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NEVER FALL.

BY B. T. ROBERTS.

Life is a probation. Till this ends our grace will be tested. Probation implies the possibility of a failure. Adam fell in Paradise, though surrounded by circumstances the most favorable to piety. Solomon was a man to whom God had imparted the highest degrees of grace. His natural qualities were of the most exalted character. God appeared unto him twice; yet Solomon fell. Paul says: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." And Jesus emphatically declares, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

The world is full of backsliders. The number of those who have been baptized and are living in sin is, without doubt, much greater than that of those who are faithful to their vows, and who in reality "renounce the devil and all his works, and the vain pomp and glory of the world." Baptized sinners may be found reeling through the streets; selling to their fellow-men the fiery liquids of damnation; keeping their unhallowed vigils around the gambler's table; filling the felon's cell, and meeting upon the gallows the terrible retribution for their crimes. The chief of devils is an arch angel ruined,—and the foul orgies of the vile, are not unfrequently presided over by one upon whose brow has

been placed, in the name of the holy Trinity, the seal of the covenant.

This fearful falling away among those who were once enrolled as the disciples of Christ, hinders the progress of the work of God, more than all other causes combined. The cunning sophistries of philosophers, the sneers of wits, the cavils of critics, and the fire and the fagot of the bloody persecutor are comparatively harmless. These lop off redundancies: the other inflicts ghastly wounds upon the body. Many, seeing the multitude who, after making the strongest promises to be faithful to Jesus, yet turn back, are afraid to commence leading a religious life, lest their career should be equally short and ignominious. That they ought not to be thus intimidated is true; but that they are, is a fact that cannot be questioned. They fear to attempt what others, naturally stronger than they, fail to accomplish. They have not yet learned, nor is it to be expected that they should, that our sufficiency is of God. Startling facts weigh more with them than promises that they have never tested.

The backsliding of converts discourages those who labor for the salvation of souls. To fast and pray, to exhort and persuade, to groan and weep until worn out, for the conversion of men, and then to see the greater number, who professed to pass from death unto life, either relapsing into sin, or becoming lukewarm, exposes one to the temptation which Satan plies with terrible force, that he is spending his strength for naught. This often palsies the most sinewy arm. Disheartened by this consideration, the successful re-

vivalist often times gives up in despair and falls in with the current notion that men are to be educated into religion rather than to be converted by the mighty power of the Spirit of God. Or if he is still able to hold fast to the Bible theory, he is quite likely to settle down in inactivity, or turn his attention to worldly employments.

There is not the slightest necessity of any person's falling away under any circumstances. The Bible gives specific directions, by following which we shall press forward without having our feet once turned aside from the path of life. St. Peter says:—*For if ye do these things, YE SHALL NEVER FALL, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.**

The end here proposed is, to all Christians, most desirable. Security from falling is guaranteed in the most positive manner. And who does not wish to be secure? Men pay for insurance upon their property. Why should not the welfare of the soul, which is of so much greater consequence, be assured if possible? Thank God it may be! We may not only know that we are saved to-day, but we may know it to-morrow, and every day and hour of our lives. No matter how perverse our nature, or depraved our habits, or fierce the temptations by which we are assailed, or adverse the influences by which we are Providentially surrounded; no matter how furious the hosts of hell assault us, we may come off conquerors in every conflict of life. And not only so, but a victor's triumph is promised. A glorious admission to Heaven will be granted. The successful general returning to Rome, was met outside the walls by the senators and magistrates, who conducted him in triumph into the city. So, he who never falls shall not grope his way to Heaven alone, but shall have an "entrance ministered unto him abundantly" by angelic

hosts, "into the everlasting Kingdom of our Lord and Saviour Jesus Christ." The triumphant ascension of Elijah, shows how gloriously God can take his children home.

But how may these ends be secured? How may we be kept from falling, and be assured of Heaven? This is a question of the first importance and we shall endeavor to give the answer which Scripture furnishes.

1. It is not merely by embracing any theory of religion or by maintaining a good standing in any church. These things are important, but they are not of the highest importance. While a man's doctrine is correct, there is hope that his life will correspond. Corrupt principles generally lead to corrupt practice. The exceptions are rare. To be surrounded by godly people and to drink in the atmosphere of piety, is a great advantage. But it does not necessarily make one holy. Invalids are found in the most salubrious climates. Sometimes they flock there from other places and become very numerous. So a church famed for its purity, is in danger of becoming a resort for those who have been healed slightly, and who are unwilling to have their wounds probed to the bottom. And these are too apt to think themselves safe, because they are among those who enjoy religion.

2. It is not simply by believing. Faith introduces us into the way of salvation. But if we do not look ahead and go forward, we shall become like Lot's wife. We obtain salvation by faith alone. No one can keep it by faith alone. St. James says:—"For as the body without the spirit is dead, so faith without works is dead also."†

3. It is by doing. Religion consists much more in action than many seem to suppose. It is said that Demosthenes when asked "what was the first essential qualification of the orator" replied, "Action!" and the second, "Action!" and the third, "Action!" So, in the face of this antinomian age,

* 2 Pet. i, 10, 11.

† James ii, 26.

we affirm that the first, and second, and third requisite of a Christian, is **ACTION**. We fully endorse the sentiment of President Edwards, that "slothfulness in the cause of God, is as damning as open rebellion." Settle down in inactivity and you are undone forever. The servant that hid his Lord's talent was cast into utter darkness. Good resolutions are well enough as far as they go, but they do not make us Christians. They must have their embodiment in action. But our activity must be of the right kind. We must not only *do*, but we must do "**THESE THINGS**," if we would be kept from falling. Let us proceed to particulars and notice the things to be done and the manner of doing them.

1. It is assumed that there has been a genuine conversion. The persons addressed, who are to be kept from falling, are not those who have mistaken the working of their own imagination for that of the Spirit of God, but those who have really passed from death unto life;—not those who have built up a Christian profession on their own fancied goodness, but those who have obtained "like precious faith" with the apostles "through the righteousness of God and our Saviour Jesus Christ."† They already have victory over sin, "having escaped the corruption that is in the world through lust." This point is important. Many who have the form of godliness, but deny the power thereof, and many who are classed as backsliders were never converted. They were partially awakened, but, unwilling to make an entire surrender, they stopped short of the saving grace of God. They fancied, as Fletcher says, that they were in the kingdom of God, when they were only in a fool's paradise.

2. Having been truly born of the Spirit, you must seek the blessing of holiness. You must believe and plead the *exceeding great and precious promises until you become partakers of the DIVINE NATURE** This is what we un-

derstand by entire sanctification. In its essence it consists in our restoration to the image of God. It is not so much what we do, as something done to us. It is "*knowing the love of Christ which passeth knowledge, and being filled with all the fullness of God.*"† It is receiving a complete answer to the petition,

Thy nature gracious Lord impart,
Come quickly from above.

Many fall by reason of their refusal to press on to this fullness of grace. They suffer themselves to be hindered by the inconsistencies of others, or they shrink from responsibility, or shun reproach. No thought of going back to the world ever enters their minds. But whoever, when urged by the Spirit of God, to seek the blessing of holiness, deliberately refuses to do it, does as really fall from justifying grace, as if he had used profane language or broken the Sabbath. He loses his first love. He walks "after the flesh" and not "after the Spirit," and so comes under condemnation. He has received the grace of God in vain. We make a great mistake when we suppose that we are going to Heaven, simply because we come up to a standard of Christianity of our own devising. If we would be cleansed from even the guilt of sin, we must walk *in the light*,—live up to our convictions. O ye who have tasted the sweets of redeeming grace, let no consideration keep you from following the Lord fully. Your security depends upon your uncompromising obedience.—When your Captain cries "go forward," you cannot refuse to obey and continue loyal.

3. If you would *never fall*, you must not stop here. There is no anchoring ground in the stream of life, and he who fails to make progress against the current, is borne down by it. If you have obtained the great blessing of a clean heart, instead of settling down satisfied with your attainments, strongly resolve to press forward in your

† 2 Pet. i, 4. * 2 Pet. i, 4.

† Eph. iii, 19.

experience and prove, to the very uttermost, the power of the grace of God. Do not be beguiled into a love of ease. If you did run well, keep on running until you obtain the crown. Growth in grace vigorously begins where many suppose that it practically ends. When land is cleared from bushes, and stumps, and roots, it is then prepared for a high degree of cultivation. When the foundation is laid and the walls reared, then a house can be suitably finished and furnished. So when a soul is fully sanctified to God, then can it rise to higher degrees of holiness,—then can it sink to lower depths of humble love. You must be industrious if you would retain the grace of full salvation. St. Peter says:—"Besides this *giving all diligence*." This does not intimate that a sanctified soul can stand still with safety. He must be busy, and incessantly busy. His business is to gain Heaven, and to this business he must give the closest application. He has a garden on which grow the fruits of the Spirit. Let him now, in the Canaan of perfect love, appropriate a large field to the cultivation of each grace. Have you the faith that secures purity of heart? Thank God for the good beginning. Now, add to your faith:—

(1.) *Virtue*, or manliness, valor, as *αρετη* from *Αρης*, Mars the god of war, should be rendered. No soldier sent upon a forlorn hope, needs a greater degree of courage than does the man or woman who would gain heaven. The more faithful they are to God, the more numerous and formidable will be their enemies. In an army the timid drink in the spirit of the brave; but the Christian warrior must have a personal courage that will enable him to meet, single handed and alone, the fiercest onsets of the hosts of hell. He can lean upon none but his leader. No other quality will stand him in the place of this. In a severe conflict, the bravest soldiers must take the brunt of the fight, so Jesus's sanctified ones must often stand against the encroachments of the world, when

those who should stand with them, make common cause with the enemy. Some of the most deeply experienced Christians fall for the want of courage. They may, even in this age, be called upon to be a "gazingstock both by reproaches and afflictions, or to become companions of them that are so used," and their courage fails and they fall. They keep up their profession the same as before, but the power is gone, and the purity is gone.

(2.) *Knowledge*. What kind? "A spiritual knowledge," says Robinson, "not attainable except as a *χαρισμα* *Charisma*, or gift of the Spirit." No degree of proficiency in *mathematics* or the languages, or metaphysics; no critical accuracy in the interpretation of tongues, no researches into antiquarian lore, can make one acquainted with the mysteries of the Kingdom of God. For the want of spiritual discernment, many of the disciples of Christ are led astray. They are honest, but easily deceived. They are ensnared by the cunning craftiness of men. Arguments that they cannot answer, they deem unanswerable, and so they are blinded and gradually brought into the reception of doctrines that they would, when in the light, have utterly rejected. "My people are destroyed for lack of knowledge," said God by the prophet Hosea. This is true to-day. Theory is not knowledge. Many fall because of their ignorance in the things of God. They are without excuse, for—"If any man," says Jesus, no matter how feeble his capacity, "will do my will, he shall know of the doctrine." Where the interests of your soul are concerned, do not, then, take things at second-hand. Know for yourself.

(3.) *Temperance*, — *εγκρατειαν* *egkrateian*, *continence*, *self-control*. This includes the complete subjugation of all the bodily appetites and passions. It implies a *total abstinence* from every thing that injures, like intoxicating liquors and tobacco; and a moderate use of those articles which are conducive to health and strength. No man

is temperate who is a slave to any appetite. All the powers of the body should be brought into subjection to reason and conscience. Some who labor hard in the cause of God, feel the need of rest. Friends urge tempting viands upon them and they indulge in little delicacies. Old appetites are revived or new ones formed. The Spirit is grieved, they become spiritually weak, but perhaps are not aware of the cause of their loss. Adam and Eve fell through eating, and thousands, through indulgence of the appetite, have since fallen from the Paradise of perfect love.

(4.) *Patience*,—endurance—constancy under suffering. He that enjoys full salvation will labor for the good of others. He cannot be idle. But so many who ought to sustain him, will turn against him, and misrepresent his actions, and impugn his motives; and so many for whom he toils, will turn back that he will need a supernatural endowment of patience to enable him with unflinching constancy to follow the path of duty. True, he has much more than he ever had before; but he needs more. If you would not fall, you must have that patient love that beareth all things, and endureth all things.

