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BROTHERLY LOVE.

BY B. T. ROBERTS.

God is entitled to our warmest love. All possible excellencies are found in Him. From Him proceeds all good. Everything that renders life desirable is a gift from his beneficent hand; every virtue in the creature is his bestowment. Without love to God, worship is a mockery; and the most faultless performance of religious ordinances is vain and useless, as far as securing by it any favorable recognition from Him is concerned. But most men, especially church members, profess to love God. Some will confess to a deficiency—will acknowledge that they do not love Him as much as they ought:—but there is a great reluctance to own to a complete destitution of this fundamental element of all true piety. We are unwilling to see the greatness of our disease, and so we fail to apply the proper remedy. Many think they love God when they do not. They are self-deceived. It was so with the professed people of God anciently. "I know you" said the Saviour, "that ye have not the love of God in you." Yet they made great professions and thought they were the exclusive favorites of Heaven. The liability to be mistaken on this all-important point is as great now as it was then. We too easily take it for granted that our hearts are right. We should examine ourselves often and closely, and apply all the tests which the Scriptures furnish us. Our fancied love to God may be a reality, and it may be a delusion; our imaginary gra-

ces may be but the natural virtues baptized with Christian names. St. John says:

*"If a man says I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"** We cannot then love God without loving our brother. This is declared to be an impossibility. It is as necessary to love our brother as it is to love God. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."† No language can render this plain declaration more explicit. Want of love for the brethren is conclusive evidence that one is shrouded in the pall of spiritual death. No amount, nor fervor of devotional exercises can answer as a substitute.

The heart with love to God inspired,
With love to man will glow.

Since then, so much depends upon our loving our brother, let us see if this affection truly reigns in our hearts.

1. *Who is our brother?* In its restricted sense this word is used to designate a man born of the same parents. In the Scriptures it is often applied to a kinsman, a relative in any degree of blood. In the New Testament it is the term especially employed by Christians to designate each other. The disciples of Jesus, without any regard to nationality or social distinction, called each other brethren. "They that have believing masters let them not despise them because they are brethren." 1 Tim. vi, 2. Of the converts at Antioch in Syria,

* 1 John, iv. 20. † 1 John iii. 14.

it is said: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did by the hands of Barnabas and Saul." Acts xi, 29, 30. Though they belonged to different nations yet they were brethren. The Christian Church is one great fraternity. To this sacred brotherhood belong all in every nation and in every condition of life who belong to Christ. We withhold our love from them at our peril.

In a still more general sense it is sometimes used to denote our brethren of the human family. Thus Moses, "Thou shalt not hate thy brother in thy heart; thou shalt in any wise re-buke thy neighbor, and not suffer sin upon him." Lev. xix, 17. Here the word brother and neighbor are used interchangeably. Our Saviour, in the account which he gives of the man who fell among thieves, and who was relieved by a national, hereditary enemy shows who we are to understand by our neighbor.* So St. Paul in giving the reason why Jesus took upon him the nature of a man, instead of the nature of angels, said: "Wherefore in all things it behooved him to be like his brethren."† Thus we stand connected with the whole human family. We are the descendants of one common pair. Our natures are essentially the same. Our Heavenly Father, in his kind providence, provides alike for all our wants. All eat and drink, rejoice and weep, sicken and die. All are candidates either for "everlasting punishment" or for "life eternal."

2. To love our brother, then, is to cherish kind feelings for the whole human family. It is to be willing to do kind offices to all who may come within our reach. In particular it is to take delight in the society of the Disciples of Christ and to be ready to do all in our power for their welfare. We must be willing to risk our property, our reputation, and our lives for each other. "By this" says Jesus, "shall all men know that ye

are my disciples, if ye have love one to another."* And John tells us the extent to which we ought to carry this love. "We ought to lay down our lives for the brethren."

True Christian love is not confined within any denominational bounds. If you love those only who belong to your sect and your party, and have a bitter persecuting spirit for those who differ from you, without doubt you are a bigot, but truly you are no more a Christian than you are an angel. Do not infidels and traitors and robbers have this feeling for each other. A narrow, earth-born sectarianism is often mistaken for heavenly love. If your interest in a person is gone as soon as you ascertain that he does not belong to your order, you have great reason to suspect the genuineness of your religious experience. True Christian love steps across denominational lines as easily as the cars pass upon a smooth track from one state to another. The prayer of Jesus for his disciples is, "That they may all be one; as thou Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." It is bad enough for the Christian world to be divided into sects, but when these divisions are so marked that they stop the flow of Christian feeling, they become positively sinful. We should take a particular interest in the church to which we belong. But our love cannot stop there without our incurring the fearful danger of substituting sectarianism for Christianity.

True Christian love will be manifested in outward acts of kindness, and not expend itself in mere professions. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." Kind words are good in their place, but as a substitute for substantial actions they are decep-

* Luke, x 30-37. † Heb. ii 17.

* John xiii 35.

tive and vain. For a Christian community, in a land of plenty, to allow one of their number to suffer want, or to depend upon the forced benefactions of an unsympathizing world, is a burning disgrace. The large number of church-members, and even ministers, found inside the various mutual assistance societies of the day shows how fearfully we have degenerated from apostolic piety and faith. Can you conceive of St Paul in a masonic body, clad in the puerile trappings with which the initiated are wont to adorn themselves, calling the vicious, the gambler, the rum-seller, the libertine, brother, and assigning as the reason for his forming these strange associations, that it was necessary that he might gain an influence, and secure a living? Had the apostles taken this course, Christianity would have been a mere matter of tradition as it is now in danger of becoming an effete form.

True Christian love will never avail itself of bad laws to gain advantage over a brother, no matter what his condition or calling may be. He who possesses it will not exact usury because he can do it and not lose caste; he will not sell intoxicating liquors because he has a license; he will not hold his fellow-man in bondage, because bad men, conspiring against the weak, have, in the exercise of usurped authority, given him permission under the forms of law. It causes us to remember them that are in bonds as bound with them, and them that are in adversity as being ourselves also in the body.

Had this spirit, so essential to all true piety, prevailed among professing Christians, the causes that led to our present destructive war would not have existed. Slavery, deprived of its moral support, would long since have been outlawed by the respective states, and our once favored land might still have smiled in peace and prosperity. What church dissensions would have been avoided, and how the cause of God would have moved forward with almost resistless power, if the oft-contenting multitude of the professed disciples of

Christ had stood in one solid phalanx, fused into one solid body by the melting power of love.

Let us see its importance. Consider that without it all acts of self-denial and beneficence, however much others may be the gainers by them, will not avail to the salvation of our own souls. Giving is good when it is done in love, it tends to strengthen the grace of which it is the outward expression. Fasting and praying and waiting upon God in the observance of his ordinances, are beneficial, but only as they beget in us a greater amount of humble, pure, unselfish love. As long as you are seeking more love there is but little danger of your going astray. Pray God to shed it abroad in your heart, by the gift of the Holy Ghost, in greater and still greater fullness. If you not only profess, but really enjoy the blessing of holiness, you are still to look out lest you be wanting in the possession or the exercise of brotherly love.

"Seeing," says St. Peter, "*ye have purified your souls, in obeying the truth, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.*"

PRAY AND NOT FAINT.

BY B. FAIRCHILD, A UNION SOLDIER.

"Men ought always to pray and not to faint."

THERE is a strong tendency on the part of God's people to waver and faint in these trying times. The protracted civil war in our land, brings days that tries men's souls, and tests the faith of God's children. But, child of God, this is no time to faint, but to pray. Will not God avenge his own elect, that cry unto him day and night?

Let not the people at home think they can do nothing, because they are not at the scene of conflict. How much could thy weak arm accomplish, if thou wast in the hottest of the fight? Of what avail are all of the concentrated powers of the nation, without God? Let not the delicate woman think that

because she is a woman, and cannot go to the battle, that therefore she is powerless to strike a blow that shall effect the great end desired.

Is it by physical might, or power, that this great civil war is to come to a proper, and perpetual end? Or is it by the mighty hand of the great I Am? If then, it is by His hand, who has power to effect the greatest good, he who takes his puny form to the battle field, where it may be disqualified for action in an instant; or they who cannot go, but who walk with God, and are not faithless, but believing, who trust not in appearances, but in the fidelity of a covenant-keeping God, who, though the Red Sea does not part, to open the way of deliverance, yet like Moses, stand firm to see God's salvation manifested. Beloved child of God, does your heart bleed for your country, and sympathize with the soldier, who is suffering, bleeding, dying? Would you lessen that suffering, and put an end to the destruction of life? Would you? If so, betake thyself to thy closet, humble thyself before God, deplore the sin and wickedness of the nation, and plead for mercy. Present thyself, and thy every word before the Father, washed in the blood of the Lamb by faith. Know nothing but Jesus Christ crucified for thyself and all mankind. It must be something more than form that moves the arm of God, and brings the end for which the nation is so earnestly longing. You are to know nothing but success. A possibility of failure is not admissible when the children of God cry unto him.

Spend not thy time in deploring the want of primitive life in the Church, and in reflections on what the result would be, if all professing people had prevailing faith; but remember that the fervent effectual prayer of the righteous man, or woman, availeth much. Think not because thou art but a single individual, and isolated perhaps, that thou canst do nothing. Art thou a son or daughter of Adam, then thou art included in the covenant of promise, and art eligible to all of the privileges of

the saints if thou dost come unto God by Christ. It is thy right to claim the promises, if thou art on the basis on which they were given.

Paul says, I command men to pray everywhere, lifting up holy hands without wrath or doubting. Canst thou lift up holy hands without wrath or doubting? If not, apply to the fountain, have thy heart and hands washed.

This must be an individual work. Thou, brother, or sister, art the very one. On thee rest great results. Do you believe on the Lord Jesus Christ? Many of thy fellows do not. These know not how to exercise faith, and have no knowledge of what is purchased for man, in the covenant of grace. It rests on thee then, to apply and appropriate with effect, the means provided to move the arm that rules the universe. Oh, what precious time has been occupied by the dear people of God, in wondering at the turn of events since this war commenced, instead of earnest, fervent, effectual prayer, and steady persevering, unwavering, unyielding faith in the God of nations.

Let the past suffice, and let there be a united cry for a speedy closing of this great, civil war, and the restoration of peace. Let it ascend from every part of the land, from every devoted heart, *every day*. It is not enough that the minister mentions it in his prayer on Sunday, and that the people assemble in their appointed places of worship on the day appointed by the President. This is all proper and important, but it is not enough. There must be a Nineveh humiliation, a perpetual exercise of Jacob-like faith. Let the cry of faith enter the ear of the Lord of Hosts. He will not be indifferent when his people cry unto him day and night. He will arise and stretch forth his hand, and show the way of deliverance. If thou canst not go to the field, thou canst go to thy closet, and shed tears before God. You can speak of the suffering of the soldiers, of the bereavement, and consequent woe of the people, and distress of the nation, and in faith plead the merits of Christ in this extremity, and

invoke the help of our blessed Father in this time of need. Beloved brother, sister, you who are now reading these lines, this is especially for you. Will you take this before the Lord, and ask him if he approves of this appeal to his people? And if he witnesses to it, will you appoint, and especially devote a part of each day, in prayer to God, for this purpose, until the war shall close, and peace again smile upon this distracted land. Will you, brother? Will you sister?

