the dew drop that sparkles in the sunlight, or the cloud that floats; and all this because their conscience does not condemn them.

The question naturally arises, "Why cannot the conscience be taken as the standard by which to measure all our words, thoughts, and actions. We answer, 1st. Because conscience in every individual is not the same; it rewards some for doing wrong, while it condemns others for doing-right. It rewards one for staying away from the gory field of strife, while it condemns another for refusing to slay the enemy of his country, both agreeing that if war is right, duty calls forth every man to the conflict. 2d. Because progress in sin is attended with increasing insensibility. The first deviation from duty is attended with a keen sense of guilt; on the second offense the conscience feels less, and so on, until she is lulled to sleep, and the person is left to commit crimes of the deepest dye without the least remorse of conscience.

It often gives the most erroneous ideas in regard to the simplest moral duties, and needs to be corrected by an accurate attention to the known will of God, before we can rely with safety on its decisions.

## SEARCH THE SCRIPTURES.

BY JANE E. CONEY.

A WONDERFUL variety is found to exist in the Bible. Upon every page, from Genesis to Revelation, there is something new in fact, in figure, and in sense. Every mind has the privilege of searching and re-searching throughout the vast field of revealed truths, in order to come to some precept or scene where the thirst of the soul may be satisfied. O the depth of the riches both of the wisdom and knowledge of God! Peter admonishes Christians to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The one is necessary to the other; we never shall grow in grace but as we grow in the knowledge of the Saviour. The Bible is so perfectly true and excellent that it will bear any kind of exhibition, and it demands examination. The more it is known the better is the effect which it produces. David found God's testimonies his delight and his counsellor; therefore he could say, "I will speak of thy testimonies, also before kings, and will not be ashamed." Seek for the riches of the full assurance of understanding. Gain clear and enlarged views of the nature and provisions of the glorious Gospel—of the warrant and command we have to believe on the name of the Son of God—of his ability to save to the uttermost—of the efficacy of his blood to cleanse from all sin—of the perfection of his righteousness to justify the ungodly, and give them a title to an endless life. It is the Book of all Books. In searching its sacred truths we may feast with unceasing relish, until, with unutterable longings, the spirit cries, "Lord, evermore give me this bread." "The judgments of the Lord are more to be desired than gold, yea, than much fine gold." The Apostle Paul informs us that the children of Israel entered not into the promised land because of unbelief. Therefore we are to exercise unwavering faith, for without faith it is impossible to

please God. "He that believeth not is condemned already, but he that believeth hath the witness in himself." Let us search as for hidden treasure, resting upon God's eternal truth as the only foundation of our faith, being assured that the more we search after the *light* that God has kindled, the more glorious will our own souls become illuminated. "Heaven and earth shall pass away before one jot or tittle shall fail. To know all this love of Christ which passeth knowledge, is to be filled with all the fulness of God. Then "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

"This book, this holy book, on every line  
Marked with the seal of high divinity;  
On every leaf bedewed with drops of love  
Divine, and with the eternal heraldry  
And signature of God Almighty stamped  
From first to last, this ray of sacred light,  
This lamp, from off the everlasting throne,  
Mercy took down, and in the night of time  
Stood, casting on the dark her gracious bow,  
And evermore beseeching men, with tears,  
And earnest sighs, to read, believe and live."

NO DIFFERENCE.—There should not be a particle of difference in the house of God. Every true disciple of the Lord Jesus is on a par. The poor man in the sanctuary has just as good a right to a high seat as the richest nabob in silver slippers. Here the king on his throne is on a level with the lowest menial. "All are one in Christ Jesus," bond and free, high and low, rich and poor. "God is no respecter of persons." See James ii, 1, 3. All this pride of caste and aristocracy, this auctioneering seats to the highest bidder, making God's house a house of merchandise, has no authority whatever from the word and the testimony.

AS LONG as thou livest, thou must strive against the devices of the devil and thine own passions. If he cease pursuing thee for a short time, it is only a stratagem, in order unexpectedly to overcome thee, when careless and off thy guard.

## THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, MAY, 1863.

### HAVE AN AIM.

Activity to accomplish good must have an aim. Random shots if not wasted, do mischief. A life spent in ceaseless, aimless bustle, is a life passed to very little purpose. One of the best students we ever knew amounted to but little in after life. He did not wreck himself on ungoverned passions, as so many do; he was not intemperate, or profligate or idle; but he frittered away his splendid talents in frivolous pursuits, and in constant changes from one trifling employment to another. Let life have an object. What better one can be proposed than to glorify God and get to Heaven? To this great end let all your energies be directed. These are times of intense worldly excitement, and unless you are upon your guard, you will drink in the spirit around you, and allow yourself to be diverted from what should be the great end of life. Often ask yourself the question, What am I living for?