(5.) *Godliness*,—reverence for God, a spirit of devotion. The constant tendency of the mind is to settle down into a lifeless formalism. Against this tendency there is no security, but by frequently getting the heart broken down before the Lord, and by going on in your religious experience. A hand organ may be constructed to give forth any notes; turn the crank and you have the same tunes in succession day after day. So formalism may be pitched on a higher or lower key. One may use, in a formal manner, week after week the language of penitence. He is always repenting and going to do better; but continues the same course of life and the same confessions. Another has been truly born of the Spirit; but has lost his first love, yet he uses the same phrases in his prayers

and in his testimony that he did when he enjoyed religion. Another has stereotyped the expressions appropriate to a deep religious experience, but there is no unction attending them. The devotions of all of these are equally unacceptable to God, though they are formed after a different pattern. Formal shouts are no better than formal songs or sermons. If you would never fall into a soul-destroying formality, you must add a spirit of devotion. Keep the fires of heavenly origin burning upon your private and public altars.

(6.) *Brotherly kindness*. All ye are brethren. If you belong to Christ, then you are blood relations. You are members of the same family and you must live together in fraternal love. Some of the children may be endowed with splendid intellectual gifts, highly cultivated, others may have weak minds, but little improved, but all feel the strongest affection for each other. The most unfortunate of the family receives the kindest attention from all. If little differences arise, as they sometimes will between brethren, they are taken to our Father for settlement, and adjusted at once, and all goes on in harmony. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If you would stand, you must add brotherly kindness. The unhallowed and unscriptural division of the Christian church into sects, has a natural tendency to cause brotherly love to degenerate into a narrow, bigoted, sectarian spirit that is of itself sufficient to damn the soul. We must have a brotherly love that overleaps all denominational barriers and social distinctions, and spontaneously gives the hand of fellowship to all who love our Lord Jesus Christ in sincerity, and cordially embraces them in the arms of a sincere affection.

(7.) *Charity*,—love for all mankind. While the children of God are loved with the peculiar affection which one feels for dear relations, we must have good-will for all mankind. Charity

is the crowning grace in the Christian character,—it is the key-stone in the arch that unites earth to heaven. We have in these pages, spoken of it at length, but its necessity cannot be too strongly urged. Men, despite all your kindness, will sometimes gratuitously exhibit such diabolical malevolence, such utter depravity, that unless you have the love “that never faileth, that suffers long and is kind,” you will feel like ceasing from your efforts to do them good. Here is the stumbling stone over which many fall. They shut themselves up in themselves and in their own immediate circle of friends, and manifest but little interest in the welfare of those who have nothing to commend them to their favor. Against this spirit you must sedulously guard. See to it that you have all the Christian graces, *and above all these things put on charity which is the bond of perfectness.*

4. How are these graces to be added? If you do your duty and obey God in every thing you will be brought into circumstances in which you will feel your need of them in a degree that you have never experienced.—Then in humble prayer, in the spirit of entire renunciation of self, go to God for the bestowment in greater fulness of the particular grace, the necessity of which you deeply feel. You will notice that, “these things” are spoken of as *dispositions to be felt* rather than as words to be uttered, or actions to be performed. God would have us go to the root of evil and effect an internal cure. If the waters are bitter, the fountain must be made sweet; if they are insufficient in quantity, it must be enlarged. God has all these dispositions in a degree infinitely above that which the soul experiences even when fully sanctified. And who shall say that he cannot, when occasion calls for it, bestow from time to time, more of his fullness upon us? Let us not limit the Holy One of Israel. He is able not only to give us all grace but *to make all grace abound towards us; that we always having all sufficiency in all things may*

*abound to every good work.** Go then to him definitely and plead his own promise. Be not denied. Be distinct in your petition. If it is courage, or patience, or temperance, you need in greater fulness, plead for it until the abundance of grace is bestowed upon you.

O, beloved, our heart yearns over you. Will you be earnest Christians indeed? Will you be of those who shall stand at last in God’s holy place? Will you with shouts of triumph be welcomed by angelic hosts into the eternal kingdom of God’s dear Son?

Will you be one who shall never fall? Then heed these things. Rest not in present attainments. Aim at a full and complete development of Christian character such as you no where see exhibited, but such as God’s word holds out as the privilege of every believer. *Keep thy heart with all diligence for out of it are the issues of life.*

ORIGIN OF TERMS OF REPROACH.—

John Cennick had preached a Christmas sermon in Dublin, on “the babe wrapped in swaddling clothes, lying in a manger.” A popish hearer, who knew little or nothing of his Bible, deemed the text a ridiculous protestant invention, and called the Methodists, “Swaddlers,” a title which was immediately adopted by the mob. “Swaddler!” “Swaddler!” was shouted against Wesley by the children in the streets. “The word,” he says, “sticks to us all, not excepting the clergy.” At Oxford, because of their uniform devotion to God, and the interests of humanity, Wesley and his associates were called “Methodists,” “The Holy Club.”

I CALL heaven and earth to witness, that when the bishop laid his hands upon me, I gave myself up to be a martyr for Him who hung upon the cross for me.—WHITEFIELD.

* II, Corinth., ix, 8.

GIVING.

Are there not a few among you that could give a hundred pounds, perhaps some that could give a thousand, and yet leave your children as much as would help them to work out their own salvation? With two thousand pounds, and not much less, we could supply the present wants of all our poor, and put them in a way of supplying their own wants for the time to come. Now suppose this could be done, are we clear before God, while it is not done? Is not the neglect of it one cause why so many are still sick and weak among you? And that, both in soul and in body? That they still grieve the Holy Spirit, by preferring the fashions of the world to the commandments of God.

And I many times doubt, whether we preachers are not in some measure partakers of their sin. I am in doubt whether it is not a kind of partiality. I doubt, whether it is not a great sin to keep them in our society. May it not hurt their souls by encouraging them to persevere in walking contrary to the Bible? And may it not in some measure, intercept the salutary influence of the blessed Spirit upon the community? I am distressed. I know not what to do. I see what I might have done once. I might have said peremptorily and expressly, "Here I am, I and my Bible. I will not, I dare not vary from this book, either in great things or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this, or not at all." With regard to dress, in particular, I might have been as firm (and now I see it would have been far better,) as either the people called Quakers, or the Moravian brethren; I might have said, this is our manner of dress, which we know to be both scriptural and rational. If you join with us, you are to dress as we do; but you need not join us unless you

please." But alas! the time is now past, and what I can do now, I cannot tell.

But why is self-denial in general, so little practiced at present among the Methodists? Why is so exceedingly little of it to be found even in the oldest and largest societies? The more I observe and consider these things, the more clearly it appears what is the cause of this in London, in Bristol, in Dublin, in Cork. The Methodists grow more and more self-indulgent, because they *grow rich*. . . . And it is an observation which admits of a very few exceptions, that nine in ten of these decreased in grace in the same proportion as they increased in wealth. . . . Do you gain all you can, and do you save all you can? Then you must in the nature of things grow rich. Then if you have any desire to escape the damnation of hell, *give* all you can; otherwise I can have no more hope of your salvation, than of that of Judas Iscariot. I call God to record upon my soul, that I advise no more than I practice. I do, blessed be God, gain, and save, and give, all I can. And so, I trust in God, I shall do, while the breath of God is in my nostrils.—JOHN WESLEY.

SOUL-SAVING.

BY C. P. HARD.

The work of saving souls is the noblest in its character, greatest in its importance, and grandest in its results known to man. The soul is the object of interest. The salvation of the immortal spirit is the prize for which we labor. The tendency and character of an existence which shall terminate only with that of God, are the questions to be decided,—whether the fiat of immutable justice shall proclaim the condemnation of the soul and its sentence to unchanging woe, or the glorious announcement of eternal life shall thrill it with unutterable raptures; whether the inhabitants of earth,

purified and redeemed, shall become angels of light and walk the streets of the celestial city, or banished offenders, shall make their habitations amid ceaseless torments.

Let us consider the nature of the soul. How grand its machinery, how exquisite its arrangement, how expansive its powers! How noble in its design, how complete in its constitution! What consummate skill produced it, in the infinite complexity of its being! Who can fathom its depths with sounding line, who measure its breadth with the instrument of survey? Who can compute its worth? Its aggressive ability, who can estimate? Its powers to toil and endure, who can reckon? While it can survey the myriad worlds rolling in infinite space, compute the distances to the revolving spheres wheeling along the highways of the universe, weigh the planets as in a balance, detect the properties and divisions of the tiny ray of light that steals in through the lattice of the chamber, and measure the fiery worlds, enter the subterraneous libraries of earth and read the history of the world written upon the strata of the ages, bring up from the world's hidden lore glittering gems, proofs of its genius, and bind about its brow the coronet of god-like thoughts, its crowning glory is the power to find out *truth*. Infinite progression lies before the mind of man. If the soul's abilities are now so vast when fettered by the body, what will its victories be, when the bands of mortality shall be broken, and the disembodied spirit be free to exercise its powers? If now it may feel so much joy or sorrow, how rapturous must be its emotions of delight, or how intense its suffering, when all that tends to abate the force of happiness or misery, shall have been removed! The soul is a *priceless jewel* committed to man's care. Hence the interest attaching itself to the cause of man's salvation.

But again, the *soul is immortal*, which a thousand fold enhances the importance of its redemption. The moment

we assign immortality to any object, however insignificant of itself, that moment we endue it with the highest interest. The soul shall live forever, *forever!* Who can grasp the thought? *The infinite hereafter!* The unending ages of eternity, who can conceive? I attempt to fathom the idea—eternity; I look along the corridors of the vast hereafter; I travel down its misty avenues, I hasten forward, urged by the on-rushing thought,—*Eternity*. I look with eager gaze into the vista of the future, and with anxious footsteps hurry onward, longing to solve the problem of infinity; but upon every milestone that I pass, is engraved a hand pointing forward, and upon it is inscribed, "*forever, forever.*" At last the wearied wheels of thought stand still, and I gaze with piercing glance into the dark folds of the—to come,—to find the outer entrance to *eternity*, but discern no open portals; while as I look behind me, I find I am just within the threshold of the temple, just within the confines of the *infinite forever*. Go, count the sands upon the sounding shore, number the dashing wavelets on the ocean's bosom, estimate the myriad hosts upon the azure plain, reckon the leaves of earth's wide forests, compute the drops in the fathomless sea, and the atoms which compose this mighty orb, then add to the computation as many times the whole as there are individual particles, and let each represent a cycle of eternity, yet when they shall have been all consumed, the retinue of the ages of the hereafter will have but commenced! Yet this shall be the duration of the soul. Its powers expanding, its capacities for pleasure or pain increasing, infinity its home, and eternity its lifetime.

"Knowest thou the importance of the soul immortal?"

Behold this midnight glory! worlds on worlds! Amazing pomp! redouble this amaze;

Ten thousand add, add twice ten thousand more,

Then weigh the whole. One soul outweighs them all,

And calls the astonishing magnificence Of unintelligent creation poor."

If such be the soul and its destiny, how all-important that it should be saved. And if during this eternity, it shall be singing with the redeemed, or wailing with the lost,—robed in white in the kingdom of God, or surrounded with the mantles of despair in the abyss of woe, our inmost soul should be stirred with unutterable longings for men's salvation. How noble is the employment of securing their safety, of taking their feet from the sides of the burning lake and placing them upon the firm pavement of Heaven. Nothing can compare in grandeur and glory with this most sublime toil. When we point a soul to Christ, we come not to tell him how he may secure perishing wealth, the decaying riches which the finger of time can spoil; not how he may obtain gold that glitters but for a day, and a title to wasting palaces; but how he may gain treasures which fade not away, that the rust of ages cannot affect; a title to mansions eternal in the Heavens, placed along the banks of the river of life, and in the midst of boundless plains that glisten in the sunlight of endless day. We come, not to tell him how he may secure earthly renown, how he may write his name high on the pinnacle of fame, how he may secure influence, position and power; but we tell him how he may secure the commendation of the King of kings, a position in the royal family of the skies, how his name may be written upon the Lamb's book of life, and he reign with Christ forever more. We tell him, not how he may obtain the pleasure that entrances for an hour, but how he may make his way to an abode of sinless delight, where roses have no thorns, pleasures no stings, joys no termination, and raptures thrill every heart.