HUMAN IMPROVEMENT UPON DIVINE WAYS.

BY W. F. EATON.

EVER since our mother Eve sought to improve her knowledge by disobedience to God, the race has followed in her steps and sought to improve upon Divine arrangements. And though God gives continually numberless blessings, rich and bounteous, they are often received in a spirit of fretfulness, which comes near saying, "Lord is this the best you can do? I could make a far better selection myself if thou wouldst permit." No more fruitful source of discontent is to be found, than the daily movements of the powers of nature. When it is warm, it is quite sure to be too warm, when cold too cold. When the wind blows it is certain to blow from the wrong quarter, too hard, or too gently; if it is a calm, it is very certain to be just when the wind is needed or desired. If the sun is beclouded, it is just when we needed sunshine, and it shines just when we desired it to be overcast. So common are these severe comments upon the mismanagement in nature, that they fail to attract attention. But if a man says he is satisfied with God's management in his world, he is thought to be very simple, lacking good taste, or bordering upon mental aberration; and we pity as his infirmity, what we ought to respect as his faith. No fact can be clearer than that these repinings spring from a bad heart, unreconciled

to God's ways. For nature's ways are God's ways. Men often deceive themselves into the belief that they are reconciled to God's ways until Providence moves adverse to their plans, then their repining quickly dispels the illusion.

This spirit of murmuring is not always confined to the ranks of the "worldly" even—good were it so—but persons professing to believe God's holy word often fall into a like spirit and habit. But what a contradiction! Believing in a kind Father who possesses all knowledge, all power, and who is moved by infinite love, is fulfilling his purpose of making all things work together for good to them that love him, and yet finding fault with his method of reaching that end! If this declaration of his word means anything, it must mean that no trial, no loss, no pain, no poverty, or privation providentially brought upon us, no storms, wind or calm can meet us, but shall, if we love God, bear to us a rich blessing. Nor is this by any means the bound of this declaration. Every element in nature, in all its multitudinous movements is to minister to our real good. The air, whether still or in motion; the water, whether in rain, rivulet, or bounding in the mighty ocean; the electricity, whether flashing along the telegraphic wires, or rending the heavens with its terrific bolts; all vegetation, all minerals and all animals, are but God's mighty teeming force to work out good to his children. Then how ungrateful to find fault with the movements of divine love, and how foolish to think of improving upon the work which divine wisdom is directing.

But men are not content with finding fault only where their puny arm cannot reach, as in the movements of nature; but where it is possible to reach, improvement is at once actively attempted. God's purest, sweetest, healthiest beverage—water—is sent circling through the "worm of the still," mixed with vile ingredients, whence it issues sparkling with the coils of the worm that never dies, and the fires, beneath the seething mass, are but a lurid glare of that fire which shall never be quenched.

For the flame kindled in the brain and heart of the poor inebriate, by this improvement burns to the consumption of property, peace, family, manhood and soul. Poor improvement on God's sparkling beverage, which costs the sacrifice of thirty thousand victims annually, soul, body, life and all.

But leaving this view, let us turn to another manifestation of this same spirit. No where does frail, sinful, ignorant, helpless man show his deep depravity more than when he attempts to improve upon God's method of salvation through Christ. And yet every hour witnesses some such attempt.

One conceives the opinion that by an external morality, he may secure salvation, and he tries to reason, that God will give him a home in heaven, merely because of such morality. When he says "Son, give me thy heart," he would improve the plan of salvation, by making what belongs to internal communion with Christ, take the place of external performances. Another fallaciously argues, that if he punctually performs all religious duties he will be saved. Saved by works alone, while the Bible declares "except your righteousness exceeds the righteousness of the Scribes and Pharisees, ye can in no case enter into the kingdom of heaven," and the righteousness of the Scribes and Pharisees was purely external. As well might the devotees who throw themselves madly beneath the ponderous wheels of the car of Juggernaut, or measure their length wearily towards that distant shrine, expect eternal life as their reward, as he who depends upon the performance of religious duties, however punctually observed. Religious acts must be the out-goings of a hidden principle in the heart, or be acts of base hypocrisy. But such an improvement, though attempted, can never be made upon God's method of saving souls. A cold, lifeless, heartless, worthless performance can never be substituted for tender love, fervent zeal, humble submission, and dependance upon Christ. What an outrage upon the Saviour's

dying love to attempt it.

Whatever of hope is built upon external acts must be fallacious and destructive, for "by grace are ye saved through faith, and that not of yourself, it is the gift of God." Then how delusive is that hope built upon works; yet how many, even in churches, are balancing themselves upon this crumbling foundation, which is sure to fall and plunge the soul in ruin.

Men are ever attempting some improvement upon God's holy word. Some expand, wrest and pervert passages to prove their own preconceived notions. Others appear to feel at liberty to abridge any passage to suit their taste or notions, as though God had not fearfully guarded his word against such interpolations and abridgements. Were such persons carefully to consider the eighteenth and nineteenth verses of the twenty-second chapter of Revelation, and grasp their awful import, the race of Bible improvers would be gloriously less. "*For I testify,*" (says the Spirit through the mouth of the Revelator) "*unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book.*"

But the soul in harmony with Christ by vital union is sweetly at rest; knowing that infinite love and wisdom directs his way. And though there is much dark and mysterious, much trying and painful, the only improvement desired or sought, is a more perfect understanding of the will and way of our Divine Guide, a more complete submission to his ways, and a more tender love for him. Such improvements are sought for by many,—would there were more.

Beaufort, S. C.

Nothing but what dishonors God should be our shame.

A SOUL GOING TO JUDGMENT.

METHINKS I see a sword hang in the air by a twine thread, and all the sons of men labor to burst it in sunder. There is a place in hell where the covetous judge sitteth, the greedy lawyer, the griping landlord, the lusty youth, the wanton dames, the thief, the robber of the commonwealth: they are ever punished, because in this life they ever sinned, as long as they could, while mercy was offered unto them; because they would not be washed, they now shall be drowned. Now, put together "Rejoice" and "Remember." Thou hast learned to be merry, now learn to be wise. As Nathan cometh to David after Beelzebub, so cometh conscience after sin. Though this day be like yesterday, and to-morrow like to-day, yet one day will come for all, and then woe, woe, woe, and nothing but darkness. Though God came not to Adam until the evening, yet he came; although the fire came not upon Sodom until evening, yet it came. And so comes the Judge, although he be not yet come. Though he have leaden feet, he hath iron hands. The arrow flieth, and is not yet fallen; the pit is digged, the fire kindled, and all things made ready and prepared against the day; only the final sentence is to come, which will not long tarry.

You may not think to be like the thief that stealeth and is not seen. The judge followeth thee at the heels, and nothing can be hid from him; and, therefore, whatsoever thou art, look about thee, and do nothing but that thou wouldest do openly, for all things are opened unto him. Sarah may not think to laugh, and not be seen. Gehazi may not think to lie and not be known. They that will not come to the banquet must stand at the door.

What? Do you think God does not remember our sins, which we do not regard? For while we sin the score runs on, and the Judge setteth down all in the Table of Remembrance. *Item*, For lending money to usury; *Item*, For racking of rents; *Item*, For deceiv-

ing thy brethren; *Item*, For falsehood in wares; *Item*, For starching thy ruffs; *Item*, For curling thy hair; *Item*, For painting thy face; *Item*, For selling of benefices; *Item* For starving of souls; *Item*, For playing at cards; *Item*, For sleeping in the Church; *Item*, For profaning the Sabbath day; with a number more, for which God will call thee to account. For every one must answer for himself; the fornicator, for taking of filthy pleasure; "O son, remember thou hast taken thy pleasure, take thy punishment;" the careless prelate, for murdering so many thousand souls; the landlord, for getting money from his poor tenants by racking of his rents. See the rest? They shall come like very sheep when the trumpet shall sound, and the heaven and earth shall come to judgment against them; the rocks shall cleave asunder, and the mountains shake, and the foundations of the earth shall tremble, and they shall say to the mountains, fall on us, and hide us from his wrath whom we have not cared to offend. But they shall not be hid. They shall go the black way, to the snakes and serpents, to be tormented of devils forever. O pain unspeakable! and yet the more I express it the more horrible it is.

Imagine you see a sinner going to hell, and his sum'ner gapes at him, his acquaintances look at him, the angels shout at him, the saints laugh at him, the devils rail at him, and many look him in the face; and they that said they would live and die with him forsake him and leave him to pay all the score. Judas would gladly restore his bribes, Achan would cast down his gold, Gehazi would refuse his gifts, Nebuchadnezzar would be humble, Balaam would be faithful, the prodigal would be tame.

Methinks I see Achan running about, "Where shall I hide my gold that I have stolen, that it may not be seen, nor appear for a witness against me?" And Judas running to the high priests, "Hold! Take again your money. I will have none of it. I have betrayed the innocent blood." And Esau crying for a blessing when it is too late, having

sold his birthright for a mess of pottage, "Woe, woe, that ever we were born!" Then Herod shall wish that he were John Baptist; Pharaoh would wish that he were Moses; and Saul would wish that he had been David. Balaam shall wish that he might die the death of the righteous. Then would he say, "I will give more than Hezekiah, fast more than Moses, pray more than Daniel, suffer more stripes than Paul, weep more than Mary Magdalene, that if, instead of *Item*, 'Go ye cursed,' it might be, 'Come ye blessed.' Yea, I would give all the goods in the world that I might escape this dreadful day of wrath and judgment, and that I might not stand among the 'Go.' O that I might live a beggar all my life, and a leper! O that I might endure all the plagues and sores from the top of the head to the sole of the foot that I might escape this judgment.

The guilty conscience cannot abide this day. It cannot abide to hear of it, for when it hears of it it knows that it hears of its own condemnation. I think if there were a general collection made through the world that there might be no judgment-day, then God would be so rich that the world would go a begging and be a waste wilderness. Then the covetous judge would bring forth his bribes; then the crafty lawyer would fetch out his bags; the usurer would give his gain, the idle servant would dig up his talent and make a double thereof. But all the money in the world will not serve for our sins; but the judge must answer for his bribes, he that hath money must answer how he came by it, and just condemnation must come upon every one of them. There shall the sinner be ever dying and never dead; like the salamander, that is ever in the fire and never consumed.—*Henry Smith, A. D. 1587.*

CARRY yourself submissively towards your superiors, friendly towards your equals, condescendingly towards your inferiors, generously towards your enemies, and lovingly towards all.