Life is real, life is earnest,  
And the grave is not its goal,  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

### NOT ALL AT ONCE.

Every grace that the believer possesses is imparted to him by the direct influence of the Holy Spirit. But it is a mistake to suppose that when we receive the Spirit we receive all the grace there is for us, and all we shall ever need. There are diversities of operations, but it is the same Spirit. As our circumstances vary, so do our spiritual necessities. The Lord would have every one of his children filled with all the fulness of the Spirit, and so he suffers new trials and new duties to press upon us, that we may be driven to seek new supplies of grace. Go to the Lord for all he convicts you for. If you feel you ought to have the love that beareth all things, do not be kept from seeking it by the suggestion that you enjoy the blessing of holiness, and therefore you must have this love. These "therefores" are favorite weapons of the Devil, for with them he has often overthrown the strongest disciples. Do not be deceived by them. Whatever of grace you see you need, seek it

with all your heart, definitely and believingly, and it is yours.

### BE PATIENT.

Whoever would labor successfully for the salvation of men, especially for that class for whom the Gospel was specially designed—the poor—has great need of patience. Every where the prevailing influence is unfavorable to a life of piety. Temptations are thick on every side. Spring has many struggles with winter before it gains the final mastery. There are but few converted who do not more or less backslide from time to time. The Spirit of God is easily grieved; and men, without intending to give up their religion and lose their souls, neglect to obey its promptings, and before they are aware of it, they find themselves bereft of their comfort and shorn of their strength. If they are naturally amiable, and their previous habits have been good, but little notice is taken of their fall, and they get back to the blood that cleanseth, without bringing reproach upon themselves or upon the cause. But others, who have bad tempers, and bad habits, do not get off so easily. Everything there is good about them is of grace; if they lose this everybody notices it; the dam is gone, and the current seeks the old channel, the bad habit gains the mastery. The once converted, happy drunkard, to his surprise, finds himself again in the gutter. When he awakes to his condition he is overwhelmed with penitence and shame. Perhaps in God's sight his sin is no greater than that of the former, but the supercilious Pharisee and the proud worldling, who are all the while as destitute of saving grace as he is in his lowest condition, turn from him with contempt; men lose confidence in him, and he loses confidence in himself. Those who labored for his salvation feel that they too are disgraced by his conduct, and treat him with cold indifference. Thus the poor man is left alone to struggle with sins that have overcome the mightiest. This is wrong. Our patience towards others should resemble that which God has exercised towards us. Remember the parable of the lost sheep. Forgive not only seven times, but seventy times seven. Said the mother of Wesley to one who asked how she could tell a thing to a child the twentieth time, "If I had only told him nineteen times I should have lost all my pains." If one falls who needs your



assistance help him to rise as often as he falls. Who, regardless of disgrace, will do the work that God has for him?

REV. L. STILES.

This eminent minister of the Gospel, is at his home in Albion, N. Y., dangerously sick with the typhoid fever. Many of the symptoms are favorable, but he is in a critical condition. We trust it may be the will of the Lord to raise him up with renewed strength, and a renewed commission to warn men as one from the dead to flee the wrath to come. As a preacher he has few equals, and his loss would be deeply felt. Let prayer unceasing go up from the saints in his behalf.

ISAAC M. CHESBROUGH.

The cause of religion in Western New York has sustained a great loss in the death of Isaac M. Chesbrough. He was a man whose equal in many respects we have never seen. His mind was of a high order, well stored with useful knowledge. He had a deep and thorough religious experience in his younger days, and made the service of God the business of his life. He was an active, humble, devoted Christian. As a Bible-class teacher he excelled, and his efforts to do good were not relaxed until the last. He died full of days, respected and beloved.

In the fall of 1857 we were appointed to Pekin, then one of the most desirable appointments in the Genesee Conference. This was after the Conference difficulties had commenced. We had just been voted guilty of "immoral and unchristian conduct" for writing "New School Methodism." Father Chesbrough, a prominent official member of the church—then a stranger to us—felt shocked that a man should be sent to them to preach after having been voted guilty of immoral conduct. He felt that it was asking too much of them to require them to sustain such a preacher. He concluded, however, that he would go and hear him preach and judge for himself. He did so. A few Sabbaths after, in a general class-meeting, he said with much emphasis, "Brethren, this is Methodism as I used to hear it preached in Baltimore by Waugh, and Emory and others, and as I have not heard it preached since I have been in Western New York." From that time till his death we had no better, or truer friend.