Surely such an employment is noble. It is elevating in its tendency. Religion is a reforming and ennobling agency. Wherever it is allowed to exert its influence, it gives a higher tone to society, and nobility to the individual. The character of this work is

god-like. Salvation is a scheme devised in the council chamber of Deity,—the world's panacea. One may gain power, but soon death will palsy his arm, dash the sceptre from his hand, and lay him prostrate in the dust. He may wreath laurels about his brow, but soon the snow drifts of winter will be piled above his sleeping form, and his laurels be forgotten. He may secure riches, but soon must leave them, and lie down in his narrow home. But he who converts a sinner from the error of his way, shall save a soul from death, and place another jewel in the Redeemer's crown.

FOR THE BEREAVED.

We ought to inquire why, when the apostle is speaking concerning Christ, he employs the word *death*; but when he is speaking of our decease, he calls it *sleep*, and not *death*, for he did not say, concerning them that are dead; but what did he say? concerning them that are asleep. And again—even so, them also which sleep in Jesus, will God bring with Him. He did not say, them that have died. Still again:—We who are alive and remain unto the coming of the Lord, shall not go before them that sleep. Here, too, he did not say—Them that are dead; but a third time, bringing the subject to their remembrance, he for the third time calleth death a sleep.

Concerning Christ, however, he did not speak thus; but how? For if we believe that Jesus *died*. He did not say Jesus slept, but He died. Why now did he use the term *death* in reference to Christ, but in reference to us, the term *sleep*? For it was not casually, or negligently, that he employs this expression, but he had a wise and great purpose in so doing.

In speaking of Christ, he said *death*, so as to confirm the fact that Christ had actually suffered death; in speaking of us, he said *sleep*, in order to impart consolation. For when a resurrection had already taken place, he mentions death with plainness; but

when the resurrection is still a matter of hope, he says *sleep*, consoling us by this very expression, and cherishing our valuable hopes. For he who is only asleep, will surely awake; and death is no more than a long sleep.

Say not, a dead man hears not, nor speaks, nor sees, nor is conscious. It is just so with a sleeping person. If I may speak somewhat paradoxically, even the soul of a sleeping person is in some sort asleep; but not so the soul of a dead man, that is awake.

But you say, a dead man experiences corruption, and becomes dust and ashes, and what then.

For this very reason we ought to rejoice. For when a man is about to rebuild an old and tottering house, he first sends out its occupants, then tears it down and rebuilds a new, a more splendid one. This occasions no grief to the occupants, but rather joy; for they do not think of the demolition which they see, but of the house which is to come, though not yet seen. When God is about to do a similar work, he destroys our body and removes the soul which was dwelling in it, as from some house, that he may build it anew and more splendidly, and again bring the soul into it with greater glory. Let us not, therefore, regard the tearing down, but the splendor which is to succeed.

If, again, a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and after the melting, he receives it again in a more beautiful form. As then the dissolving in the furnace was not a destruction, but a renewing of the statue, so the death of our bodies is not a destruction but a renovation. When, therefore, you see as in a furnace, our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And be not satisfied with the extent of this illustration, but advance in your thoughts to a still higher point, for the statuary, casting into the furnace a brazen image, does not furnish you in its place a golden and undecaying

statue, but again makes a brazen one. God does not thus, but casting in a mortal body formed of clay, he returns to you a golden and immortal statue; for the earth receiving a corruptible and decaying body, gives back the same incorruptible and undecaying. Look not, therefore, on the corpse, lying with closed eyes and speechless lips, but on the man that is risen, that has received glory unspeakable and amazing, and direct your thoughts from the present sight to the future hope.

But do you miss his society, and therefore lament and mourn? Now is it not unreasonable, that, if you should have given your daughter in marriage, and her husband should take her to a distant country and should there enjoy prosperity, you would not think the circumstance a calamity, but the intelligence of this prosperity would console the sorrow occasioned by her absence; and yet how, while it is not a man, nor a fellow servant, but the Lord himself who has taken your relative, that you should grieve and lament?

And how is it possible, you ask, not to grieve, since I am only a man? Nor do I say that you should not grieve; I do not condemn dejection, but the intensity of it. To be dejected is natural; but to be overcome by dejection is madness and folly, and unmanly weakness. You may grieve and weep; but give not way to despondency, nor indulge in complaints. Give thanks to God, who has taken your friend, that you have the opportunity of honoring the departed one, and of dismissing him with becoming obsequies. If you sink under depression, you withhold honor from the departed, you displease God who has taken him, and you injure yourself; but if you are grateful, you pay respect to him, you glorify God, and you benefit yourself. Weep, as wept your master over Lazarus, observing the just limits of sorrow, which it is not proper to pass. Thus also said Paul—I would not have you to be ig-

norant concerning them which are asleep, that ye sorrow not as others who have no hope. Grieve, says he, but not as the Greek, who has no hope of a resurrection, who despairs of a future life.—CHRYSOSTOM, A. D. 370.

MISSIONATING.

BY D. F. NEWTON.

MISSIONARIES at home—missionaries abroad. No one is duly prepared to go on a mission abroad who is not in heart and action a missionary at home.—

Come look o'er the nations in darkness who moan,

Beyond where the light of the gospel has gone. Yes, lift up your eyes, and behold each ripe field,

All white for the harvest, their increase to yield. Then haste to the heathen, and gladly proclaim,

The news of salvation, in Jesus' name.

Cannot be a missionary? Certainly, you can beloved reader if you will. If your soul is alive and on fire you cannot help being a missionary of the cross. The missionary spirit is in your hearts, like fire in your bones. You will be full of matter; the spirit within you will constrain you—as new wine which hath no vent, ready to burst like new bottles. Job, xxxii, 18, 19. Wo to you if you speak not. You will speak that you may be refreshed.

When you see sinners all around you going down to hell, your hands will be extended eagerly to pull them from burnings everlasting, where the worm dieth not and the fire is not quenched! Every nerve will be stretched heavenward. Your voice will be heard like a trumpet, crying aloud and sparing not. The thunders of Sinai will crash! the lightnings flash!

The good news of salvation will flow from your lips in strains sweeter than angels use.

If you cannot be a missionary on distant heathen ground where millions sit in darkness and the shades of death, you will gladly take the domestic field, going North, South, East, or West,—

any where—sounding the gospel trumpet long and loud.

"Blow ye the trumpet blow, The gladly solemn sound." "Ho every one that thirsteth, come ye to the waters." Begin the good work at home, in your own house, at your fireside, in the domestic circle. Are your children, (if any you have) walking in newness of life, obedient gentle, lamb like "in subjection with all gravity?"

Are there none in your household, save those in the strait and narrow path, leading to life eternal, walking in all the commandments and ordinances of the Lord blameless? full of faith and the Holy Spirit? Is there one unconverted soul sitting at your table—One at your right or at your left out of the ark of safety? One even one, great or small, son or daughter, man, servant or maid, servant, on the road to death, the death that never dies? What now? any thing in the missionary line? Is there a back-slender within the sound of your voice.—a cold or lukewarm professor having a name to live while dead? Any missionary work at hand? How with your neighbor? and the next? Any thing to do in lifting the warning voice or pointing to the Lamb of God who taketh away the sin of the world?

Need any one be at a loss for missionary work a single moment, so long as one sinner is found, out of Christ, lifting the arm of rebellion against the Most High? Need any one naming the name of Christ, remain idle in God's vineyard so long as there is one Achan in the camp one Agag to be hewn to pieces?

The soul on fire pentecostally, will find something to do, momentarily, in saving a world of rebel sinners lost!

"What do we live for?

To sow by all waters,
Fruit bearing seeds of deeds for all years.

What do we live for?

We live not to rust out,
Slothful by standing aloof from the strife.
A thousand times better,
More noble to wear out,
Battered and burned in the hot forge of life.

We know personally, a beloved

disciple of the Lord Jesus, a workman that needeth not be ashamed rightly dividing the word, constantly on the wing of love and mercy. He preaches *all the time*, daily, nightly, by precept, by holy example, by the silent messengers of truth, by his pen and by the living voice. He first sets his own house in order, preaches full salvation to all under his roof, from the least to the greatest. Then from house to house with tracts, books, and periodicals breathing the spirit of the Bible, pouring into the poor and the afflicted ones, the oil and the wine of gospel purity and consolation. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Psalms, 41: 1: 2: 3. He preaches first at one house, then at another, to one soul, or ten or a hundred, none is left as opportunity offers. Whenever or wherever he can gain a hearing, then and there he commences his missionary labors.

Another bright example of missionary spirit we witnessed a few months since in passing down the majestic Hudson. A Christian gentleman on the steamboat Isaac Newton, preached six or eight little sermons early in the morning. His first little sermon was addressed to two ladies as they stood gazing at the majestic scenery on the banks of the river. These ladies were sinners, without hope. This good brother spoke of God's goodness, of the gift of His Son, warned them of their danger, exhorted them to flee the wrath to come. His next short sermon was to a little boy on deck,—then to a man lying in his berth. After this he met several ladies promenading, to whom he dropt a word of kind admonition, presenting each with a tract. Thence to the bar, where his next little sermon was to the man dealing out distilled damnation. Turning from thence, he saw a man puffing the cigar, smoking away God's money to gratify a depraved appetite, injuring mind, body, and soul! To each of them he delivered his message and passed on.

He then retired to the lower cabin

and delivered one of his little sermons to some eight or ten passengers; meanwhile opening the precious volume of Inspiration, and reading several passages to some who doubtless had not heard God speak from his word for years. Reader was not this a good beginning?

These few little sermons, were merely the commencement of his ministerial labors for the day. He went on opening his lips for Jesus, preaching by word of mouth and the silent messengers of truth in the form of tracts, as the Lord opened the way and gave him utterance. Now, beloved reader, supposing every one naming the name of Christ were thus faithful in opening his lips for Jesus, pointing sinners to the lamb of God that taketh away the sins of the world; reproving, rebuking, exhorting with all long-suffering and doctrine? How long would it be ere the earth blossomed as the rose?

This is the way. Let no opportunity slip of doing good. Be diligent in season, out of season;—preach the word, sound it out, let it ring.

"Scatter the germs of the beautiful,
By the way-side let them fall."

ROBBING GOD.

BY MRS. MINERVA COOLEY.

WILL a man rob God? and yet how many are doing it every hour they live. They rob God who has a right to all their powers, physical, mental, and moral, and who requires every thought to be brought into captivity to the obedience of Christ. We are not our own, for we have been bought with a price. God has created us, and redeemed us, and has a right to all the service of our lives, and to all the affections of our hearts. All our influence should be cast on the side of God.

There are a great many ways in which men rob God. They rob him of time,—these precious moments fraught with eternal interests, and upon the

improvement of which depends our eternal happiness.

We have no right to spend a single moment in any manner that would not glorify God. All of our time is given us by God, and should be spent according to his will, and not in idleness, for he requires us to be diligent in business, as well as fervent in spirit, serving him. As the ocean is made of drops, so is human probation made up of moments, and each hurrying moment as it passes bears its report to eternity, whether spent for God or for self. How many take the time that should be employed in religious meetings, and in family and private prayer, for other purposes. Perhaps the cares of the family are pressing hard, or worldly business crowds, and he finds it an easy matter to put God off. The means of grace are neglected and the soul suffers a great loss. God has set apart one seventh part of our time to be kept holy, but how many rob him of his sabbaths, violating his plain command to "remember the sabbath day to keep it holy." We are required to abstain from all unnecessary labor on this day and to regard it as holy time.

The sabbath is not a day for visiting and recreation. It is just as much a violation of the sabbath to spend it in visiting, as it is for a farmer to go into his field and cut his grain. Thousands disregard the day altogether, while others partially observe it.— They go to church perhaps, and listen to the word and then return to their homes, and instead of reading God's word to know his will, spend their time in reading political newspapers, and in talking about their worldly interests.