DR. KITTO.

Per ardua, through toils, was the motto on John Kitto's seal, and a more apt one he could scarcely have chosen. He was born in Plymouth, in 1804, and as an infant was so puny that he was hardly expected to live. He was carried in arms long after the age when other children have the free use of their limbs, and one of his earliest recollections was a headache, which afflicted him with various intermissions, till the end of his days. His father was a master-builder, but was daily sinking in the world through intemperate habits. Happily the poor child had a grandmother who took a fancy for him, and had him to live with her. She was a simple and kindly old woman, and entertained her "little Johnny" for hours with stories about ghosts, wizards, witches, and hobgoblins, of which she seemed to have an exhaustless store. She taught him to sew, to make kettle-holders, and do patch-work, and in fine weather she led him delightful strolls through meadows and country lanes. As he grew older, a taste for reading showed itself, which grew into a consuming passion, and the business of his existence became, how to borrow books, and how to find pence to buy them. He had but little schooling, and that between his eighth and eleventh years, frequently interrupted by seasons of illness. When he was ten, his affectionate grandmother became paralyzed, and he had to return to his parents, who found him a situation in a barber's shop. One morning a woman called, and told Kitto she wished to see his master. The guileless boy went to call him from the public house, and in his absence she made off with the razors. In his rage the barber accused Kitto of being a confederate in the theft, and instantly discharged him.

His next employment was as assistant to his father, and in this service occurred the great misfortune of his life. They were repairing a house in Batter street, Plymouth, 1817, and John had reached the highest round of the

ladder, with a load of slates, and was in the act of stepping on the roof, when his foot slipped, and he fell from a height of five-and-thirty feet on a stone pavement. He bled profusely at the mouth and nostrils, but not at the ears, and neither legs nor arms were broken. For a fortnight he was unconscious. When he recovered he wondered at the silence around him, and asking for a book, was answered by signs, and then by writing on a slate. "Why do you write to me?" exclaimed the poor sufferer. "Why do you not speak? Speak! speak!" There was an interchange of looks and seeming whispers; the fatal truth could not be concealed; again the scribe took his pencil and wrote: "You are deaf!" Deaf he was and deaf he remained until the end of his life.

If the prospect of poor Kitto's life was dark before, it was now tenfold darker. His parents were unable to assist him, and left him in idleness to pursue his reading. He waded and groped in the mud of Plymouth harbor for bits of old rope and iron, which he sold for a few pence wherewith to buy books. He drew and colored pictures, and sold them to the children for their half-pence. He wrote labels, to replace those in the windows announcing "Log-ins for singel men," and hawked them about town with slight success. By none of these means could he keep himself in food and raiment, and in 1819, much against his will, he was lodged in the workhouse, and set to learn shoemaking. There his gentle nature and studious habits attracted the attention and sympathy of the master, and procured him a number of indulgences. He commenced to practice literary composition, and quickly attained remarkable facility and elegance of style. He began to keep a diary, and was prompted by the master to write lectures, which were read to the other workhouse-boys. At the end of 1821, he was apprenticed to a shoemaker, who abused and struck him, and made him so miserable, that the idea of suicide not unfrequently arose to tempt him. Here,

however, Kitto's pen came to his effectual help, and his well-written complaints were the means of a dissolution of his apprenticeship and his re-admission to the workhouse after six months of intolerable wretchedness. Meanwhile the literary ability of the deaf, pauper-boy began to be known; he was allowed to read in the Public Library; and some of his essays were printed in the *Plymouth Journal*. In the end there was written in the admission-book of the workhouse: "John Kitto discharged, 1823, July 17th. Taken out under the patronage of the literati of the town."

Kitto's first book appeared in 1825, consisting of *Essays and Letters, with a Short Memoir of the Author*. It brought him little profit, but served to widen his circle of friends. One of these, Mr. Grove, an Exeter dentist, invited him to his house, and liberally undertook to teach him his own art; but after a while, hoping to turn his talents to better account, he had him introduced to the Missionary College at Islington, to learn the printing business. From thence he was sent to Malta, to work at a press there; but Kitto was more inclined to private study than to mechanical occupation, and his habits not giving satisfaction to the missionaries, he returned to England in 1829, and set out with Mr. Grove on a religious mission to the East. For four years he travelled in Russia, the Caucasus, Armenia, and Persia. While living at Bagdad, in 1831, the plague broke out, in which fifty thousand perished, or nearly three fourths of the inhabitants of the city. In this dreadful visitation, Mr. Grove lost his wife. Kitto was restored to his native land in safety in 1833, with a mind enriched and enlarged with a rare harvest of experience.

Anxious, because with no certain means of livelihood, he fortunately procured an introduction to the secretary of the Society for the Diffusion of Useful Knowledge, and was employed by Mr. Charles Knight as a contributor to the *Penny Magazine*. Proving a capable and steady workman, he obtained

the promise of constant occupation, on the strength of which he married, and in his wife found a helpmate, literary and domestic. Mr. Knight, in 1835, projected a *Pictorial Bible*, with notes, and entrusted the editorship to Kitto. It was published in numbers, it was praised everywhere, it sold well, and its execution clearly indicated the line in which Kitto was destined to excel. He was next engaged on a *Pictorial History of Palestine*, then on a *Cyclopaedia of Biblical Literature*, and finally on eight volumes of *Daily Bible Illustrations*. Besides these, he produced a number of minor works in illustration of the Scriptures, and started and edited a quarterly *Journal of Sacred Literature*. These writings made the name of Kitto a familiar word in every religious household in the land, and in 1850 he was placed for a pension of one hundred pounds a year on her majesty's list, in consideration of his services.

Kitto was a ready writer, but at the same time painstaking and correct; and the production of such a mass of literature as lies under his signature, within a period of less than twenty years, entailed the necessity of perpetual labor. "The working day of the British Museum," he wrote to Mr. Knight, "is six hours—mine is sixteen hours." His deafness, as well as habits of incessant industry, cut him off from society, and he seldom saw any visitors except such as had actual business to transact. He confessed to a friend, in the summer of 1851, that he had not crossed his threshold for six weeks. His work was his joy, he loved nothing better; but the strain he put upon his fragile constitution was too great. Congestion of the brain set in; and he was told his only chance for life lay in perfect rest and abstinence from work for a year or two; but he insisted on completing his literary engagements; and alleged, truly, that he had a wife and children to provide for. A number of his admirers subscribed ample funds to justify some years of repose, and in the August of 1854 he retired to Cannstadt, in Wurtemberg, but it was too late. On

the 25th of November he died at Cannstadt, and was there buried.

FAITH.

BY NOAH STOWELL.

CHARITY, or perfect love, "believeth all things" that God has revealed Abram's faith was simply that he "believed God." There is evidently a defect in our faith, unless we personally claim for ourselves, all the spiritual blessings described in God's word, for poor, fallen man. We may be perfectly sound, in all the great, fundamental principles of Christianity, as a theory, and remain unsaved; believing in one God, the Holy Trinity, the creation of man in a state of holiness, his fall by sin, the redemption by Christ, the absolute necessity of spiritual regeneration, the real resurrection of the body, the general judgment, the endless happiness of the righteous, and the endless misery of the wicked; all these may be received in theory and yet the soul "continue in sin."

Our faith must be in perfect harmony with God's word, or it is imperfect. The word declares that God will sanctify us wholly, and preserve us blameless, soul, body and spirit; our faith is wanting, unless there is a positive assurance, that God does sanctify us wholly, and is preserving us blameless. The word assures us, that all are yours, and ye are Christ's, and Christ is God's; perfect faith says all is mine in the name of Jesus. The word says, "Christ is made of God unto us wisdom, righteousness, sanctification, and redemption;" faith claims all this as mine. Christ in his prayer, says, "The glory which thou gavest me, I have given them." Faith receives the glory thus given. As all the articles specified in a will, rightfully belong to the heirs; so whatever God's will, as found in his Holy Bible, specifies, as the inheritance of his children, we have a perfect right to claim; and how ungrateful for an heir to reject a rich inheritance, bequeathed by an affectionate father. So it is ingratitude in

us not to accept the whole of our rich inheritance. *We honor God more when we have the glory.* Our highest happiness and God's glory are inseparable. O, when will the Church awake to her greatest blessings, and be "the light of the world." If "holiness to the Lord," was the universal motto of the Church, how it would stop the mouths of gain-sayers, and God's power would be revealed as in ancient days.

Impenitence, or want of submission to God will always prevent the exercise of a perfect faith. "Submit yourselves to God," is the positive command. Entire consecration to God, is absolutely necessary, in order to claim for ourselves all the promised blessings; all other circumstances combined, cannot prevent our obtaining them by faith; our unworthiness has nothing to do with it; all these blessings are for the unworthy. Our unavoidable imperfections cannot deprive us of them; the atonement made satisfaction for these, once for all. Neither can all the powers of earth and hell combined, prevent them from becoming ours. If in the name of Jesus alone, we claim our rich inheritance, God will "freely give us all things embraced in redemption. May the Lord help us into that path, which shines more and more, to the perfect day.

PRESSING FORWARD.

EACH believer should be thirsting for God, for the living God, and longing to put his lips to the well-head of eternal life; to follow the Saviour. Satisfied I am that many a believer lives in the cottage of doubt, when he might live in the palace of faith. We are poor, starving things, when we might be fed; we are weak, when we might be mighty; feeble, when we might be as giants before God; and all because we will not hear the Master say: 'Rise up, my love, my fair one, and come away.' Now, brethren, is the time with you, after the season of trouble, to renew your dedication vow to God. Now, beloved, you shall rise up from world-

liness and come away; from sloth, from the love of this world, from unbelief. What enchants you to make you sit still where you are? What delights you to make you as you now are? Come away! There is a higher life; there are better things to live for, and better ways of seeking them, *Aspire!* Let thy high ambition be unsatisfied with what thou hast already attained. This one thing do thou—press forward to the things that are before.—*Spurgeon.*

RELIGIOUS EXPERIENCE

OF MISS ELLEN R. PROSSER.