His son Samuel in a note just received says: "It seems so strange without Father. I am an orphan. I feel his loss more and more. No one to counsel with me, I am all alone. Jesus is mine, He will direct. I shall go to Him for counsel and direction. I do not wish him back. He died after a short illness, unexpected to all, to himself—but he was ready. He looked so heavenly in his coffin—such a smile. Hallelujah to the Lamb for redemption. My Father is safe, I shall meet him there.

"Our friends are passing over." Two in our family in fifteen days. Who next?

Yours in Jesus,

K. J. C."

#### AWAKENING IN FRANCE.

The British Herald, a copy of which has been kindly sent us by a friend, contains the following, which we trust may encourage laymen in this country to work for God.

A French pastor in the Drome, writes of a blessed work of evangelization and religious awakening in and around where he resides. The Spirit of God has been moving the hearts of the people, and converting souls even in churches which have rationalists as ministers. "I must tell you, above all," writes our correspondent, "of the Fraternal Association for evangelizing. This association was the fruit of the awakening, and has become its principal and most active instrument, by means of the evangelizing labors that are accomplished by it, and by the increasing number of laborers who, in its name, work in different places." In speaking of the efforts of this society, he says:—

"A great revival, which itself well deserves to be related, has by means of it been produced in the department Haute Loire, in the Free Church of Rion, and in some of the Established Churches in the neighborhood. The two brothers, (both laymen,) who labored there have given largely in their own persons, for they have labored more than a month in the country, and they have undergone the baptism of prison—no rarity in our poor France, when one wishes to act outside official barriers, and when one encounters the animosity of the Romish priests. But, as one of the imprisoned brothers wrote, they changed only the field of labor; for several prisoners learned by their means to know the Gospel, and were converted. I wish I could enter more into detail on this subject, but space does not allow it. I wish I could also tell you of one of the first fruits of the work of our brethren at Rion, the conversion of a poor blind woman, twenty-five years old, who was so impressed by the preaching of the Word that she cried, in leaving the hall where she had heard it, 'I am blind, but I should be consoled if my soul could see.' Some days

after, she cried joyfully after another address, 'The Lord has opened the eyes of my soul; I care no longer for my bodily eyes.' But I hasten over these details.

"From the first year of its existence, the society, by its members, (principally laymen, and most of them requiring no salary for their work,) had evangelized twenty-three places in the department of Ardeche, ten in the Haute Loire, one in the Loire, and more than fourteen in the Drome. More than three hundred meetings, or large assemblies, had been held either in school-rooms, or private houses, or in churches. Sometimes these meetings have consisted of two thousand persons, and never less than a hundred. And in more than one, conversion took place during the meeting; for more than one laborer followed the method of English revivals, and, with some friends, held after-meetings.

"Two pastors, members of the society, Messrs. Barard and Casignard, in order to strengthen the revival work which was going on by means of laymen, as well as to extend it, made a circuit in the Ardeche, the Haute Loire, and the Loire. This circuit lasted a fortnight, during which time they spoke not fewer than forty-five times, holding private meetings or public assemblies in churches; passing a good part of the time remaining after the preachings, in discoursing with the awakened and anxious, or with those who sought advice and Christian direction.

"This, in short, is an account of what the society has been able to do during the last year. The Lord has set the seal of His Spirit on the work. His be all the glory! Its members are more or less active around, and in their sphere of action; and giving, when needed, a part of their time to the work. When the cry of the man of Macedonia is heard, one gives three days, another four, one six, another eight, and it may be even fifteen days. Its members at present number about forty, and they are encouraged. I beg, as a duty, (in the name of the Lord, and for the love of their work,) that the readers of this journal would earnestly pray for them."

#### SIN ABOUNDING.

Our opportunities for judging of the state of public morals are quite favorable. Of necessity we travel from five hundred to a thousand miles a month. God gives us the privilege of preaching the Gospel in many places and under different circumstances. We are deeply impressed with the fact that not only is the standard of religion fearfully lowered, but the morals of the people are degenerating with a rapidity that is truly appalling. The air is burdened with the horrible oaths of foul-mouthed blasphemers. Because of swearing the land mourneth. In the cities and villages, drinking saloons abound; and many gentle-

men, self-styled and so-called, as if unable to restrain their appetites, while going from station to station upon the cars take their bottles with them, and glorying in their shame, openly pour the beverage of hell down their burning throats. Abandoned women, lost to all sense of shame, throng the streets, going rapidly with their victims down to deep perdition. The traces of damning, loathsome vices, are stamped in unmistakable characters upon many of the countenances that one meets.