Business matters should never be brought into God's holy sabbaths. A devoted sister was once asked on the sabbath the price of her plain bonnet, and she replied "I will tell you on the morrow."

Men rob God of their talents. How many professors of religion excuse themselves from taking a part in religious meetings because they

have not the talents? Can these slothful servants plead as an excuse when they come up in the judgement, that they did so little in the vineyard of the Lord because he did not give them the ability? Ah no, they will be speechless. God never requires more of his children than they can do, and the obedience required should be cheerfully rendered. Many do not know how much they can do if they will only open their mouths and let God fill them.

He can thresh mountains with a worm. Multitudes have been astonished at the freedom and power with which illiterate persons, and children, have spoken in the great congregation, as hearts have melted under their burning testimony. It is because their tongues are made eloquent by the Holy Ghost. Human eloquence and beautiful descriptions will never melt hard hearts and move them towards the cross. It is the power of the Spirit, and this often works through the weakest instrumentalities, for God has chosen the weak things of the world to confound the things that are mighty.

O, how the pride of the human heart robs God. He cannot work in a heart until pride is subdued. How many, because of the pride of their hearts, are more anxious to know what men think about them, than they are to know whether God is pleased or not. We must go into the crucible and have self all killed out, and then it will be safe for God to give us an endowment of power to labor for souls. We need to keep dead, and buried with Christ else we shall find spiritual pride creeping in, and we shall begin to take the glory to ourselves that belongs to God. How many useful ministers have fallen in this way. God has endowed them with talents, with strong intellects, and with the gift of his Holy Spirit, and has so prospered them in their work, that they have seen many souls converted, and this, instead of humbling them in the dust, has led them to exalt self by taking the glory which belongs to God. O, how necessary that ministers as well as private

members of the church should feel that after they have done all they can do, they are but unprofitable servants.

God is jealous of his rights and he will never share his glory with any created being. The tallest arch-angel next the throne can never share a particle of the glory that belongs to him.

How wicked and presumptuous then for fallen man, dependent upon him for his being, and for all his powers for usefulness, to rob him of his glory.

We rob God of our influence when it goes on the side of the world. Professors of religion do this in joining hands with the world to support its customs, and its pleasure parties, by joining in with the light and trifling conversation practiced by the giddy and thoughtless, countenancing evil reports that may be in circulation about others, perhaps about God's true children. How careful ought we to be that none of our influence goes to support evil of any kind. Ministers throw their influence on the side of the world when they join secret associations composed largely of profane swearers, of sabbath breakers and infidels, going into a common brotherhood with almost every class of wicked men, and swearing to keep their secrets. How dare ministers stand up in the sacred desk and with the open Bible in hand, proclaim God's fearful denunciations against the wicked, when they have sworn to stand by them? How can they utter God's commands, to "come out from among them—and to have no fellowship with the unfruitful works of darkness, but rather reprove them," when they are joined in closest fellowship with them? How can they exhort the people, and especially the poor of their flocks to trust in the Lord, to repose that strong confidence in God when adversaries like a thick cloud compass them about, to trust that God who has said, speaking through the psalmist, "O, fear the Lord ye his saints, for there is no want to them that fear him. The young lions do lack and suffer hunger but they that seek the Lord shall not want any good things." They

rob God of the trust they should have in him by joining those associations, showing that they have more confidence in these than they have in God's promises. May God save the church from the influence of such leaders. Christ has said "he that gathereth not with me scattereth abroad." We are all the while exerting an influence for, or against God and his cause, and that influence does not stop when we cease to breathe, but will run on down through succeeding generations. Well would it be for all who live in open violation of God's commands if their influence could die with them, for it will not all be summed up until the nations of the earth appear before God in the general judgement.

Parents rob God by not consecrating their children to him. How few are, in the days of their infancy, consecrated fully to the Lord and trained up in his nurture and admonition! I do not wonder he takes so many of these little opening buds from this dark world of sin, and transplants, them to those purer climes above the sky.

Fond mothers, did you think it hard when God took from you that little priceless jewel, and you laid its little form of clay in the cold grave? He took it to place a little white-robed angel near the throne, where it should be free forever, free from any unhallowed influence. Perhaps, if it had been spared, its very first lessons would have been lessons of pride, of vanity and display. How much pains, is taken to accomplish children, to dress them up, to set them off to the gaze of the world! The child loves ornaments, and its desire for these must be gratified, hence you see, the feathers the flowers, the ornaments hung about its person, and love for these grows with its growth and strengthens with its years, and the world takes the place, in the heart that Jesus ought to occupy. How few parents by their teaching and example cause their children to feel that they are more concerned for their souls than for their bodies!

Parents should plant deep in the

minds of their children the importance of seeking first the kingdom of God and his righteousness, assuring them that all things else shall be added unto them.

The good seed of the kingdom should be early sown in the soil of the youthful heart, and should be carefully watched, and watered with prayers and tears that it may grow and yield the peaceable fruits of righteousness. How many professedly Christian parents, instead of holding back their children from paths of sinful pleasure, give them loose rein, and such accomplishments as will cause them to shine in circles of gaiety, in scenes of pleasure and frivolity.

"Go bring me said the dying fair,
Those costly robes and jewels rare,
Go bring them every one.

They strewed them on the dying bed,
Father with bitterness she said,
For these my soul is lost."

O, shall our children reproach us in the dying hour? or in the day of judgment for not doing our duty to them. We should train them for heaven, that their blood may not be found on our garments. It is a fearful thing to defraud God, by withholding from him that which belongs to him. He created us for his own glory, and requires our all to be given to him. A man might rob his brother and suffer for it a term of years in a state's prison,—the hope of being released and again enjoying freedom would greatly relieve the tediousness of the long weeks of his confinement. But the individual who withholds from God that which is his just due, and who refuses to pay the full price for the matchless pearl will, ere long, wake up to the dreadful reality that all is forever lost. When weighed in the balances, wanting will be written against him, and when his soul is once shut up in the dark prison house of eternal despair, not one ray of light will ever relieve the gloom, or one gleam of hope ever dart across the soul.

"Ye are the light of the world."

LOST.

BY A MATRON.

In the spring of 1858 I was solicited to take charge of the Female Department of the Michigan State Prison. Up to that time I could never get any definite ideas of the scripture term 'Lost,' although I had professed religion and enjoyed it for years, and had studied my Bible and believed its teachings and had endeavored to lead others in the way to life. I think there were sixteen female convicts at that time, of all ages, and charged with different crimes, two only for murder and of course only those two for life. At that time Rev. R. C. Crawford was the chaplain. They had had excellent ladies in charge who had cared for their souls, and both had faithfully done what was possible for any one to do unaided by their own co-operation for their elevation, instruction, and salvation.

The state furnished a comfortable house, good wholesome food and clothing, a sufficiency of both, and a library from which they could draw books weekly for instruction or amusement, and yet notwithstanding all this, and much more for their happiness and benefit, I learned there what it would be to be lost.

A wise physician will, if he understands the nature of the disease, want to know how far it has progressed in order to sufficiently combat it; so I felt in their case. As they were always respectful and modest in my presence I began to feel that some injustice had been done them somewhere, and there was much reason to hope in their case yet, I therefore took the liberty to remain inside, when they supposed me away, in order that I might know how they would act, if left without any restraint.

I had ever felt a deep interest for the fallen and would gladly do them every possible good in my power. This they were slow to learn. They had little conception of right principles or

motives. This I had already learned, but I was all unprepared for what I saw and heard, as much as I thought I had learned of human depravity.

I stood bewildered amid such fiendish exclamations, taunts, jeers, curses and prayers indiscriminately uttered amid threats that would have curdled my blood had not the convicts been safely secured apart from each other by strong bolts and bars of iron. Never shall I forget the impression of that moment. I asked myself, if this scene is here on earth, and the number so few, what must it be in that place where all such shall be eternally gathered? Weeks passed on and I continued to listen, hoping this an outburst of some unruly one to commence with, and that it would not occur again; but this was a vain hope. I listened until I turned away with loathing and disgust. Yes, turned away from my own sex in utter hopelessness and despair. After this I walked among them as among the lost beyond hope, and looked upon them as only to die to be ushered where they could tear each other and yet not be consumed. Lost! I realize it now, to some extent at least, and should these lines ever meet any human eyes and so influence one soul to greater diligence, I have gained the end for which I have penned them.

Lost! It comes to me in the night watches. It sounds in my ears as I walk the streets and pass the thoughtless crowd in earnest about everything except that which concerns, them most. Again, I hear it when the throng gather in the sanctuary of the Most High. O, could I say Lost! as I now feel it! While I write my fingers stiffen around my pen. I say, Lost! and yet they heed it not. I say, Lost! when I meet in our social gatherings. I say, Lost! wherever I find one out of Christ. And I say Lost! Lost! as I walk alone unless saved by the mighty power of God.

Would you know more? In yonder corner cell is a dying female, who gave a draught of poison to her own husband. Walk softly and hear her hoarse death whisper, Lost! eternally

Lost! look at her as she kneels there alone before her Judge. She is not old, yet her form is shriveled for she feels and has felt that she is Lost. She is nearing the eternal shore and yet all she can say is, Lost! I saw her form stiffen in death. I closed her eyes with my own hands. I heard the last Lost! that escaped those palsied lips. The neglecter as I read the word of God, is Lost! O read it for yourselves. Do not think there is no danger in your case, unless you know your Redeemer lives. You may not be, very wicked and yet be banished from the Lord to be company with such as I have described. We may be in the Church and yet, if we knew our case, say to ourselves, Lost! We should understand our case. We may; if we do not the fault, is ours.

O, I awfully fear that many that expect to enter heaven will be forced to say with the dying one that I have described, Lost! Lost! Lost!

FAITH THAT SAVES.—Hear ye this, all you that are called Methodists! You, of all men living, are most concerned herein. You constantly talk of salvation by faith, and you are in the right for so doing. You maintain (one and all), that a man is justified by faith, without the works of the law. And you cannot do otherwise, without giving up the Bible, and betraying your own soul. You insist upon it that we are saved by faith, and undoubtedly so we are. But consider, meantime, that let us have ever so much faith, and be our faith ever so strong, it will never save us from hell, unless it now saves us from all unholy tempers; from pride, passion, impatience; from all arrogance of spirit, all haughtiness and over-bearing; from wrath, anger, bitterness; from discontent, murmuring, fretfulness, peevishness. We are of all men most inexcusable, if having been so frequently guarded against that strong delusion, we still, while we indulge any of these tempers, bless ourselves, and dream we are in the way to heaven!—J. WESLEY.

CHURCH SITTINGS.

GAIL HAMILTON.

Do you say that the by-way people will not come to church even if there is one? Do you get the church ready, do you open the doors, then go out into the highways and hedges and compel them to come in; meet them at the porch door with smiles, and warm words, and hearty hand-shakings, give them good seats, not in a corner all by themselves, but among your own friends, with your own family, or by your own self; show, if possible, a little interest in them during the week, and if they still continue stiff-necked and rebellious, think how much harder must be the work of the missionaries, who go thousands of miles to meet the heathen in their strongholds, than yours, who find your heathen under the droppings of your own sanctuary.

And if the outcasts do not come there is another class who will—the poor who live not by shifts, but by honest and persistent industry; men and women whose days are given over to severe and unintermitting toil; who have money scarcely beyond the utmost needs of life, whose ingenuity expends itself in making a cent do the work of a dime, and a dime the work of a dollar; the men and women who cannot incur the expense of church sittings, yet who pre-eminently need the comfort and strength of church service. These people ought to be in the church. They need the church and the church needs them. They ought to be in it not as medicants, not by patronage or permission; but as children of our Father, disciples of one Christ, members of one flock bound together by a common need and a common hope. They ought to stand, rich and poor, on one level, interchange friendly greetings, conversant with each others views and fears and feelings, joint students of the Bible, joint servants of the Lord. It is not necessary, nor possible, nor desirable that all should move on one social plane.—

Tastes and occupations must decide that. But if religion is not strong enough to raise above social distinctions, to create friendliness between different classes, to make the rich kindly and genial to the poor, and not patronizing or scornful, to make the poor trustful and serviceable toward the rich, and not servile or haughty, so that each class shall be reckoned the friend of the others, so that he that is greatest and he that is least shall alike be the servant of all—then religion has not done the work which it was appointed to do. With a church free, free not with inferences and conditions that encroach upon self-respect, but absolutely free, I feel sure that many more of these classes would find their way into the courts of the sanctuary—and that it would be much more a sanctuary than it is now.