I WAS convicted of sin and led to feel the need of a Saviour in early childhood. At the age of twelve years I was converted to God. My convictions were deep and powerful, and I praise the Lord that they were so, believing that this has enabled me to keep in the way. For some time I was led along from one duty to another, walking in the light when obeying the teachings of the Spirit, yet often did the light become darkness. Being young and inexperienced, Satan many times took advantage of my distrustful, unbelieving nature, and often did I grieve my Saviour either by not trusting in him, or by compromising in some duty. In this way I lived along some three years. Although a part of the time enjoying a good degree of the Spirit, yet at other times I lacked the power of godliness. Certain principles were instilled in my mind when quite young, and in these I endeavored to be faithful especially in that of taking up the cross at class or prayer-meetings, also in refusing to join in what, alas! many professed followers of the meek and lowly Jesus call innocent amusements, such as mingling with non-professors, and joining in their parties of pleasure. Although refusing to do this, yet while attending school and being daily with my young associates, I too often found my thoughts led away from spiritual things by my naturally trifling spirit. Oh, how easily I lost my enjoyment when indulging in trifling

conversation. But Jesus, in his infinite love, bore with me in all my unfaithfulness, and as I grew older I was led to seek for more of his love.—About three years after I first sought him, I had the privilege for some months of listening to plain preaching which was attended with power, and the searching truths that were uttered struck home to my heart, and I soon felt a longing after more of God. Holiness was held up, not only as a privilege, but a duty, and conviction took hold of me. Long did I hunger and thirst after righteousness, but I understood not the way, and the following winter was spent in striving to learn and to walk in the way; yet at times in darkness, through unbelief. Satan seemed determined to overthrow me. Many powerful temptations beset my pathway, and trials were so severe that at times, I was almost in despair. Yet God still upheld me that I did not fall entirely. The following summer I had the privilege of attending a Free Methodist camp-meeting, and while there conviction for holiness again seized my soul, and after counting the cost, while offering up my petitions, at the throne of grace, assisted by a few pilgrims who joined with me, I received the blessing and entered into rest, “the land of rest from inbred sin.” O, what a blessed rest to the soul which has been striving for years with the remains of sin! Truly “it is a great salvation,” and we can partake thereof until the longing heart is satisfied. O, bless the Lord for a salvation that saves to the uttermost! But this is not received but by consecrating all that we hold dear—friends, reputation, yea, even life itself must be laid upon the altar. To be sure this is crucifying to the flesh, yet Christ is more than all, and as we begin to drink of his infinite love, we shall be satisfied. Brother, Sister, although you may be young in years and Satan may place many obstacles in your way to hinder your progress, yet press on and you may drink deep of the fountain of life. It is a little more than a year since I entered this way of holiness. Still Jesus saves me.

Duties have been presented which have been fearful to the flesh; in some instances, I have walked alone with Jesus, yet I have ever found “his grace sufficient.” Although I may be trying to friends, and relatives, because I have to appear singular, perhaps they think I am going too far, am too particular, and need not dress so as to attract attention, and appear so different from the great mass of professors; but this is the way Jesus has pointed out for me, and I will follow where he leads. He knows I would please friends if I could consistently, but I love Jesus best, and he will help me to do his will. Praise his name! These duties have been crucifying—Jesus knows how crucifying—to the flesh, but I must do duty and though earthly friends may fail me, I have a Saviour ever near. Oh! that I had been more faithful! Although in an unguarded moment I let go my hold and lost the depth which I enjoyed, yet I confessed my error, and again came to the fountain, and again He saved me. Bless his name! I am now striving to “grow in grace daily and in the knowledge of the truth as it is in Jesus,” striving to do his whole will here that at last I may rest eternally, safe at home.

LOVE-FEAST IN OLDEN TIMES.

MR. WESLEY gives an account of a love-feast held by him at Macclesfield, as follows:

“In the evening we had a love-feast; and such a one as I had not seen for many years. Sixteen or eighteen persons gave a clear Scriptural testimony of being renewed in love. And many others told what God had done for their souls, with inimitable simplicity.”—[Works, vol. iv. p 537.]

Hester Ann Roe—afterwards, Rogers—was present, and in her unpublished journals gives a very full account of that love-feast. Among other things she says:

“After preaching we had a love-feast, and, glory be to God! it was a season of power much to be remembered; near

forty made a noble confession. George Bradock spake humbly and wisely, and declared boldly he was cleansed from all sin. Soon after, I spoke, and how was I filled with glory, and God! my soul was wrapped up in his presence and love. John Bowby spoke clearly of receiving sanctification by faith alone, and retaining it nineteen years by still acting a momentary faith. He mentioned two women at Kettlesum, one of whom had, for twenty years, been seeking a gradual sanctification from all sin, by self-righteousness, watchings, prayer, etc., yet she was now convinced she never could watch and pray in the Gospel sense, till she had received a heart from sin set free by faith alone, and that to every soul who felt its need, 'Now is the accepted time, now is the day of salvation.' As soon as she discovered this, she ventured her soul on Jesus as a perfect Saviour, and proved him to be according to her faith.

"T. Ridgeway bore a glorious testimony for God, and declared he received the blessing of sanctification in a moment, by simple faith, after trying to sanctify himself for three years together, by gradually mortifying every corrupt affection, etc. Several others all declared the same precious truths, that by grace they are saved through faith, and that from all sin.

"S. Bradshaw professed justification, but owned he did not experience what he now heard, though he had been a Methodist twenty-nine years. Mr. Wesley got up and said: Those who love God with all their heart must expect much opposition from professors who have gone on twenty years in a lazy, old beaten track, and fancy they are wiser than all the world; these always oppose the work of sanctification most. When I. Goostry, a boy, spoke, Mr. Wesley ordered him to stand on the form, that he might be heard, but he was then so confused he could not say all he intended; but Mr. Wesley was much pleased with him, and said many things to encourage the young in years. He also said: Some people

they may as well accuse us of playing at push-pin, How many have declared to-night that they are saved by grace and through faith alone! Mr. Wesley allowed the meeting to continue two hours, which I never knew him to do before; but his whole soul was filled with love and thankfulness for so many witnessings of redeeming love and full salvation."

DOING GOOD.

BY REV. JAMES MILLAR.

"For none of us liveth unto himself." Rom. xvi 7.

NONE are without influence. Every individual wields an invisible power over his fellows for weal or woe! In proportion to the respect paid to our opinions and lives, is our influence. So far as our influence extends, we are leading souls to heaven, or dragging them down to hell! We are efficient laborers only while we live holy, and are engaged in a work worthy of a God, but given us to do! Angels, were they permitted, would leave the realms of glory and hasten on swiftest wings to undertake it. But God has bestowed this honor upon man! We are laborers together with Him in saving a lost world! O mysterious wisdom, all divine! Since, then, God hath so highly honored us, how carefully, how holily we ought to live! "What manner of persons ought we to be." How we ought to feel! "Who is sufficient for these things?" How we ought to remember when we meditate-converse, walk, sing, pray, eat, drink, or labor, "None of us liveth unto himself."

NONE are prepared to live for others or to God, but such as have had their hearts purified, their minds enlightened by the spirit of truth, and who are deeply imbued with the Spirit of Jesus. One in this state is actually living unto God, and for the salvation of men. A great amount of unhappiness might be avoided were all who profess the religion of Jesus, really living for the good of others; but self also reigns in too many hearts even among the professed-

ly pious; and self is opposed to God. Self must be destroyed before we can say "Christ liveth in me." "They that are Christ's have crucified the flesh with its affections and lusts," henceforth they "walk in the Spirit." "Charity" (love) "seeketh not her own." Christianity is a system, complete in itself. When Jesus died on calvary, and exclaimed, "it is finished," it was so. Very God had spoken. And there need be no planning of man or bodies of men, however wise, in order that the machinery may work to satisfaction! All men have to do in the matter is merely to submit themselves as instruments for the accomplishment of divine purposes.

How many appear to think that their work is done as soon as their sins are pardoned! Consequently they settle down, and are, by God's word, numbered among those who are "at ease in Zion." How few seem to realize the responsibility of being a Christian! or that "none of us liveth unto himself." How few there are, who, like Jesus "go about doing good."

Very little is being done for the awakening and conversion of sinners, and the sanctification of believers; and those who have talent and influence, who might be efficient, are generally doing the least to win souls to Christ. There are those whom the Lord has made stewards of this world's treasure, who might be the instruments of great good, but who, when called upon for a dollar to help on the work of God in almost any of its departments, if they give at all to the proprietor of all their goods, do it grudgingly. Jesus said, "he that gathereth not with me scattereth abroad." Suppose others do not do their share, is there danger of our doing too much? Is our reward of men? Our salvation depends upon what we do! When shall we live only to do good?

Our desires should be, not merely to engage in a lively meeting and get our sympathies stirred, for it is little else when no labor results; but to meet and pray God to pour out His Spirit upon

the people, and then go to work, co-operating with that Spirit, and in faith expecting answers to prayer, in the conversion and sanctification of souls. Oh, Lord! clothe thy people with salvation, and make thy ministers a flaming fire. Bring about a reformation in which sinners shall be converted by scores, and believers brought to feel their need of purity of heart! In laboring to do good we get good, and we grow in grace more rapidly than in any other way. In fact we grow in grace only by using that already received; if we do not use it we lose it. "When Zion travaileth she shall bring forth." We are exhorted to "have no fellowship with the unfruitful works of darkness but rather reprove them."

Oh, beloved reader, have you felt "None of us liveth unto himself?" Are you living to glorify God? If not, take heed to your ways, be warned in time, and make your peace with God without delay. There is no time to lose; another moment, another hour, sooner or later, you may be in eternity, and lost forever! You who talk of entire consecration, have you the heart of Jesus? and can you murmur and find fault when God asks of you a portion of the interest on that he has lent to you? and if he should require all the interest and even some of the principal, can you murmur and think your expenses too heavy, when the furniture in your parlor cost hundreds of dollars, and perhaps cheaper articles would do as well? Christian wife, did you think when you besought your husband to purchase that beautiful sofa, and those costly chairs, and that splendid mirror to adorn your parlor, that you would be horror stricken to think of having a prayer meeting in it? Ah! husband did you think when you consented, you were spending your Lord's money? Oh! my Lord help. "*None of us liveth unto himself.*"

St. Louis Mission.

Let the body wait upon the soul, and both wait upon God.

THE SIN OF CHRISTIANS.

THE especial sin of almost all believers is, that they refuse to recognize the office of the Holy Spirit in this dispensation. God, who in times past spake unto the fathers by the prophets, when the fullness of time was come, spake unto man by His Son (Heb. i. 1); and that Son, when His time of ministry on earth was drawing to a close, comforted those who believed, and those who afterwards should believe in Him, with such words as these: "I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself." "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever." And again, "The Comforter, which is the Holy Ghost, whom the Father will send in my name He shall teach you all things, and bring all things to your remembrance." (John xvi.). And we know that his promise did not fail; for the disciples being told again by their risen Lord not to depart from Jerusalem, but to wait for the promise of the Father—the Holy Ghost (Acts i. 4, 5)—were all, as we read, with one accord, in one place when the Holy Spirit came upon them and gave them utterance, that they might be witnesses of the resurrection, in Jerusalem, and in Judea, and in Samaria, and to the uttermost parts of the earth. (Acts i. 8, and ii. 1). The dispensation thus ushered in is the dispensation of the Spirit; while God spake by His Son He could not send his Spirit; but when the Son had ascended, the Holy Ghost was sent to occupy His place to His people until He shall come again. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." As the Son's departure was necessary for the Spirit's coming, so the Son's return will end this special office of the Spirit. "He shall glorify me, for he shall receive of mine and show it unto you." This provision, precious though it is while the Bridegroom is absent, will no longer be needed when we shall see Him as He is.