Is it not time to plead the promise "When iniquity is poured out as a flood, the Spirit of the Lord shall lift up a standard against it!" God alone can say to those waves of iniquity that are threatening to wash before them everything that is pure and lovely, "Thus far shalt thou go and no further."

It is commonly assumed that the people are Gospel-hardened. This is a great mistake. They are hardened for the want of the Gospel. They do not hear it preached. Many ministers read eloquent orations upon morality, and upon the popular topics of the day. Their speech and their preaching is with enticing words of man's wisdom; but how few there are who preach the Gospel in *demonstration of Spirit and in power*! We have a ministry for the times: we need men who will preach for eternity—men who find the staple of their discourses in the Bible, and in the teachings which the living Spirit has imparted to their own sanctified hearts.

Besides, the preaching of the day, such as it is, but a very small proportion of the people hear. The masses are too poor or too indifferent to hire a seat in the house of God. In our democratic country the Church of Jesus Christ, which in all past ages has been a great leveler, is fast becoming an aristocratic institution. It requires a great deal of grace or a good stock of money to go to Church, with any sense of comfort. No one feels at ease in going regularly to a Church where the right to occupy a seat is sold, unless he has the same right as others. Everywhere FREE CHURCHES are needed. Till they can be had, let meetings—warm, stirring, God inspired meetings, be held out of doors wherever practicable.

#### A SINGULAR FEAST.

A Gospel feast was held according to announcement at H. M., and Pilgrim's Home, in Camp-

ton, C. E., on March 26th, 1863. This feast was not served up like the numerous religious feasts and church frolics of the present day; for in these they sit down to eat and drink, and rise up to play; but it was like the one recommended by our Saviour in Luke xiv, 13, 14. The day and roads were unfavorable, but to the astonishment of Christian and Christians and children, four were present before dinner time. The conversation first was, How did you get by the lions? One poor lame man walked four miles; another two. One old woman came with her horse and sled. After partaking of the coarse and wholesome food prepared for them, she returned home in the evening with a load of hay to keep her cow from starving. One other, a lame man, and blind in one eye, lost the road, and arrived too late for dinner, but he partook of the broken fragments and was satisfied, and returned home the next day. This feast was not carried on like many I have attended. There were no musical instruments, no artificial ornaments about the table or guests; they were adorned with a meek and quiet spirit, which is in the sight of God, of great price. There were no steeple cakes, no crust cakes, no tea, nor fashionables of any kind; finally, nothing was offered in sacrifice to idols. We had beans, salt and fresh meat, milk, butter, Adam's ale, etc.

Brother P. S., of B., craved a blessing, and all was done in Bible order, and to the glory of God, looking to the recompense at the resurrection of the just. Our meeting for singing, exhortation and prayer, commenced at 7 P. M. One of the rich neighbors came in, others made excuses; but we had the best of the wine at the last of the feast.

HOME MISSIONARY, C. E.

#### A WORD FROM THE ARMY.

JACKSON, Tenn., April 6, 1863.

REV. B. T. ROBERTS:—Dear Brother—I received the package of "Earnest Christians" which you were so kind as to send. I am truly thankful my brother, for the favor, and if I can repay you in any way I shall be glad to do so.

I wish you to put me down as a recruiting officer for my sweet little friend E. C. I believe I cannot better spend my spare money and time than in the extension of its circulation. I have sent you orders for six copies, which I

hope you have received—but I do not intend to stop at this. You may consider me a subscriber for life, for I think I can always manage to have the dollar to pay for it.

I do not mean to flatter you when I say that I have found no better reading matter outside the Bible than in your magazine. May God bless you in the good work! You have a broad field of labor before you, as we all have. May God help both you and me to improve our time in an acceptable manner.

When I received the package I went around to distribute them among those that love to read them. One brother said he would like to send some to his friends. He is a good Christian brother, and I love him; so I asked him if he would take good advice if I would give it? He said he would. I then told him that I would advise him to quit the use of tobacco—which he acknowledged cost him thirty-six dollars per year,—send the money for the Earnest Christian, or part of it. He said he could quit. I told him I believed it was a sin. He finally agreed to quit the use of the filthy weed, and said he would send as many numbers of the magazine to his friends as I would to mine, so we joined hands on it and I believe he will keep his word.