But how shall the church be paid for? The warmest missionary *feeling* does not pay a debt which is represented by coin. Very well. A community that is able to build a church and sell pews, is able to build a church without selling the pews. If you are rich enough to build a church for yourself, you are rich enough to build it for your neighbors. If you are able to own a pew, you are able to give it away. I don't mean that you can do both, but you can do one as well as the other. I suppose churches are now built mainly by voluntary contributions. Let them still be built by voluntary contributions; only when they are built let them be churches, and not ecclesiastical drawing rooms. Make your church as fine as you will, only not too fine to be trodden by dusty feet. Let it be just as good as you can afford to give away in the name of the Lord—and no better, for beyond this, sin lieth at the door.

But besides the original outlay, come the continuous expenses of preaching, and all the minor details. What of these? I would have every one of you upon the first day of the week, lay by him in store as God hath prospered him. Let the "contribution box" be

carried around on Sunday, and every man decide for himself and between himself and God alone. Then the rich man may give of his abundance, and the poor man of his poverty, and both out of the love of their hearts. Then the poor man may feel that he is doing his part toward bearing the good tidings to a sorrowful world, and if he cannot bring a lamb without blemish, nor yet a turtle dove, nor two young pigeons, his tenth part of an ephah of fine flour shall be a sin offering, holy and acceptable to God.

Would this give but a precarious support to a pastor? Not so precarious as that of his Master, who had not where to lay his head—not so precarious as that of Elijah, for whom the ravens were butcher and baker, and whose drink was the brook by the way—not so precarious even, I think, as it is now. I believe the minister would not only have just as much money as he now has, but it would not come to him as it too often does, grinding, grating, scraping out of rusty purses, with a noise of friction that puts every nerve to the torture; it would leap out warm from the heart, shining with love-light brighter than any gleam of gold, and so have to him a worth that no mere money can represent. As ministers receive their salaries now, it is neither one thing nor another. It is not a tax which people must pay or go to prison, and it is not a gift which blesseth him that gives and him that takes. It has neither the inexorableness of the one, nor the spontaneity of the other. It has free-will enough to admit of grumbling, and not enough to excite gratitude. It is a miserable half-and-half thing, all that I have ever seen of it. I do not mean that every man of a parish makes his "minister's tax" a disagreeable matter, but there is more or less, generally more, disagreeableness to contend with in every parish. The very term "minister's tax" is uncanny. It does state exactly what many people mean. It is not a free-will offering to help spread the Gospel. It is not a man's part to support the

government. It is simply and solely the *minister's tax*, and it is not, and never will be, pleasant to have a man take you by the throat, and exclaim, "Pay me that thou owest." It is far too often that this sum is paid as if it were a personal charity to the minister. A grumbles because he is called on to subscribe thirty-five, while B, who is worth twice as much as he, only pays thirty, and C "signs off" from the parish, and pays nothing at all, and it is a burden all round. By having a system of free-offerings, all this would be abrogated. Every man would be his own guide, and antagonisms would be soothed away. He that pays, pays unto the Lord, and he that pays not, unto the Lord he doth not pay it, and himself is the only judge. He knows his own circumstances better than another, and upon each returning Sabbath he gives as God has prospered him. He is not mulcted in a fine, but to the Saviour who died for him he brings a thank-offering, grateful. It is the helping hand which Jesus permits him to reach forth to save the world. It is the effort he can make to the cause that Christ shall not have died in vain.

Why appeal to the lower part of man's nature, when there is a higher, open to appeal? Why insist that that shall be only a duty which might just as well be a delight? All men are generous if you but approach them generously; or rather all men have a capacity for generosity, and if it be not developed, it ought to be gently and genially educated into development. If it do not unfold in the kindly sunshine, there is surely no good in trying to split it open with a hammer. Men will sometimes pay the "minister's tax," loth, but the Gospel suffers more harm than it receives good from their money. "Of every man that giveth willingly with his heart, ye shall take my offering," commanded Jehovah to Moses. What was the result? "They spake unto Moses, saying, The people bring much more than enough for the service of the work. . . . And Moses gave commandment . . . say-

ing, Let neither man nor woman make any more work for the offering of the sanctuary. . . . For the stuff they had was sufficient, and *too much*." Just so I believe it would be if we would have more faith in God and in the better parts of human nature, and less dependence on taxes and securities. Ministers would not only have a "support" for the body, but for the heart and soul, and, perhaps not at first, but after the whole system was in full play, there would be large surplusages to be disposed of. And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and gold, that do after the will of your God.

There are two or three considerations more which seem of importance, but which I have not space to dwell upon here, and I shall therefore return to the subject again. I am the more willing to do so as it is one of such marked importance, that he who only calls attention to it renders service, even if his words and arguments do nothing else. If people would only *think* upon their ways, they would surely turn their feet unto the testimonies of the Lord, when they are so clearly revealed.—THE CONGREGATIONALIST.

WORK AND WAIT.

Discouraged pastors, mourning over lack of results in your ministry, do you sometimes get impatient with the lifelessness and coldness of your flock, and wail at them in good set terms? Surely you have forgotten who and what you are. You are God's minister,—the promulgator of his religion. He sent the Great Teacher to the earth eighteen hundred years ago, and those to whom He was sent maligned Him, doubted Him, persecuted and killed Him. For eighteen hundred years He has patiently waited to see the religion of Jesus established in the earth, and he is waiting patiently still, though it spreads so slowly that its progress from century to century can hardly be traced. He planted the true seed, and

He is confident that it will germinate and grow, until its branches shall fill the earth. He has confidence in His truth, have you? Can you not be content like Him, to plant and nourish, and water, and tenderly prune, and trust for the issue? He has distinctly told you that with all your planting and watering, the increase is only of Him. If you are faithful in these offices, and get impatient for results, does it not occur to you that you are getting quite as impatient with God as you are with your people? If He has reason for withholding increase, you have no reason to find fault. The work is His, the results are His,—they are not yours. Therefore be content to work and wait, for no man can work in perfect harmony with God who is not as willing to wait as work. God works and waits always, and in everything, and you are a discord in the economy of His universal scheme the moment you become impatient.

Champion of Truth, lover of humanity, hater of wrong, do you grow tired and disgusted with your fellows? Do you grow angry when you contemplate instituting cruelty? Are you tempted to turn your back upon those whom you have striven to bless, when they stop their ears, or laugh you in the face? Do you feel your spirit stirred with deep disgust, or swelling with rage, when those to whom you have given your best life,—your noblest love, your most humane impulses, your truest ideal of that which is good,—contemn you, misconstrue you, and persecute you;—when those whom you seek to reform, brand you as a pestilent fellow, a disturber and a busybody? It is very natural that you should do so, but it is very far from God-like. Be patient. If this world of natural beauty was not made in a minute, if it had to go through convulsions and changes, age after age, before the flowers could grow and the maize could spring, think you that the little drop of vital power that is in you, can reform the world of minds and bring out of chaos the realization

of the fair ideal that is in you, in the brief space of your life? Pour into your age, your whole life if it be pure and good, and be sure you have done something—your little all. There shall be no drop of that life wasted. Where you put it there it shall be, an atom in the slowly rising monument of a world redeemed to goodness.—DR. HOLLAND.

CHRISTIAN PERFECTION

THE following excellent article on Christian perfection is from the pen of Rev. Samuel Dunn, of England. It is a clear, concise, Scriptural exhibit of this glorious doctrine. May its perusal be made a blessing to many souls. Amen. J. M.

"And this also we wish, even your perfection." 2. Cor. xiii. 9.

Christian perfection is the perfection of Christian graces. It includes in it the extinction of evil principles, the detachment of the heart from the world, the destruction of the corruption of our nature, and the maturity of the fruits of the Spirit. Some of you have received the grace of God. You enjoy it, but in an imperfect degree. We are desirous that you should rise higher in the Divine life: "This also we wish, even your perfection." Let me assign several reasons why we desire this:

1. Because God desires it. He is essentially, absolutely, unchangeably, transcendantly holy: the perfection of beauty, the model of purity, the source of holiness. He created angels holy, formed men in his own image, and must delight in that which is his own nature. 1 Peter, i, 16.

2. Christ died to procure it. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus, ii, 14. "The blood of Jesus Christ his son cleanseth us from all sin." 1 John, i, 7.

3. The Holy Spirit is waiting to impart it.—He is frequently called the Holy Spirit, not because he is more

holy than the Father and the Son, but because it is his office to communicate holiness. 1 Peter, ii, 22.

4. The word is the instrument which the Spirit employs to effect it: Sanctify them through thy truth; thy word is truth." John, xvii, 17. "Ye are clean through the word which I have spoken unto you." John xv, 3. "That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii, 17.

5. The ministry has been established to promote it. "He gave some, Apostles; and some, Prophets; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv, 11, 12.

6. God commands it: "Walk before me, and be thou perfect." Gen. xvii, 1. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

7. God promises it. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. Ezek. xxxvi, 25. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. v, 6.

8. There are many examples of it recorded in scripture; "Job was a perfect and an upright man." Job, i, 1. "Let us therefore, as many as be perfect, be thus minded." Phil. iii, 15. "Herein is our love made perfect." 1 John, iv, 17.

9. The apostles desired it for those to whom they wrote: "That ye might be filled with all the fullness of God."—Eph. iii, 19. "That ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness." Phil. i, 10, 11. "The very God of peace sanctify you wholly." 1. Thess. v, 23. "Whereby are given unto us exceeding great and precious promises, that by these ye

might be partakers of the Divine nature." 2 Peter, i, 4.

10. You desire the enjoyment of it. You say: "Create in me a clean heart, O God, and renew a right spirit within me." Psalm, li, 10. Would God hold up the blessing to tantalize you? Would he excite a desire which he was unwilling to gratify?

11. It transforms you into the image of God. You resemble Him, not as you are learned, or powerful, or wealthy, but as you are holy. "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Lev. xi, 44.

12. It will enable you to please God. Saints are lovely in his sight, the righteous Lord loveth righteousness; "Thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee." Isa. lxii, 4.

13. It will enable you to serve God: "The Lord hath set apart him that is godly for himself." Psalm, iv, 3. "He shall be a vessel unto honor, sanctified, and meet for the master's use." 2. Tim. ii, 21.

14. It will enable you more fully to glorify God: "Herein is my Father glorified, that ye bear much fruit." John, xv, 8.

15. It will increase your safety.—The more grace you have, the more easily you can resist temptation, bear crosses, make sacrifices, and discharge the duties that devolve upon you in the Christian life. "If ye do these things, ye shall never fall." 2, Peter, i, 10.

16. It will increase your happiness. "O, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. lviii, 18.

17. It will increase your usefulness. There will be a greater unction in your exhortations, efficacy in your prayers, sorrow in your example. Philip, ii, 15.

18. It will conduce to your peace and triumph in death. "Mark the perfect man, and behold the upright, for the end of that man is peace." Ps.

xxxvii, 37. "So an entrance shall be ministered unto you abundantly into the everlasting kingdom, of our Lord and Saviour, Jesus Christ." 2 Peter, i, 11.

19. It will qualify you for an exalted station in heaven. "He that soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." 2 Cor. ix, 6. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Daniel, xii, 3.

○ A SAD SPECTACLE.—We will not dwell upon the glaring hypocrisy of standing before the font of baptism, bedecked in all the puffery of fashion, and solemnly vowing to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same," nor will we picture the sickening spectacle presented by troops of regimentaled communicants, marching in laced, hooped, and bedizened grandeur through the "long drawn aisles," wheeling with a sailing sweep before the altars, and then meekly (?) kneeling to receive the emblems of the broken body and shed blood of our Lord. Terrible, indeed, must be the moral and mental perversion that sees nothing in such scenes but a "decent regard for appearances," and a proper respect for the world. If it be possible to paint a panorama which shall, in one sad view, embody the deepest degradation of the church, and the highest triumph of the powers of darkness, you have it in such life-scenes. Such scenes are exhibited in our cities nearly every sabbath. Admission gratis—if one is well dressed. CHRIST AND ADORNMENTS.