In tracing the Apostles and the whole Church from the day of Pentecost, we see the vicegerency of the Holy Spirit fully established; indeed, "the Acts of the Apostles" might more properly, if we looked a step higher, be called "the Acts of the Holy Spirit," for it was He who directed them in their labors, who gave them a mouth and wisdom, who opened the hearts of their hearers, who knit together in love the believers thus drawn out of the world, and who ruled with sovereign authority at their meetings for edification. Upon all these points much might be said, but the last only can be here touched on. It is the appointment of him who is infinitely wise, that all the believers in any place should meet together on the first day of the week to break bread (1 Cor. xi. 20; Acts xx. 7), and for their common edification; and were His will carried out, He would make them what he ordains them to be, "members one of another," in such order and arrangement that the body thus variously composed should be perfect and symmetrical, one member supplying what another lacked, and none being able to say to any, "I have no need of thee." The Holy Spirit, as might be expected from His title to sovereignty in the present dispensation over the redeemed, is the person of God who works this symmetry and harmony out of such apparent disorder and incongruity, where His authority is acknowledged and His will obeyed; and in this connection His name occurs eleven times in the first thirteen verses of 1 Cor. xii. We are there told that there are "diversities of gifts," for the edification of the Church (whether at Corinth or elsewhere), that there are "differences in ministries" and "diversities of operations" or workings, that the manifestation or enlightenment of the Spirit is "given to every man to profit withal," that "to one is given the word of wisdom, to another the word of knowledge," and to others, other gifts, the Spirit "dividing to every man severally as He will." Now it is to be noticed that all these gifts are given to the several believers for the

edification of the Church, for nothing else is spoken of throughout the chapter, and it may also be noticed that, as when one member suffers all suffer, so in the present ruined state of the Church as a body in all places, many gifts are only empty names, of which were the Holy Spirit obeyed instead of grieved, we might again see the realities. In the fourteenth chapter of the same epistle we have many rules respecting the meetings of believers, all of them based on the necessity of each individual believer exercising whatever gift he had been put in charge of, for the benefit of the whole, as a solemn duty imposed upon him, which no one could at his own pleasure forego or set aside. The eye, the ear, the head, the foot, are all called on to minister in their measure to the body's good: the body is not all eye, nor does any single member, how important soever, represent or carry on the functions of the whole body.

Now the prominent sin of almost all believers is that they utterly despise the peculiar office of the Holy Spirit, as the representative among them of their ascended Lord until He come again, and the distributor "to every man severally as He will" of those gifts which the Lord Jesus gives for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. (Eph. iv.) In all this—His peculiar office in this dispensation, and the only one in which He works otherwise now to the Church than he did in times past to the fathers, the prophets, and the Jews—He is despised; and a system of man's ordering, with teachers of man's appointment, put in the place of, and to the utter hindrance of, the order of the Spirit, and his teaching through whosoever He will. The attempt is made to condense all gifts into the person of *one* man, and a necessary result, productive even of greater disaster, is that those to whom the Holy Spirit has entrusted gifts for the edifying of the body (and many such would be found in every congregation of believers, were they placed in circumstances favorable to the discovery

and exercise of them) are effectually prevented from using these talents for their Lord's glory and their brethren's good, and, perhaps, from ever becoming aware that they possess such talents at all. One member (and possibly the least fitted) attempts to carry on the functions of the whole body (1 Cor. xii. 7-31); one joint (possibly an unimportant one, and frequently not a true joint) is made to try to supply that which in Christ's institution "every joint supplieth" (Eph. iv. 16; see also Rom. xii. 5-8); the Lord's order of ministering nourishing to the body by joints and bands (Col. ii. 19) is thrust aside, and "the effectual working in its measure of every part" is made an impossibility. As some one has noticed, the systems of man's getting up go on so much better without the Spirit than with Him; and to prove this beyond a question, we have only to consider what disorder, according to man's notions, what an entire overthrow of all man's cherished institutions, the order of the Holy Spirit would effect were He to assert His authority in the midst of them, and cause an unordained Apollos, here and there, as formerly (Acts xix.), a man "mighty in the Scriptures," to go from one Church to another, as "he was disposed," to be received by "the disciples" of each place on no other introduction than the "writing of the brethren," and "to help them much who believe," and to convince unbelievers, "publicly showing that Jesus is the Christ." The Holy Spirit, speaking through the Apostle Paul, might most effectually have put an end to the disorders of the Corinthian Church (read First Corinthians, xi. chap. 21, 22, 33, 34; xiv 26-40) by appointing a single minister to conduct their worship, and administer the Lord's Supper to them, and relieving all the other members of the Church from every duty except that of listening to this minister; but, as the Spirit's thoughts are not man's thoughts, He preferred the life and activity of the whole body, though it could be manifested only at the risk of occasional dis-

order, to the order and quiet of stagnation, of sleep, of death. And, even to man's judgment, that order and arrangement must surely appear more worthy of the Holy Spirit, which cannot be maintained when He, the sole and sovereign author of it, is disregarded, than a system which, as we know from daily observation, is carried on with as much outward decency (not to say with more), where He cannot be, as where He is in some measure and in some of His offices, recognized. The Holy Spirit would teach them but he is grieved.

Each one has a gift for the Church's edification which he will not use, and therefore suffers loss and defrauds others. They "need not that any man teach them;" (1 John ii. 37,) they "have an unction from the Holy One, and they know all things" (verse 20), they are able to "comfort themselves together," to "edify one another," to "warn the unruly," to "comfort the feeble-minded," to "support the weak" (1 Thess. v.) to "admonish one another" (Rom. xv.) to "oversee" one another (Heb. xii. 15, Greek), to "put out" from among themselves "those that walk disorderly," to "try them which say they are Apostles and are not," and to perform every other function which the God of all wisdom has seen good for the body's health; but they neglect them all. How many an Apollos, Epaphras or Silvanus folds his talent in a napkin now, and how little do we realize—as we no where see it—what a body of believers in any place might do if it were "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in its measure of every part, and making increase to the edifying of itself in love." May those who are elect unto obedience, and not unto choosing of what seems right in their own eyes, consider and cease from the grievous sin of countenancing any thing which hinders this, their Lord's appointment for the good of that which is dearest to Him, even His Church, which He has purchased with His blood.—*Scripture Testimony.*

THE GREAT SALVATION.

BY G. S. FORBES.

TO SAVE a man from plunging over a fearful cataract, or from being destroyed by wild beasts, or from an assassin's knife, is an important salvation. The deliverance of faithful Noah and his family from the awful deluge; and of the Hebrew children from the terrible fires of the furnace; and of good old Daniel from the jaws of the hungry lions; and pious Lot from the fires of a wicked Sodom was a great salvation, but the salvation of the immortal, imperishable soul from the interminable fires of perdition is greater than all.—The nobility of heaven stood amazed at the revelation of such a scheme. For the first time since their creation they were mute with wonder. Redemption was a new song for the heavenly hosts. The Lamb slain from the foundation of the world, was now to be the theme. Heaven and earth have since been filled with the melodies of salvation. This salvation is made gloriously great by having God for its author. The greatest minds of earth are finite, while the originator of our salvation is infinite. The greatest author of any age, is limited in his knowledge and endowments, but the provider of man's salvation is unlimited. He surveys and comprehends vast eternity at one glance. He understands the history of every star and world that rolls in unlimited space, he is conversant with the lives of the millions of earth, with every form that traverses the regions of woe, and the legions of angels that cover the vast domain of paradise.

All the authors of the world put together could not begin to make a work so complete, so glorious, so sublime as the plan of salvation. God, Jehovah, is the author of this inspiring theme which brings to life the dead, and restores man to his lost Eden. The greatness of this salvation is seen in what it proffers to him who receives it. It will remove guilt and condemnation from his poor, aching, bleeding

heart, roll away the mountain load that has well nigh crushed him. It bursts open the doors of his dark prison-house and lets him into glorious liberty, and starts him heavenward. It will save us by removing all inward sin, casting out evil and bad tempers and placing holy ones in their stead, so that our hearts will run out after God, instead of the world. It will save from the contagion of sin, so that you may be kept unspotted from the world. Salvation is a precious balm. It heals the wound and removes the disease.

Jesus, our salvation, alone can do it,—do it just now. Repent and believe and it is yours. It will save in the image and likeness of God. When man came from his Maker he bore Divine resemblance; this has been lost by transgression. By this great salvation, all this former beauty and loveliness may be restored to man. We have borne the image of the earthy, so shall we bear the image of the heavenly. This salvation makes the weakest saint a glorious conqueror. Sin enslaves the soul, but salvation proclaims liberty to the captives, and makes them free. Earth's mightiest warriors are not to be compared with the least of God's children, for victory succeeds victory to him every inch of the way. Where the Christian goes, the bloody flag of Jesus waves over him in triumph, and hell's legions stand aghast at his onward march. He triumphs over the last enemy, so that death becomes his servant, to lend him an assisting hand to carry the palm of eternal victory over the world, the flesh and the devil, to the gates of Heaven, where he, with millions from earth will sing the song of triumph through endless day.

This salvation will introduce us into the joys of God on high. It will unite us to friends that have gone before. What a happy meeting when we meet our father, mother, sister, pastors, class-leaders and favorite preachers, on the evergreen shore, there to see patriarchs, prophets, apostles, martyrs! What a joy will thrill through heaven, when all the saints get home! Our highest joys

will be to enjoy the society of Jesus.

Salvation is the highest note of all our joys. We will see our Jesus in all the glory he had before the world was; the mighty monarch of the universe, King of Kings, Lord of Lords. We too, are to be kings and priests unto God and the Lamb. Hallelujah! this glorious country is but just ahead, one step and we are there. Its hills are covered with mantles of green and ever-blooming flowers. I soon expect to meet a mother and sister there, and thousands of friends and spiritual children.

There is a holier clime than ours,
Where no rude storms are driven
Across our paths, to blight the flowers,
Or crush the hopes of sunny hours,
For this pure clime is Heaven.

Then when life's fountains cease to play,
And being's link is riven,
O, may our spirits soar away,
And bathe in glory's brightest rays,
Around the throne in Heaven.

EXPERIENCE OF

MRS. SARAH ANN HOGG.