W. W. K.

#### SECRET PRAYER.

Men never take so firm a hold of God as in secret. Remember Jacob. Thou shouldst pray alone, for thou hast sinned alone, and thou art to die alone. Alone thou wilt have to appear before the judgment seat. Why not go alone to the mercy seat? In the great transaction between thee and God thou canst have no human helper. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion. Nothing is more embarrassing and disturbing in secret prayer than unpropitious circumstances. Great attention ought always to be paid to this point. "Enter into thy closet," says Christ. He says not a closet, nor the closet, but thy closet. The habit of secret communion is supposed to be formed. The man is supposed to have a closet,—some place in which he is accustomed to retire for prayer—some spot consecrated by many a meeting there with God—some place that has often



been to him a Bethel. The Saviour uses the word to mean any place where, with no embarrassment, either from the fear or pride of observation, we can freely pour out our hearts in prayer to God. No matter what the dimensions of the place, what its flooring or canopy. Christ's closet was a mountain, Isaac's a field, Peter's a housetop. N.

LETTER FROM REV. J. CAUGHEY.

QUEBEC, C. E., April 14, 1863.

MY DEAR BROTHER:—Yours of March 20th, with two copies of your excellent periodical came to hand, for which I thank you. I cannot visit you, my hands being full here at present, and I sail again this summer for Europe, God willing. My health is in a very fickle state, and has been for some months, but "peace like a river,"—I have managed to preach six times a week since middle of January. Over seven hundred saved in Montreal, of whom four hundred and fifty souls were from the world, and seventy or eighty entirely sanctified; over one hundred backsliders reclaimed. Nearly two hundred souls saved here, of whom about twenty-five were purified by faith in the promise, Mark xi, 24, and the blood of the Lamb. All glory be to Jesus! Glory to the Lamb! My health is in a sad state, but my soul rests in Jesus' purity and love. Hallelujah! What can stand before these great outpourings of the Holy Spirit? He but touches the hills and they tremble, the mountains and they smoke; the darkest and most turbulent river of polluted mind is rolled back from the Dead Sea of Sodom and of Hell—back to God, and then rolls onward through a new channel—the new and living way opened by his cross, to Heaven and eternal glory.

Most affectionately in Jesus, thy Lord and mine,

JAMES CAUGHEY.

Rev. B. T. ROBERTS.

#### BROCKPORT CAMP MEETING.

The Bergen Camp Meeting is to give way this year for a tent meeting, to be held at Brockport, on the Rochester and Niagara Falls division of the Central Railroad, to commence on Wednesday, the 17th of June. Rev. Fay H. Purdy, well known for his revival efforts, will have charge of the meeting. We expect to see a great gathering of the saints of God of different denominations, and a great

and glorious work of grace accomplished. The meeting will be held in a mammoth tent, around which the family tents will be pitched.

We trust that fervent prayer will be offered up in faith that this meeting may result in immense good to the cause of God.

#### ST. CHARLES' CAMP MEETING.

The St. Charles' Camp Meeting will be held on the old ground, near Wayne Station, Ill., on the Galena R. R. It is to commence on the 10th of June next, and to hold one week. We hear good tidings from the work generally in the West, and we trust this meeting will be one of great power and of marked success.

#### DEDICATION AT WALES.

The Free Methodist Church at Wales, Erie Co., N. Y., will be dedicated to the worship of God, on Thursday, the 4th of June next, at 2 o'clock, P. M. Rev. Asa Abell will preach the dedication sermon. The meeting will be continued over the Sabbath. The friends of Jesus, preachers and people, are cordially invited to attend.

#### DEDICATION AT CLYDE.

A FREE Methodist Church will, by permission of Providence, be dedicated to the worship of God, in the village of Clyde, Wayne Co., N. Y., on Thursday, the 14th of May, at half-past one o'clock, P. M. The Rev. D. W. Thurston will preach the dedication sermon. The dedication services will be followed by a General Quarterly Meeting, to continue over the Sabbath. We want to see a large attendance from abroad at this meeting. Let all the friends of Free Churches, and an earnest Christianity, rally at this meeting, and let us look for a great outpouring of the Spirit.

#### TO CONTRIBUTORS.

We have received several anonymous communications. It is a principle generally acted on by editors, that a communication, to receive notice, must be accompanied with the name of the person sending it. If you give your testimony in meeting, the people know who you are, and they hold you responsible for your testimony. So whoever writes for the edification of the public, ought not to shrink from assuming the responsibility for what he says. Once for all we say, if you want your communications noticed send your names with them.