PREACH a present salvation, and pray for present blessings; *the Lord always prospers this plan. Preach sanctification, as a blessing now to be received by faith.*—W. BRAMWELL.

DROOPING SOULS.

DROOPING souls no longer grieve,
 Heaven is propitious,
 If on Christ you do believe,
 You will find him precious.
 Jesus now is passing by,
 Calls the mourners to him ;
 He has died that you and I,
 Might look up and view him.

From his hands, his feet, his side,
 Flows a healing fountain;
 Streams of consolation tide,
 Boundless as the ocean.
 See the living waters move,
 For the sick and dying;
 Now resolve to gain his love,
 Or to perish trying.

Grace's store is always free,
 Drooping souls to gladden ;
 Jesus calls, "Come unto me,
 Weary, heavy laden.
 Though your sins like mountains rise,
 Rise and reach to heaven,
 Soon as you on him rely,
 All shall be forgiven."

Now methinks I hear one say,
 I will go and prove him ;
 If he take my sins away,
 Surely I shall love him.
 Yes, I see the Father smile,
 Smiling moves my burden ;
 All is grace, for I am vile,
 Yet he seals my pardon.

Streaming mercy how it flows,
 Now I know I feel it ;
 Half has never yet been told,
 Yet I want to tell it,
 Jesus' blood has heal'd my wounds,
 Oh the wondrous story ;
 I was lost, but now am found,
 Glory ! Glory ! Glory !

Glory to my Saviour's name,
 Saints are bound to love him,
 Mourners you may do the same,
 Only come and prove him.
 Hasten to the Saviour's blood,
 Feel it and declare it ;
 O that I could sing so loud,
 All the world might hear it.

If no greater joys are known,
 In the upper regions ;
 I will try to travel on,
 In this pure religion .
 Heaven's here, and heaven's there,
 Glory's here and yonder ;
 Brightest seraphs shout amen,
 While the angels wonder.

TO THE MORALIST.—It is absolutely necessary you should be plainly and faithfully told, that neither sobriety, nor honesty, nor humanity will justify you before the tribunal of God, when he "lays judgment to the line, and righteousness to the plummet" (Isa. xxviii, 17.) and examines all your actions, and all your thoughts with the strictest scrutiny. You have not been a drunkard, an adulterer, or a robber; so far is well. You stand before a righteous God, who will do you ample justice, and therefore will not condemn you for drunkenness, adultery or robbery; but you have forgotten him, your parent and benefactor; you have "cast off fear, and restrained prayer before him" (Job, xv, 14) you have despised the blood of his Son, and all the immortal blessings that he has purchased with it. For this, therefore, you are judged and condemned. And as for anything that has looked like virtue and humanity in your temper and conduct, the exercise of it has in a great measure, been its own reward, if there were anything more than form.

MY BROTHER, is your soul fired with perfect love? Preach perfection. It is the marrow of the gospel,—food for a soul athirst for God. I am happy to inform you that I have seen preachers upon their knees bathed in tears for hours, crying aloud for help from God against inbred foes, and until through faith they got the victory.—H. SMITH.

MERE numbers are the array of weakness, not of strength. They are to living Christians, what idols are to the living God.

LIGHT.

BY A. S. COOK.

Matt vi, 22.—“The light of the body is the eye, if therefore thine eye be single thy whole body shall be full of light.”

Simple, uncompounded, one object, one motive, this is what I understand by a single eye. 1. Cor. x. 31. “Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.” In order to do this there must be simplicity of intention and purity of affection—this is perfection. Many acts are good in themselves, but when we connect them with impure motives, they lose all their virtue. We might give all our goods to the poor and our bodies to be burned for the cause of Christ, yet if the eye is not single it would profit us nothing. The honor of God, and the interest of religion may be the avowed motive for our action while secular interests and secret vanity may be at the bottom of it all. So that while we vainly think we are serving God we may be only sacrificing to mammon. We may, like Jehu, boast of our zeal for the Lord, while we are moved to action by the heat of our natural passions. We may cover a censorious spirit under the cloak of piety; and giving admonitions to others may be only giving vent to our spleen. Almsgiving may often proceed from a principle of selfishness, or pride or party spirit, and at the same time appear to be the effect of pure piety, and an act of friendship. Thus we may deceive ourselves and others, for man looketh on the outward appearance but the Lord looketh on the heart. So that which is highly esteemed among men, is often times abomination in the sight of God. This is a nice point. We should find out the true motive of all our thoughts, words and actions. It is not necessary to go into detail but let me ask you kindly, my dear brother, to apply this to your own heart. Go to the bottom.

REPUTATION.

There are a hundred things that I could mention more valuable than reputation. Selfrespect is one of these; a conscience void of offence is another; the reformation and the progress of those around you are others; and God's approval is another. Maintain your self respect; keep a spotless conscience; and do good to all around you with supreme reference to Him in whom you live, and your character will grow healthfully, without a thought given to it. The moment the preservation of your character and reputation becomes the great object of your life,—the moment that you begin to arrange your life with reference to a character already achieved,—that moment you will cease to grow, and pass to your place among the harmless fossils that occupy the ornamental niches of society. The influence of enemies upon a real sound character is always healthful. Enemies drive the soul to its motives, rouse its finest energies, compact its character, render it watchful of the issues of its life, keep it strained up to its work, and help to eliminate from it selfish considerations. There hardly ever lived a reformer who might not have been strangled and silenced at the outset of his career by praise. Thank God for the enmity that developed into giants, the reformers of our own and of past times. May He in mercy forbid that any of the young and noble hearts now yearning for the good work of the world, be spoiled by too much praise and too few enemies!

Reputation is in no man's keeping. You and I cannot determine what other men shall think of us and say about us. We can only determine what they ought to think of us and say about us; and we can only do this by acting squarely up to our convictions of duty, without the slightest reference to its effect upon ourselves.—
DR. HOLLAND.

LIGHT is sown for the righteous.

PROFESSING HOLINESS.

WE know of no reason why God should not have the glory of our *sanctification*, as well as that of our *justification*. Any argument against a profession of entire sanctification, would be equally conclusive against a profession of justification. They are both the work of the same agent, and glory is equally due the "Lamb slain" for both. If we should consult the experience of those who enjoy the blessing, and whose lives give evidence of its profession, nine-tenths of the whole number would confess that their faith has been *immensely* strengthened, and their love greatly increased, by a humble, honest confession of what God has done for their souls. We would recommend, then, to all who enjoy this blessing, to make a humble, discreet, loving confession of the work wrought. In doing this, "beware," says Mr. Fletcher, "of imitating the vanity of those coxcombs who, as often as they are about to pay for a trifle, pull out a handful of gold, merely to make a show of their wealth." Mr. Bramwell states his experience on this subject in the following language: The devil told me that I had better not profess it. But in preaching that night, the temptation was removed, and my soul was again filled with glory and with God. I then declared to the people what God had done for my soul; and I have done so on every proper occasion since that time, believing it to be a duty incumbent upon me. I think such a blessing cannot be retained without professing it at every fit opportunity; for thus we glorify God, and with the mouth make confession unto salvation. "If diamonds glitter, if stars shine, if flowers display their colors, and perfumes diffuse their fragrance to the honor of the Father of lights, and Author of every good gift; if without self-seeking they disclose his glory to the utmost of their power, why should ye not go and do likewise?" Gold answers its end best when it is brought to light, and

made to serve for charitable and pious purposes; and not when it lies concealed in a miser's strong box, or in the dark bosom of a mine. If you can say, to the glory of God, that *you are alive, and feel very well*, when it is so, why should you not also testify to his honor, that you live not, but that Christ liveth in you, if you really find that this is your experience?—McDONALD.

THE STANDARD TOO HIGH.

BY MRS. LIBBIE PENoyer.

In this time of spiritual death and formalism in the churches, much is said about raising the standard of the cross so high that the common people cannot understand it. 'Tis said it will do to preach sanctification to educated minds, and perhaps to those who have been long in the way, but the common class of people cannot bear such strong meat. Babies in Christ must be fed with the sincere milk of the word. This is nothing short of real opposition to the work of true holiness; and coming sometimes from those who profess it. In times of revival, when the church members are getting under conviction for it, as a distinct work, some who stand upon the walls of Zion, cry out, "*confusion*," and thus block up the wheels of salvation, and the work in this direction stops. Where lies the responsibility. Oh! ye whom God has chosen to preach the everlasting Gospel, and to lead the people on to holiness "without which no man shall see the Lord," do not the words of the *Master* come to you with force, "Ye entered not in yourselves, and them that were entering in, ye hindered; and this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil, for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. Do you say the standard is too high? "The wayfaring man, though a fool, shall not err there—

in." Is the way too strait: John the Baptist cried, "Make strait the way of the Lord." Is it too narrow for you? Jesus said, "Strait is the gate and narrow is the way that leadeth unto life," and shall his disciples so forget their mission as to lower the standard to accommodate perverse generations? Oh! ye of whom will be required the blood of souls, do you fear to use the sword of the Spirit, to preach the truth as it is in Jesus? Then fly to the cross, and let it stream upon thy heart and wash thy guilt away, and get baptised for thy great mission on earth, of saving souls. God help thee to take a bold stand for an uncompromising Christianity that saves to the uttermost.

Dare to be right, dare to be true,
Keep the great judgment seat always in view,
Look at your work, as you'll at it then,
Scanned by Jehovah and angels and men.

FOLLOWING THE LORD.

BY HORACE FOWLER.

In approaching persons that are not doing the will of the Lord, we receive many different answers. One is, "There are so many that profess religion and do well for a season, but in a short time they are worse than they were before, and I am afraid it would be so with me." All will say, what a foolish excuse. Because some one else has grieved the blessed Spirit, and run into fanaticism, shall I be so careful, that the Spirit cannot have free course, and be glorified? If I am so careful as to grieve the Spirit, I am already in fanaticism. Be careful for nothing; but in all things, by prayer and supplication, let your requests be made known unto God." "The Spirit shall guide us into all truth." There is no need of our being in doubt about the will of God, concerning us in any particular.

"If, therefore, thine eye be single thy whole body shall be full of light." If we fully follow the Lord in all things there is no danger of fanaticism.

In our fallen condition we are lost in a wilderness. Jesus has come to our rescue. He reaches out his hand, saying, "Whosoever will, let him come." We lay our hand in his, and just as long as we follow him we are safe. But if we grieve the blessed Spirit, it leaves us to wander in darkness. Then we are in danger. If we would follow Jesus we must have his Spirit." Whenever Jesus has had a chance to manifest Himself, and fully accomplish the design of his death, there has been a mighty conflict with the powers of darkness. I believe that God is going to raise up an Apostolic Church. A people that will dare to stand on the whole Bible platform. If it comes through blood, should we desire anything else when "we are not to be above our Master?"

GOD ALL.—Christians might avoid much trouble and inconvenience, if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings to be removed they should be miserable; whereas, God can make them a thousand times happier without them. To mention my own case: God has been depriving me of one blessing after another; but as every one was removed, he has come in and filled up its place; and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before or ever expected to be, and if I had believed twenty years ago, I might have been spared much anxiety.—PARSON.

THE GREATEST part of professors, now-a-days, take up their time in contracting their guilt and asking for pardon, and yet are not much better. Whereas, if they had but the grace to add to their faith, virtue, etc., they might have more peace, live better lives, and not have their heads so often in a bag as they have. "To him that ordereth his conversation aright, will I show the salvation of God."

THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, MAY, 1864.

LIGHT BECOME DARKNESS.

There is such a thing as spiritual light. It is a reality. It is not the product of any merely natural gifts. It comes as directly from God as the light of day comes from the sun. Men, by the aid of artificial light, may see immediately around them, but to view distant prospects—to trace the connections of things, they need day-light. So, by the help of reason and education, we may transact the ordinary business of life, but to see our way to Heaven, we must have light from above.