OFTEN in my childish days did God bless me with conviction. By the repeated and untiring calls of the Spirit I was convinced that to have God reconciled to me I must first meet with a change of heart. Many times, I tried to work a reformation in myself, but no sooner would my resolutions be formed than they would be broken.—About the age of twelve I went to my blessed Saviour and presented my poor case to him. He then undertook for me and applied that precious blood that was shed for poor sinners like me, and I trust that at that age I became a child of God; all glory be to his name! I tried to follow in the footsteps of my blessed Master about three years, when sad to tell, my feet slipped and I fell; a fall that none but a poor backslider knows how hard it is to recover from. I with others of my profession was invited to parties of pleasure, and that among those who had been members of the different churches for years. As I was young I used to think that if they would encourage such things that it

could not be wrong. Poor, poor excuse. My parents had been members of the Baptist Church ever since my remembrance, and at the revival of religion in which I was converted they established a family altar. As time wore away, the family altar which had been erected went down. How often have I looked back with sorrow to that time! Oh! if my poor father could have known the feelings of my young heart at that time, he would never have given up that sacred means of grace. The enemy made me think that the subject was too delicate to approach, and therefore I said nothing about it. I no longer made a public profession of religion, yet I would often get alone and pray, but I had wandered so far away from God that he heeded not my prayers.

At eighteen I took a companion. Though kind, he was a stranger to grace, and we settled down in life making no profession of religion. We lived in this way about two years, and I do not remember of a single individual ever mentioning the subject of religion in our house in that length of time, or even asking us to get salvation. Bro. Bush—one of God's ministering servants—called on us one day at the commencement of a protracted meeting.—He talked with us and asked the privilege of praying. Far as I had strayed from my father's home, it was a privilege to kneel once more with one of God's children, and in my heart I could respond, Amen. Although my companion consented for him to pray with us, yet he appeared quite indifferent, and did not kneel at that time. I believe that God answered the good man's prayer. Before the meetings were broken up I had the evidence that I was reclaimed, and my companion, after many prayers were sent up in his behalf, was born into the kingdom. Praise Jesus! Previous to my companion's conversion God required me to erect a family altar. What a cross for one with a talent so small! Yet I dared not disobey. I did not have to bear the cross alone but for a short time before my husband was willing to unite his voice with mine in

supplicating a throne of grace. Another cross that God required me to take up was asking a blessing at the table. I did not feel this required of me until quite a while after I obtained reclaiming grace. When it was required it seemed so hard that I shrank many times; but the Bible and experience teach us many profitable lessons. By the help of God I was enabled to take it up, never to lay it down until I can take up the crown. I have found by experience that the christian's life is a cross-bearing and self-denying one all the way through. This helps to brighten our armor. Although my determinations to serve the Lord grew stronger, I did not make as rapid progress as was my desire. I did not enjoy that fullness that my heart was panting after. I did not hear the doctrine of holiness preached then as I have since. For several years I lived very far beneath my privilege, not fully aware of the narrowness of the way. To what extent I conformed to the world, God knows. How often I would indulge in light and trifling conversation, that which brings such leanness and narrowness to the soul; that too, which no true child of God can indulge in and meet his approbation. I had too strong a desire to follow after the fashions of the world. As I saw many much older in christian experience than myself indulge in such things, I would justify myself by their example. It will never do for us to indulge ourselves in breaking one of the least of God's command's; or be guilty of doing anything that we cannot ask the blessing of the Lord to attend. In July 1860, I went to the Black Creek-camp-meeting, and as I was not much acquainted with such meetings I did not feel very much at home. I stayed only one night and came away. There was so much light there that mine looked to me very dim. The enemy hurried me away without any other benefit than conviction for a deeper work of grace. When our load had gone part of the way home, my husband and a good brother in Christ, said that they were not satisfied, and that they had a mind to go back. They

did so, and they with others of our society were abundantly blessed. From that time I was convicted for the blessing of holiness, but did not obtain it so as to keep it any length of time, until the 7th day of July, 1862, at the Allegany camp meeting. As the meeting advanced, and the fire began to burn, the light began to shine in my heart. I saw plainly that I was not even in a justified state; that I had settled down with a mere form, and had lost my power with God. After my heart was softened with deep humiliation and earnest repentance, God once more deigned to take up his abode in my heart, but it was not till I was willing to acknowledge that my profession had become nothing but a formal one. On July the 6th, during a class-meeting held in our tent, I had the blessed assurance that I was once more adopted into my Father's family. Praise be to His holy name for the unspeakable glory that my soul received at that time. I did not stop here, I felt that I needed a deeper work wrought in my heart. I was determined to make a clean work of it. I wanted to get a stronger hold on Jesus in order that I might not be so easily overpowered, and that I might be better prepared to meet with opposing influences. The next day was the Sabbath, and I went down to the stand to attend the morning services, with the full determination not to leave till the desired work in my heart was accomplished. Bro. Gorham was to preach that morning. As he knelt in prayer I too, fell on my knees fully committing my little all into the hands of a merciful God. Yes all, it was a full surrender. All was on the altar, I felt I could freely give up all that ever I had held dear on earth, if I could obtain the blessing of perfect love. The committal was no sooner fully made than the blessing sought was received. All glory be to God who giveth us the victory! Oh, how I beheld my bleeding Saviour! It seemed to me his dying groans and flowing wounds were enough to subdue the hardest of hearts. O, what sweet and close communion my soul enjoyed

with its Creator! And how very narrow the way was pointed out to me!

I have great reason to praise the Lord that I never have had a desire to make it any wider. The things of earth appeared vain and transitory in comparison with what I saw awaiting the faithful. I felt that I could endure any amount of suffering for One that had suffered so much for me. I knew that He would not lay upon me more than I could bear, and that when the cross was laid down the crown would be raised. He showed too, the persecutions that I would meet with if I took up the whole cross and walked alone with Jesus, and that these would come from those who professed to enjoy religion. It has proved true, thus far, since that time. Next came a trial of my faith. While I had this glorious interview with my Saviour, He came so near that I could not move in his presence. As soon as I received sufficient strength, by the help of a sister I returned to our tent. The enemy tried faithfully to overthrow the work wrought in my heart. He attempted to make me think the whole of it was self-made, and endeavored to shame me, telling me how like a fool I had acted. But he did not succeed. When evening came, we had family worship, as usual. It had not been customary for more than one to pray on this occasion but I wanted to pray. Where the Spirit of the Lord is, there is liberty, and I took this liberty. Never did I find before such free access to the throne of grace. I saw clearly the works of the devil, how hard he worked to cheat me out of the blessing I had obtained; never before had I the power of resisting him so victoriously. It seemed as if he was firmly beneath my feet. I shouted over the victory. I have never felt like giving up my ground to the enemy; no, not for an hour since that time. With the spiritual eye I saw satan leave, just as plain as I ever saw anything in my life. Since that time the Lord has led me in ways that hitherto I knew not of. Many would call these things fanaticism, but I am content to leave it all with the Lord. Which would be better—to

lose the soul by formalism—or the mind by intense feeling for the ungodly? The travail of a soul is something that but very few know anything about. I never suffered more in the same length of time from being ill, than I have for sinners and those that were living beneath their privilege. In consequence my name has been thrust out. But I am willing to bear the reproach, and I rejoice that I am counted worthy to suffer for Christ's sake. How often it is the case, when God visits his children in power, and they are exercised in various ways by the operations of the Holy Ghost, that even those that profess to believe in the life and power of religion, will discountenance such things and think the subjects of them are deluded or fanatical, and will withdraw themselves from their company. But we read (Luke vi. 25, 26.), "Blessed are ye when men shall hate you and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the son of man's sake; rejoice ye in that day and leap for joy, for behold your reward is great in heaven, for in like manner did their fathers unto the prophets."

Is there a child of God that is holding back, fearing what that dear friend will say of them if they wholly renounce the world and its fashions? Fear them no longer. You will be better able to bear their frowns than the frowns of the Redeemer. One approving smile from Him will repay you for all. We should do all we can to please our fellows and glorify God and no more. Glory to God that I know by a blessed experience what it is to be born again! It is not through any worthiness of my own, but all through the worthy name of Jesus that I am saved by grace. By the help of the Lord I am going through by the way of the cross.

THE love of Christ is stronger than death, sweeter than life, and better than the world.

Every new sense of Christ's love adds new degrees to ours.

"HAVE FAITH IN GOD."

BY REV. R. DONKERSLEY.

The steps of Faith
Fall on the seeming void, and find
The rock beneath.—*Whittier.*

THE Christian system is, emphatically, a religion of faith. Its doctrines, though not in antagonism with reason, are far above the reach of reason. The grand results of the promulgation of these doctrines in the world cannot be accounted for on any mere philosophical principle. Faith alone, sees a mysterious inherent power in those Divine truths adequate to their glorious achievements. The operations of the Spirit, in the moral renovation of the human heart come not within the limited comprehension of "reason's glimmering rays." Faith alone solves this great mystery. The mystical union subsisting between the sanctified soul and its sanctifier, by which we dwell in Him, and he in us, completely baffles all mere rationalistic exposition.

Boasting reason is often compelled to feel its impotency in attempts to grasp, to expound, or account for the nature, the operations and results of the doctrines, the experience and the practice of the religion brought to view in the Bible.

Often, the author of this religion accomplishes the purposes of His providence and grace by means so apparently inadequate to the end proposed, that we gaze upon the results with wonder and amazement.

A servant of the Most High says: "Some trust in chariots, some in horses, but we will remember the name of the Lord our God." (Ps. xx. 7.) Implicit confidence in God lies at the foundation of all enjoyment. It is the grand motive force of all successful religious effort. The Bible abounds with instances in illustration and confirmation of the fact that God can achieve his purposes of providence and of grace by instrumentalities—in human estimation—contemptible, feeble and insignificant. A few such instances may be here adduced;

In the sixth chapter of the book of Joshua is recorded the fall of Jericho. At this time Jericho was a very populous city, and only second to Jerusalem itself. But it must be besieged and overthrown. How insignificant in numbers, but especially in equipments, the besiegers! How contemptible in the eyes of the citizens of Jericho, must those few men have appeared, while, in silence, for six successive days they made the circuit of the towering walls. Need we have been surprised even had that little army of Israelites themselves severely and contemptuously chided what they might have conceived to have been folly or lunacy in the commands and conduct of their general? But, no! Joshua commands. Every man of that little band unquestioningly and promptly obeys. The result is familiar to every Bible reader.