There are times when this light is given to all. "This is the true Light which lighteth every man that cometh into the world." It shows us the heinousness of sin, the vanity of worldly pleasures and honors, and the necessity and value of salvation. It teaches us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." By following it, we pass through "the strait gate." By walking in it, we press forward in the "narrow way that leadeth unto life." The nearer we approach Heaven, the more clearly it shines.

But if we refuse to walk in the light, it is gradually withdrawn from us. This the Bible most clearly asserts. *Walk while ye have the light, lest darkness come upon you.* (John xii, 35.) And again: *If, therefore, the light that is in thee be darkness, how great is that darkness!* (Mat. vi, 23.) But do we practically recognize this fact? Alas! Such is the blinding nature of sin,—such the natural perversity of our hearts, that we put darkness for light, and think we see most clearly when we cannot see at all! The meteor-like glare that Satan throws around the soul, is more dazzling than the steady rays of the Sun of righteousness, and those who are under its influence, mistakenly suppose that it is but the meridian glory of the King of day. It is a false glare

That leads to bewilder
And dazzles to blind.

Lukewarm souls are in this fearful condition. They are blind, but do not know it. Full of self-complacency, they feel perfectly

satisfied with their spiritual state. They even affect a degree of pity for those who are zealous in the cause of God, and scrupulous in little things, and really in earnest to gain heaven. "I once thought," you may hear them say, "that I must dress plain, and deny myself, and speak and pray in meeting, and be very singular, but I have found out a better way. I am now living by faith." Poor, deluded soul! You cannot see afar off. Your light has become darkness. Your fancied security is a terrible delusion; your so-called faith is dead and worthless, and you are in the way to destruction, and not aware of the fearful fact. You will find your case described exactly in the third chapter of Revelations, commencing with the fifteenth verse. Heed the exhortation that Jesus there gives.

No amount of natural talent, no extent of cultivation, no length or depth of religious experience can save one from this fearful consequence of disobedience—of refusing to walk in the light. It takes saccharine matter, the sweetest of all substances, to make alcohol, one of the most terrible of poisons. So, those who have once had the clear light of God, become of all human beings the darkest, and exert an influence the most pernicious. That stout man making sport of those who are weeping at the altar and praying for pardon, was himself once a happy convert, and afterwards a successful laborer in promoting revivals. He smokes cigars, attends the lodge, and cracks jokes with the worst men in town, and still thinks he enjoys religion! That woman, visiting or working on the Sabbath, utterly regardless of the claims of God, was once a clear witness of perfect love, and her face often shone with the glory that rested upon her. Oh! it is too bad that such light should become darkness! But so it is.

Beloveds, let us profit by these sad examples which we see all around us. Let us walk in the light. God will make no exception in our favor. We may fall in with the time-serving, worldly-policy religion of the day, notwithstanding the illuminations we have had. Let us press on. *The path of the just is as a shining light; shining more and more unto the perfect day.*

EVIL SPEAKING.

Do you know that the Bible positively forbids speaking evil of others? Drunkenness

and theft are not more emphatically prohibited. Should you be in the habit of stealing, would you profess to be a Christian? Yet, if you picked a man's pocket you might not do him a tithe of the injury that you do by circulating prejudicial reports against him.

"He who steals my purse
Steals trash;
But he who filches from me my good name,
Takes that which does not him enrich,
But makes me poor, indeed."

No matter, though the injurious communication may be imparted to you by others; would you pass a counterfeit bill because you found it in circulation? Evil speaking is a damning sin. It will exclude one from heaven, no matter how high his profession. The psalmist says that the person who shall dwell in God's holy hill, is one who *backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor*. Though you may find the "reproach" going the rounds, do not "take it up" any more than you would a venomous serpent that you might see crawling about. Aim at it a well-directed blow, that will either give it its quietus or send it hissing from your presence. Give no countenance to backbiting—that great scandal of the Christian name. Never practice it yourself, nor encourage it in others. Get rid of that jealous, envious spirit, then will you be able to bridle your tongue, and avoid these bickerings which so greatly hinder the progress of earnest Christianity. Weigh every word in the following injunction, and on your knees promise God that you will henceforth observe it. *Let all bitterness and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another; even as God for Christ's sake hath forgiven you.*

CRITICIZING.

The worship of God is not a proper subject of criticism. To judge, by the laws of etiquette, of the words or actions of one when mightily baptized by the Spirit of God, is as absurd as would be the effort to solve a problem in mathematics by an application of the rules of grammar. It would require but very little wit, with a good deal of impiety, to turn into ridicule the conduct of Jeremiah in breaking a bottle in the presence of the people, or wearing a yoke upon his neck; or that

of Ezekiel, in digging a hole through the wall of the city, and carrying his stuff through it by twilight. "The Holy Spirit," says President Finney, "will make any person eccentric." If you do not like the devotional exercises of others, you need not imitate them; but you must not criticise them, and hold them up to ridicule. David's high-born wife, the daughter of Saul, did this when he and all Israel "brought up the ark of the LORD, with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw King David leaping and dancing before the LORD; and she despised him in her heart." (2 Sam. xi., 1-6.) It must be confessed that his conduct was not in keeping with the dignity required by the canons of courts, of a great general and king. In a private person it might be more excusable. This was the view taken of the matter by his wife. With keen irony she exclaimed: "How glorious was the king of Israel to-day, who uncovered himself, to-day, in the eyes of the hand-maids of his servants, as one of the vain fellows shamelessly uncovereth himself!" But David replied: "It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord—over Israel; therefore will I play before the LORD. And I will yet be more vile than this, and will be base in mine own sight." Was Michal right? That calamity which a Hebrew wife reckoned the greatest, came upon her. "Therefore, she had no child unto the day of her death." Churches that imitate her example, that repress every manifestation of religious joy, and substitute frigid proprieties for exuberant manifestations of life Divine, will be equally destitute of live, spiritual children. They may have painted dolls—these are easily made; but they will have no live children that fill the house with music, and Heaven with joy. Let the Spirit of God have free course. Gold is worth mining, though there be mixed with it considerable alloy; wheat is worth threshing, even though the chaff make the largest pile; and lively meetings, where the Spirit of God is among the people, even though there be an occasional extravagance, are a great deal better than dead and formal ones. Then, in religious meetings, lay aside the spirit of critic-

ism, and seek the spirit of salvation. Above all, let those who are themselves, sometimes carried by the Spirit of God beyond the bounds of propriety, be careful how they indulge in any unkind reflections upon the exercises of others. Extend to all the same liberty you claim for yourself. By these criticisms of one another, you grieve the Spirit of God; you drive away conviction from lukewarm professors; you educate your children for skeptics and infidels. For the sake of souls, stop it. Put away the practice altogether.

THE WORK OF GOD IN NEW YORK.

Rev. D. W. Thurston writes :

A Christian friend writes from Illinois, "I frequently feel drawn to pray for God's blessing upon the work in the East." Well, the Lord be praised, he is blessing this section of the great harvest-field. The faith of his people has been tried, though no more severely than at the commencement of the Wesleyan reformation; but they are coming from the wilderness "strong in the Spirit." The precious cause which they are laboring to promote, although vibratory in its movements, does nevertheless move, thank the Lord. I hear of prosperity in various places. The following I have recently visited:

UTICA.—The church here was organized last August, with a membership of twenty-eight. It has now within its pale over seventy live souls. Bro. Mathews, their pastor, is greatly beloved by his people, and under his labors, souls are being saved continually. The brethren have purchased a lot for a church, and they will probably soon have a convenient place of worship.

SYRACUSE.—The Free Methodist Church in this city was also organized last August. It was then composed of nine members. There are now over fifty. Several conversions occurred during the winter, and the presence of God, the true glory of the church, still rests upon the people. They have a comfortable house of worship, capable of seating three hundred. Their pastor feels that he has a goodly heritage.

WEST KENDALL.—At the request of Bro. Reddy, I attended a General Quarterly Meeting in this place, a few weeks since. It was emphatically an old style meeting. The roads

were horrible, but the people came,—some of them twenty or thirty miles, and, O, such hospitality,—such praying, and singing, and speaking, and such power from above! Praise God, old methodism lives. Several precious souls were saved. Bro. Coleman, the pastor, and his dear people, have reason to exclaim, "The best of all is, God is with us."

ALBION.—From Kendall, I went to this place, made sacred by the toils, and trials, and triumphs of Kendall, and Stiles, and Redfield, now with the Lord. The church had been for some time improving under the labors of Bro. Reddy, the pastor, but was in great need of revival fire. God heard the cries of his people, and came in glorious power. Our meeting was protracted several weeks, and a more interesting one I have rarely witnessed. Many dead souls were raised to spiritual life, and a goodly number were fully sanctified. I shall ever remember with gratitude the kindness of the people of Albion and their dear pastor, who so heartily co-operated with me in promoting among them the work of the Lord. And, O, my heart overflows with gratitude to God for the rich grace which in that meeting he bestowed on me. I never was so near heaven before—never so filled with the love of Jesus. Bless his holy name, it burns like fire in my soul still. Hallelujah. T.

FREE METHODIST CHURCH—BUFFALO.

The members of this church are making a vigorous effort to free their church from debt. At a meeting of the society, held on the 22d day of March, the debt then remaining was \$1,574 32. A subscription was started that evening, and \$554 was pledged; more than half of this amount is already paid. Nearly every member has been visited, and the result is, we have raised among us about \$600, which, together with other pledges and payments secured from our friends elsewhere, provides for about \$825 of the debt. We want to make clean work. Will you not, kind reader, ask yourself the question, can I not do something? And then, in the fear of God who searcheth every heart, do your duty.

God is with us. Souls are not only deeply convicted, but are being saved. Our congregations are large and attentive. It is no

longer an experiment, but a glorious success. A Free Church, where the simple truth is preached, will be prospered. Our expenses are promptly met. To God be all the Glory. Amen.

Send on, as the Lord shall direct, any amount you feel it your duty, to Thomas Sully, Buffalo. If you cannot pay now, you can send us your pledge to pay within six months.

S. K. J. C.

RELIGION IN THE ARMY.

There can be no doubt but that the army is a hard place in which to live religion. The influences, as a general thing, are unfavorable to piety. The tree of life needs no blood to water it, but the blood of Jesus. It thrives best in the quiet of private life. But still, soldiers can maintain their integrity, and even grow in grace. In some regiments, good revivals have been enjoyed. EARNEST CHRISTIAN bands have been organized in some camps, and not only have the members been strengthened and encouraged, but the wavering have been confirmed, believers sanctified, and sinners converted. Such associations must be productive of good. We hope that more of them will be formed. Let denominational distinctions be all laid aside, and let those who are in earnest to gain heaven, associate together for prayer, and testimony, and exhortation. Let them look for the mighty moving power of the Holy Ghost to rest upon them, and their assembling will not be in vain.

We give thanks to God that the "Earnest Christian" is permitted to bear a part in diffusing and keeping alive the power of godliness in the army.

A brother writes:

It is useless for me to say anything in praise of the Earnest Christian, for, to tell the truth, I cannot see how any *Christian* could help loving it. Every number has something spoken directly to me. Soldiers here are beginning to be interested in their eternal welfare.

I received a letter from a member of the "Earnest Christian Band," a few days ago, from Little Rock, Ark. I am constrained to give you a few extracts. He says, "I will give you an instance of answer to special prayer." "In sight of our church (regimental) was a place where soldiers daily congregated to throw dice, play cards, etc. I saw

that unless it was stopped, hundreds of our young men would be ruined. At last I turned to Bro. W. and said, 'let us make it a matter of special prayer.' He agreed to it. We attended church next morning, (Sunday,) but did not enjoy the meeting. After meeting we retired, and after one hour's fervent, SPECIAL, simple prayer to God, to break it up, we started for camp. Oh, with what eager eyes did we look as we came in sight of the spot. And of one hundred and fifty men, not one remained. Hallelujah! It has now been three weeks, and not a card or dice has been there since." Can one chase a thousand, or two put ten thousand to flight? Oh, for more boldness in Christians who are in the army.