Another striking illustration of the marvelous consequences of simple trust in God is presented before us in the seventh chapter of Judges. A mighty host, estimated by one authority at 135,000 strong, is to be encountered. (See verse 12.) With 30,000 men Gideon prepares to meet the mighty invading foe. But Gideon's army is too large. It must be reduced to 10,000. (verse 3.) It is still too large, and must be reduced yet more, to the insignificant number of three hundred men. (verses 5 and 6.) The armour and "munitions of war" furnished those three hundred men are, what? Each man a *lamp* and a *pitcher*. (verse 16.) Might we not have expected that at this stage of affairs, a mutiny would have arisen in the camp against such insanity and rashness as was evinced by such generalship? But, no. Every man confidently believes that all will go right, and come out right. Joshua divides his army (?) into three companies of one hundred each. (verse 16.) The commander issues his final instructions. (verse 17.) These instructions are strictly adhered to by every man. (verse 20.) In the 21st and 22nd verses the grand result is given us.

In the seventeenth chapter of the first

book of Samuel the potency of faith receives additional illustration. Here is presented before us a graphic account of the settlement of a national quarrel by a single combat, between combatants widely dissimilar in personal appearance, equipment, and powers. The physical stature, mail, and weapons of one of the combatants is given us in the fourth and three following verses. In the 8th, 9th and 10th verses, we have his proud challenge. In the eleventh verse we read of the fearful consternation produced by those bold words, and that defiant tone. In the sixteenth verse this daring challenge is repeated. Farther along in this marvelous chapter, (verse 32,) we read of the acceptance of Goliath's proud challenge on the part of a mere, ruddy youth, of diminutive stature. We are told (verses 41-44,) of the contempt with which the man of six cubits and a span regards his pigmy foe. From the 45th to the 47th verses we read the heroic and pious reply of the youthful warrior. David's weapons (?) are minutely described. (verses 38-40.) The moment of conflict is near. The combatants approach each other. (verse 48.) From the 49th to the 51st verse the result is given us. The triumphant shout of Israel is heard rolling over their victorious field. (52 verse.) The victor is presented before his King, bearing his proud trophy in his hand, when with a modesty equal to his valor he answers certain inquiries relative to himself and kindred (verses 54-58.).

Every miracle of healing performed by our Saviour, during his brief earthly sojourn are so many practical illustrations of the power of childlike trust in the wisdom, power, love and promise of God. In not a solitary instance of miraculous healing, as recorded by the four evangelists, can we perceive the slightest *material* connection between the means and the end, the cause and the effect, the remedy and the cure. On the part of those who were healed, *faith alone* accomplished the result.

In the character, the career, and the results of apostolic labors the theme of this paper receives further illustration.

Twelve men of obscure birth—called forth from the lowest social scale—destitute of civil power and influence—comparatively illiterate—are sent forth to disciple the world to a new system of religion, the Founder of which ranks no higher in the social scale than themselves. These lowly and despised men have to cope with high social position—elevated official rank—wealth—influence—refinement—intelligence—national pride and prejudice—and every form of moral depravity. Their success has been a matter of well-authenticated history for more than two thousand years. Infidelity cannot gainsay these astonishing results. Mere philosophy vainly strives to solve the problem. Faith, alone, unseals the mystery.

The career and the results of the labors of the Reformers—in nearly every particular—was but the apostolic drama re-enacted. Very similar to that of the Reformers was the career of the Wesleys and their co-adjutors. They were poor students—young men—without a single influential friend. They had to cope with the pride, wealth and power of a national Church, enshrouded in moral darkness, and sunken to the lowest depths of moral debasement. If we would see what these young men accomplished by faith and labor combined let us read the luminous, attractive, glowing, thrilling pages of Dr. Steven's *History of Methodism*.

No labors can be too great, no obstacles too insurmountable, no achievements impossible to those who go forth to do God's bidding, with unshaken faith, and implicit trust in His promised aid. Whatever God bids us attempt, we may confidently expect to accomplish. "All things are possible to him that believeth."

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries—it shall be done!"

Faith in God does not neglect the use of appointed means and instrumentalities. The faith which achieves wonders is not a fanatical trust. Faith in God regards any divinely appointed

means—however apparently insignificant—as invested with omnipotent power for the achievement of their designed results.

WORKING CHRISTIANS.

LEARN to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of some Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See, here you have a work to do. When Christ found you, he said: "Go work in my vineyard!" What were you hired for, if it was not to spread salvation? What blessed for? Oh, my Christian friends, how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have done for yourself; how few for Christ and his people! This is not like a servant.—*M. Cheyne*.

WALK RIGHT.—"If we live in the Spirit, let us also walk in the Spirit." If we would be right with God, we must fully sink into His will, and wholly renounce ourselves. "In all thy ways acknowledge Him and He shall direct thy paths." Oh how much this means! "We are not our own, for we have been bought with a price; therefore we should glorify God in our bodies and spirits which are His." To do this, we must have, in eating and drinking, in thinking and speaking, and in all our business transactions, a single eye to the glory of God. It is following Jesus in small as well as great things that keeps our souls in peace.—*H. W. Fowler*.

THE EARNEST CHRISTIAN AND GOLDEN RULE.

BUFFALO, SEPTEMBER, 1864.

WORKING FOR THE DEVIL.

THE servants of Christ must be careful how they allow themselves to make any arrangements to work for the Devil. The Saviour says, *ye cannot serve two Masters.* This settles it. Christ and Satan are sworn enemies. He who helps the one harms the other. When the servant of Christ, who has put on his livery,—been baptized in his name, and sworn fidelity to his cause, undertakes to work for Satan, Christ renounces him. He must be one thing or the other. A man cannot be a loyal citizen, and fight to-day in the army of the Union and to-morrow for the rebels; and so change from side to side as success varies, and as may be for his seeming interest. He would be despised by all. Yet such is the course of many professed Christians. Satan holds out great inducements for some special service, and they agree to render it, without, however, laying aside the livery of Christ, or intending to forsake him entirely. But Jesus leaves them when they leave him.

We work for Satan when we engage in any employment the natural and obvious tendency of which is to promote and strengthen vice. Satan loves to see any thing prosper that keeps men from God. He cares not by what route he leads souls to hell so he gets them there at last. Pride and intemperance ruin a man just as certainly as crime in its more fearful forms. Any work that naturally and obviously strengthens the vicious propensities that lead the soul to woe, is work done for Satan. There is, we admit, nothing but can be perverted. But there are some things which are naturally and generally appropriated to a bad use. Poison may be extracted from wheat, but that does not excuse the murderer for administering arsenic which is nearly all poison. A man may kill himself by drinking water, but this does not justify the one who gives his neighbor strong drink, which is certain to kill him in the end.

He who makes or sells alcoholic drinks is

working for Satan. He is furnishing hell with victims. It would be difficult for him to engage in any earthly employment that would suit the devil as well. He is bringing his victims into a state where Satan can lead them at will. Under the influence of this prime destroyer they will be ready for the perpetration of any offence in the whole catalogue of crime. Among all the servants of Satan he has none that renders him as effectual service as the dealer in alcoholic drinks. This is true of the whole rum-selling fraternity from the respectable manufacturer and wholesale dealer, who own pews in popular churches, and, with their families, put on aristocratic airs, down to the keepers of the vilest dens that disgrace the civilized cities of Christendom.

Farmers work for Satan when they raise crops that are designed for the injury of mankind. Tobacco does immense mischief—yet professed Christians raise it. Hop-yards are kept for the devil's use. Barley for the brewer had better never have been grown. Horses had better be kept at the plow, than sold for gambling, no matter how high the price.

Mechanics work for Satan when they use their skill and ingenuity for the production of articles that naturally tend in their use to fit souls for perdition. If it is wrong to wear gaudy apparel it is wrong to make it. You may as well put on those artificials as to sell them, as well wear, as make that fashionable bonnet.

In any business in which Satan is served the accessory is equally guilty with the principal—the hired man with the capitalist. This is a well settled principle in all courts of justice. The hired assassin is held guilty of murder as well as he whose gold tempted him to the bloody deed. Moral responsibility is not as easily shifted as many imagine. If you work for others on the Sabbath, you are as much a Sabbath-breaker as he who employs you. The bartender is no less a rum-seller than he who owns the liquor.

If you profess to belong to Christ do not then do the devil's work. Let your common avocation be one that makes men happier, or wiser, or better. Do not cater to men's

passions nor minister to their vices. What if you are offered high wages? Satan allures with flattering promises. He offered Jesus the kingdoms of the world if he would serve him. He will offer to you what appear to be great inducements. But his promises are deceptive. Rumsellers make great profits, but few of them ever attain to a competence; and fewer still leave a virtuous and prosperous family behind them. Even in this life vice does not pay. But there is a hereafter and you cannot afford to lose your soul at any price. Will you work for Satan for fifty or a hundred, or a thousand dollars a month? *What shall it profit a man if he shall gain the whole world, and lose his own soul?*

END OF A BACKSLIDER.

The following case recently occurred in Western New York. The facts were related to us by a brother who was a personal witness of the awful scene, and whose statements can be implicitly relied upon:

Mr. C. was powerfully convicted. He nearly sank in despair. His conversion was miraculous. The clearest light shone upon his soul and he shouted and praised God in the fullness of his joy. For years he walked with God. He enjoyed the confidence of the church, and was a useful member and class-leader. When the persecutions of those who enjoyed the life and power of godliness in the Genesee Conference commenced, the most of his class were driven from the church of their choice. He did not stand by them, but remained in the church. He gradually lost his enjoyment. When he went among the pilgrims he confessed his loss and promised to seek again the blessing he had once enjoyed. But the power of his associations was too strong; and he gradually settled down into a state of cold formality. He resolved and re-resolved to get back to the Lord, but the influences around him were unfavorable. Last spring he said to a brother, there was not religion enough in the whole church, including himself, to save one soul. He was urged to seek the Lord, but gave no satisfaction. He grew more cold, until he finally told a very excellent sister, whom the Lord had blessed, that getting blessed was all the

work of the devil, and treated her in a very unchristian manner. The fourth of July last, Christian friends called upon him, but found him despairing of his salvation. He said the light had become darkness. "My heart," he exclaimed, "has become hard,—very hard. I have no feeling. If I could but enjoy one Sabbath with a tender heart, as I did formerly I would give all I have." The next day he said "I am lost! I am lost!" He could neither eat nor sleep. He walked the floor, exclaiming every now and then, "I am tasting the pains of the second death." He called for water, saying, "I must have it to cool my tongue." He would wet his tongue every two or three minutes. It was red and swollen. "I have," he said, "lived in the church and run down with it. O the lip-service—the lip-service. There is no heart in it. What a sermon I could preach to the church if I had the strength." With a piercing look and deep groans he said "there are but few that will be saved," frequently exclaiming as he walked the floor, "The lip-service!—the lip-service! I am lost!—I am lost!" "The time was, not long since, when if I had had a little help I might have been saved, but that time has passed." He said he had warned his children but they would mind none of his counsel. He begged the sister whom he had charged with being led of the devil, to ask a pious sister living near, to warn his children when he was gone, not to go to the place of torment for which he was destined. "They call me crazy," he said, "but my mind is clear, God is making a spectacle of me. God has given me over. The Spirit has taken his everlasting flight." "The devil has control of me. It is all I can do to keep from committing the most horrid crimes." That night he got up from his bed and obtained poison. He stood over the table for half an hour, impelled to take it, but resisting with all his might. He then went to the barn to hang himself, but finding his son there he gave up the design. His friends sent for the doctor. The doctor said he could not do anything for him, for he had no disease; it was his mind that caused the trouble.