Your brother in Christ,

W. W. K.

Another says:

CAMP STONEMAN, D. C.

Bro. Roberts:—My experience has been such, since I have been in the army, I thought I would send you a few suggestions which may serve to encourage the hearts of our friends at home, to continue their prayers for their loved ones who have gone forth to brave the dangers and endure the hardships of soldiers' life. As we have gone to the front, prayers have followed us, and while we have been surrounded by the evils of camp into which many have fallen, I have seen scores of the sons of many prayers within the three weeks we have been at this camp, who have sought and found Jesus precious to their souls, and are now rejoicing in the Christian's hope. O, let me say to you, mothers and wives, who have sons and husbands in the army, PRAY ON; you have an influence over those loved ones which none other has. O, may your fervent prayers go up to God in their behalf. It is written in God's Book, "the fervent, effectual prayer of the righteous availeth much." I have heard many acknowledge within the last few weeks, "I have a praying wife or mother who has been praying for me, I know, and whose last words were, when I bid her good-bye, 'get religion, and meet me in heaven,' and they have written to me upon the subject, and now, by the grace of God, I mean to meet that dear wife and mother in heaven, if I never meet them again on earth." Thus I heard a captain of one of our companies say a few evenings since. Yesterday, while one of our men was

reading a letter just received from a Christian companion, in which she enjoined upon him the necessity of a preparation to meet God, he grasped my hand and said, "Bless God! I mean to live for God while I live, and finally reign with my companion in heaven! He had, a few days since, given his heart to Jesus. Thus the good work is going on, and spreading its benign influence all through this camp. We feel the need of this preparation of heart to sustain us in the dreadful struggle which will shortly terminate, through God, to the pulling down of the strong-holds of this giant rebellion, which has reared its hydra-head against those institutions of God and humanity, which we as Christians so much love and prize, and which have made us a happy and prosperous people for a succession of years. May God grant that they may be handed down to posterity for all coming time, after the great sin of slavery, which has been the immediate cause of all this trouble, shall be forever wiped out of this nation, and the three millions and a half of bond men shall be taught the principles of self-government. I would correct the views of some who have frequently expressed the sentiment that the army is no place for Christians. I admit that it is no place for that class of professing Christians and chaplains who have a name to live while they are dead. We have too many of this class; while we have not enough of true Christians. We have a class of chaplains in the army who are men of not very deep piety—men whose secret oath-bound societies stand opposed to the work of God—who we fear have taken the position of chaplains, not so much from the love of souls, as from the pecuniary advantage realized thereby. We appeal to the church to send us men whose hearts are filled with the love of God, and who will take positions in the army as chaplains, setting such examples before the soldiers as shall be worthy of imitation.

CHAS. P. G.

LITERARY NOTICES.

HOME THRUSTS AND HOME THOUGHTS—
By the Editor of the "Golden Rule." New York: Published by the "Author," 189 West Twentieth Street.

For seventeen years' brother Newton was editor of the *Golden Rule*, which was one of the most thorough reformatory periodicals of the day. He commenced its publication in

Kentucky, but was driven out of the State on account of the strong position he took against slavery. He was an out-spoken anti-slavery man when it cost something to open one's mouth in behalf of the oppressed. He has devoted his life to the one work of promoting the Gospel in its purity. The volume before us is a collection of his most pointed articles on a variety of subjects relating to a life of godliness. It is seldom we see a book, the sentiments of which we can so unqualifiedly endorse as those so faithfully advocated in this volume. We do not see how any one that takes the Bible for his guide can object to the high tone of practical piety it inculcates. This is a book to read yourself; to put in the hands of your children; to lend to your neighbors. It is got up very neat, contains 432 pages, and a number of wood cut engravings. In the frontispiece is a good steel plate engraving of the author. Price in cloth \$1 50; gilt edges \$2 00. By sending the price to the author, you will receive a copy by mail. Buy it by all means.

"THE CHURCH AND THE WORLD, OR CHRIST AND BELIAL."—This is the title of a new tract of 18 small sized pages. It is a strong and earnest protest against the mixing up of the church and the world so common in these days. It should be read by all professed Christians, who, to raise money for the cause of God, resort to pic-nics, festivals, and worldly pleasures.

Send to the publisher, Julius Bruso, Saratoga Springs, for a dollar's worth or more.

RELIGIOUS MEETINGS.

BROCKPORT TENT MEETING.—There will be no Bergen Camp Meeting this spring, but in the place of it, Bro. Purdy will, Providence permitting, hold a Tent Meeting, at Brockport, 17 miles west of Rochester, on the N. Y. Central R. R., leading to Niagara Falls, commencing on Wednesday the 15th of June next, and closing on Thursday the 23d. It will be on the same ground as that occupied for a similar meeting last year.

We hope to see there a general rally of the friends of holiness of all denominations from the States and Canada. Rev. Seymour Colman, of the Troy Conference of the M. E. Church, will preach the opening sermon.

ST. CHARLES CAMP MEETING.—This will, by permission of Providence, be held on the old ground, near Wayne Station, on the Galena and Chicago Union R. R., commencing on Wednesday the 15th of June next. We have attended a Camp Meeting on that ground for four years past. The first was excellent, and they have been growing better and better every year. We trust the one to be held this year will be best of all. Brethren of the West, go prepared to stay through the meeting; take the unconverted members of your families with you, and look to have them converted to God.

SCHOHARIE CAMP MEETING.—The Lord willing, a Camp Meeting will be held at or near Barnerville, Schoharie Co., N. Y., commencing on Wednesday the 29th of June. This is about thirty miles west of Albany, on the Albany and Susquehanna R. R. This is the first meeting of the kind that we have ever held in that region, and we should be glad to see a general rally of the friends of holiness of all denominations.

GROVE MEETINGS.

Providence permitting, will be held at the following places:

At Tompkins, Del. Co., N. Y., five miles above Cannonsville, to commence Friday, May 20th, at 2 o'clock P. M.

At East Windsor, Broome Co., N. Y., May 27th, at 7 o'clock P. M.

At Sandford, Broome Co., N. Y., two miles east of the Summit Station, N. Y. & Erie R. R., Thursday, June 9th, at two o'clock P. M. This will be a general quarterly meeting.

At Fell Town, 5 miles north-west of Carbondale, Pa., Thursday, June 16th, at two o'clock P. M. All the above meetings are to be held over the Sabbath.

W. COOLEY.

Windsor, April 23, 1864.

DYING TESTIMONIES.

MRS. LUCY A. BARRON, wife of Loyal Barron, of Marilla, N. Y., experienced religion when fifteen years of age. At the dedication of the Free Methodist Church in Wales, last June, she experienced the blessing of entire sanctification. Her timid nature never shrank from an open profession of this grace till death. She was one of the most self-sacrificing spirits I ever knew. Her life was swallowed up in

devotion to God and in administering comfort to those around her. She suffered much from disease, but could truly say, "Perfect love casteth out all fear." Death's cold flood had no power to frighten her calm spirit. She stood at her post to the last.

OTIS A. BACON.

THE DAUGHTER of John and Sylvia Ann Knight, of Collins, N. Y., died the 16th day of March, 1864. She was taken ill Saturday morning, and died Wednesday about noon, in her seventeenth year. When she was first taken sick, she said it seemed to her that a little white lamb lay on her shoulders. She said she was just as happy as she could be. She wanted brother Randall to sing,

"And I'm going, yes I'm going,
To that land that has no storm."

Just before she left the shore she said, "I can not stay here any longer; I am going just as soon as I talk to Reuben, my brother." Then she pointed upwards with her finger and said, "Jesus has come. How beautiful! O, how beautiful! What a beautiful house! The chairs are gold; the streets are gold. I am going to wear a crown. Take me in your arms, papa. Let me die in your arms. I think Jesus would have let me live, dear papa, if you had not made an idol of me. God will take all the idols. The angels are come, are come. I have heard them three times; I hear them now. Why don't you shout? Then she began to shout and raise her hands; her face shone like an angel's. Then she began to sing, the most beautiful singing I ever heard. No pen can describe it. Such verse and tune I never expect to hear again till I enter the Holy City. It was altogether seraphic. Thus she triumphed to the last, and so passed over.

J. & S. A. KNIGHT.

MRS. LUCINDA DEWEY died March 10th, 1864, at the house of her step-father, Henry Williams, in South Windsor, aged 18 years. She was the wife of Martin M. Dewey, now of the Union army. She was converted at the age of eleven. About 18 months ago she experienced the blessing of holiness, and has exemplified it in her life ever since. She was an amiable, conscientious and faithful lover of Jesus—a pure spirit, and walked in the divine sunshine. She was sick fourteen weeks;

though a sufferer, yet she constantly felt and said, "Thy will be done." After she was taken sick she looked the ground all over, and gave herself anew to God. Though a plain Christian, she feared that the example of older professors had influenced her in dress, but she now saw the way very narrow, and resolved to walk in it and live for God. As she neared the river, the light shone clearer and stronger, and though she had been greatly blessed at times during her sickness so as to praise God from a full soul, the greatest blessing was given her about one hour before she passed over the river. Looking around on weeping friends, she said, "I am ready, all ready, to go," and repeated many times,

"Happy day, happy day, when Jesus washed my sins away."

She sung—

"Praise God, from whom all blessings flow," etc.

Many were her exclamations of praise until she passed over to her eternal rest.

W. COOLEY.

MRS. SARAH LANGLEY, wife of David Langley, of Lebanon, Ill., died March 27th, 1864, aged 30 years. She was converted in August, 1861. I visited her after she was taken sick. She told me she had given up all for Jesus. While I was praying with her she was very happy, and praised the Lord aloud. She ripened very fast for heaven. During seasons of family worship she would be very much blessed, and would shout the praises of God. The evening she died she sent for me to come and baptize her, circumstances having been such the ordinance had never been administered to her. Her five little ones were arranged around her dying bed, and were baptized first, and then herself. Jesus came very near. All present felt that He was with us. Soon after I was gone, she looked up to her husband and asked, "Can I leave my children?" He could not answer for some moments, but finally said, "The will of the Lord be done." A sweet smile spread over her face, and she began to praise God again. At one time she said to him, "It seems as though I could run and leap." When she was about gone, her husband asked her if she knew him. She whispered "yes." "Are you still trusting in Jesus?" "Yes;" and began to praise God again, and the last

words upon her lips were, "Glory, glory, hallelujah, hallelujah," and she dropped away without a struggle.

J. G. TERRILL.

ARUM H. MORSE, fell asleep in Jesus, at Cazenovia, N. Y. He was converted in 1851, lived a consistent Christian life, and in 1857 obtained the blessing of perfect love. From that time he stood firm for Jesus; nothing moved him; his motto was, onward and upward.

Amid the greatest sufferings, Jesus sustained him. During a number of years he suffered from inflammatory rheumatism, but he endured the pain without a murmur. He was taken with paralysis of the left side, January 9th, 1864, and was unable to speak until towards night, when he said to his companion, "I am almost home." He exhorted his father, brother, and hired girls to meet him in heaven, and would not be put off until they promised him they would. To his children he said, "I want you all to meet me in heaven." To his son he said, "Seek Jesus, and live a faithful Christian, and never drink anything but water; that is the best of all drink." Towards night, he said, "I am all packed up for glory." "I am almost home." "This is the happiest hour of my life; I thought I had been happy before, but it was nothing compared to the happiness of this hour." "I see Jesus waiting on the other shore,—I am almost home."

He called his wife and children to come and kiss him good-bye. His last words were to his wife, "My grace is sufficient for thee." He breathed perfectly quiet, like one going to sleep, until he ceased to breathe.

He was a devoted husband and father, loved his home, and was never unnecessarily absent from it. May we follow him as he followed Christ.

T. D. M.

CAMP MEETING.

Providence permitting, a Camp Meeting will be held in Windsor, Broome Co., N. Y., on the same ground on which one was held last year, commencing the 22d of June. Those who come on the Erie R. R. to Susquehanna, on Wednesday, will be conveyed to the ground, and taken back to the depot at the close of the meeting, free of charge. On other days, they will be conveyed for 25 cents each way. Friends of Jesus generally are invited to attend.

W. COOLEY.