A few days after, he was left in the parlor as his family went out to breakfast.

He called them back, a few at a time, and bid them all a last farewell. As they passed out he went to a bed, took out part of the cord, tied it to the top of the bed post, made a noose, slipped his neck in it, and when they came into the room they found him dead.

What an awful warning! Beware how you depart from God in any degree. When you begin to wander from him you know not where you will end. There is safety only in following the Lord fully. Walk in the light.

If, alas! you are already a wanderer, beware how you trifle with conviction. If God, in his infinite mercy calls after you, yield to the call at once. Break away from every association that tends to keep you from obeying God. Resist the Spirit, and awful agony, unconceived and eternal horrors await you. Heed, in time, God's affectionate entreaty, "*Return unto me and I will return unto you and love you freely.*"

THE FIELD OF BARLEY.

A brother who is fully consecrated to God, let out his farm to be worked on shares. The man who took it was in debt, and anxious to make as much from it as possible. He wished to sow about twenty bushels of barley thinking that it would be the most profitable crop that could be raised. The brother consented, but afterwards was afraid he had done wrong. He felt troubled and prayed over it a good deal. He prayed that if it was wrong the crop might fail, and finally went so far as to ask the Lord to destroy it, even after it was gathered into the barn if it was not right for them to raise it. The Lord graciously heard his prayer. Oats in the same field, on poorer ground, grew finely and did well, but the barley was nearly a failure, and what little grew, was, after it was cut, ruined by the rain in this dry summer. He said they would not probably get their seed.

Thus the Lord often condescends to the weakness of his children. The wicked, especially if given over, often prosper in wrongdoing, but a child of God, as soon as he steps out of the way, begins to feel the scourge. Better be sure you are right. It is never best to do anything that you have

to pray about a good deal after it is done. Let the praying be done before the decision is made. Purposes are like plastic clay, easily moulded, but actions are like burnt brick, fixed and permanent. It is better to be kept from serious mistakes than to correct them after they are made. *In all thy ways acknowledge Him and He will direct thy steps.*

CALL TO GIVE.

DEAR BRETHREN AND SISTERS IN CHRIST:—Permit me in the Earnest Christian to call your attention to the wants of the Buffalo Church. She has been struggling nobly to free herself from debt; many have given probably to the fullest extent of their ability; others have done well; while others have given "all their living," that a pure christianity might have an open door, and the poor, who are often from force of circumstances, compelled to remain at home, and of whom Christ says, "ye always have with you," might have the gospel preached unto them. But after all that has been done, there still remains something to be done. Would it not be a small item for each one to pay one dollar and save that church from any further embarrassment? The argument may be raised that others should give whose local interests are involved. Are not we one common brotherhood? Are not souls just as precious whom we have never met, and who perchance we may never meet until the last trump shall sound? Whose money brought the glad tidings of salvation to us? The argument has been already raised, we want churches built in our own localities. Very well, but may we not be helps to each other by giving liberally, as well as cheerfully, where help is needed? God loves the cheerful giver. Giving in the cause of Christ, doth not impoverish. "There is that scattereth and yet increaseth, there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul waxeth fat." To you my dear sisters I would make an earnest appeal; Can we not practice on some points of self-denial, until we can save this small amount? Shall we not, in view of what Christ has suffered for us, be willing, yea glad to lay aside the weights, that we may glorify him

in all things? Shall we not, in view of souls which must live forever, throw ourselves upon the altar, with all our substance and say; here Lord I am to do thy will? I do feel that the oft-repeated call to this work will be responded to immediately. The *brethren* will not be dull to hear nor slow to act, I trust. Look over the treasure that God has poured into your lap, and see if you cannot find a few dollars that you can spare *just now*, for this noble purpose.

If you want to build churches at home, be sure to help to build churches abroad, thereby making it a mutual work. How glad shall we be in the last great day, for which all other days were made, to have it set against our names, "Faithful over a few things." Let him who has the "widow's mite" cast it into the treasury.

MRS. C. A. KIMBALL.

Wheaton, Ill.

RELIGION IN THE ARMY.

LITTLE ROCK, July 26, 1864.

DEAR BROTHER ROBERTS:—Through the widely circulated "Earnest Christian," I want all to see the great importance of perseverance in time of peril. Immediately following the formation of our society, the "Earnest Christian Band," we established a daily prayer meeting in the regiment, and God at sundry times, poured out His Spirit, and we often heard the shout of a King in the camp. At the commencement of the Quarterly Meeting at this place, Dec. 13th, our society numbered twenty-one. Several had obtained the blessing of "perfect love" and our souls were full of the love of God. As we endeavored to point mourning souls to the fountain that maketh glad the city of God, our language so plainly showed to them we felt just what we said, that there was often no hesitation in their believing, and, Oh! how often was the city made to re-echo with the shouts of the redeemed souls! Thus this meeting continued till the first of January, 1864; the members of the "E. C. B." being the principal laborers in the altar and at the class. It is estimated that there were over one hundred souls converted and reclaimed. We again resumed our meetings in the regiment and the Lord powerfully blessed us; soldiers flocked to

our meetings from other brigades and divisions encamped at this place, and often the silence of the winter night was broken by a shout of "Hallelujah to God and the Lamb" from our little cabin. As the fire burned greater and spread further, we found upon examining our minutes, that we were upwards of sixty strong, and still on the increase, and we also discovered that the soul-damning sentiment that "it was an impossibility for a soldier to be a Christian" was untrue. We found it necessary to form other societies in other brigades and divisions, and it was accordingly done, and the work still spread far and wide, sinners were being convicted, mourners converted, and believers sanctified at the time of our going home in consequence of re-enlistment.

I want the world to know that God lives in the army. If there is a place upon the face of the whole earth that the full fruition of the religion of our Lord and Saviour is realized, it is in the army, when the whole duties of the Christian soldier are strictly performed. Glory to God in the highest for free and full Salvation! The "Earnest Christian" is doing a great work in these parts. May God crown its editor with perpetual success in awakening "a sleeping Zion." From the

EARNEST CHRISTIAN BAND,

B. F. S.

THE EARNEST CHRISTIAN.

What a suggestive title!—what a world of soul-cheering, of benevolence. Self-denial and love set themselves in array before us at the reading of such a title! And yet such is the title of a neat little monthly which finds its way to our table, bringing many bright gleams of heavenly sunshine to our hearts.

Earnest Christian—to be a Christian and not be earnest! How strange it sounds. Was not Christ earnest? But let us analyze a moment. Christian means a disciple of Christ—disciple means learner; a learner is expected to imitate his teacher. Christ was pure, lovely, heavenly, earnest, ardent, warm, cordial, eager. Therefore to be a disciple is to possess and practice, all the above traits. Can you so learn and not be earnest? A Christian, and not be earnest!

A Christian must be one possessing a heart touched by the love of Jesus, and his abounding love for Christ and his fellow-men, forgetting self and devoting himself to untiring efforts for their salvation.

With a clear view of the lost condition of sinners, the terrible world of woe, bordering upon this life, how can the Christian be inactive? And with a view of the infinite sacrifice God has made for souls how can he be uninterested?

If an earnest man see his fellow perishing in the water, he does not stop coolly to inquire how he came there, how deep is the water, is it cold or warm, is there a boat handy, how many feet is he from the shore? and the like. No! he is seized at once with the idea of saving the drowning man, and that there yet remains a possibility. These are the important facts, and flinging aside, coat, hat, and boots, he boldly strikes out for the sinking man.

Thus should it be; thus it is with the earnest Christian. Men are sinking, surely sinking, from life, from light, to an awful night. The brief day of life is the time to save them. O, when once this is broken, what dire horrors fill the lost soul. Its voice is added to that dismal wail—"The summer is past, the harvest ended, and I am not saved." "Lost! lost!! lost!!! The earnest Christian knows that salvation, full, free and boundless is found alone in Christ. And as the sinner is gliding away from his only safety, every-moment swells with immortal interests. He has no time to be idle, no time to waste in vain amusements. Hence a listless, lifeless, inactive Christian is a strange anomaly.

W. F. EATON.

Beaufort, S. C., July, 1864.

A DECEIVED HEART.

There are many cunning flatterers in the world, but the most cunning is man's own heart. A man's own heart will flatter him even about his sins. A man is a grasping miser—his heart flatters him that he is only exercising proper business habits. A man on the other hand is extravagant, and spends the good gifts of God upon his own evil passions; then his heart tells him he is a liberal soul. The heart turns "sweet into

bitter, and bitter into sweet." "Well," says he, "it is true I drink too much, but then, there's never a time I refuse a guinea towards a charity. It is true," says he, "I am not certainly, what I should be, in my moral character, but still, see how regularly I keep to my church or chapel. It is true," say he, "I don't now and then mind a trick or two in my trade, but I am always ready to help the poor." And so he imagines that he blots out an evil trait in his character with a good one, and thus flatters his own heart. And see how self-contented and satisfied he is. The poor child of God is trying his own heart with the deepest possible anxiety; this man knows of no such thing. He is always fully assured that he is right. The true believer is sitting down and turning over his accounts day by day, to see whether he be on the road to heaven; or whether he has mistaken his evidence and has been deceived. But this man, self-satisfied, bandages his own eyes and walks deliberately on, singing at every step, straight to his own destruction. I know of some such now.—*C. H. Spurgeon.*

SLANDER.

The more prominent any person's character is, the more likely he is to suffer in this way,—there being in the heart of every man, unless greatly subdued by grace, a pleasure in hearing anything which may sink others to his level, or lower them in the estimation of the world. We seem to ourselves elevated in proportion as others are depressed. Under such circumstances I derive consolation from the following reflections:—

1. My enemy, whatever evil he says of me, does not reduce me so low as he would if he knew all concerning me that God knows.

2. In drawing the balance, as between the debtor and creditor, I find that if I have been robbed of pence, there are pounds and talents placed to my account to which I have no just title.

3. If man has his "day," God will have his—*Charles Simeon.*

LOOKING UP.

When, in the instruction and admonition of others, we have faithfully done our duty,

we shall be willing if we are in a right state of heart, to leave the event, with entire calmness of mind, in the hands of God.—We know not what shall profit, whether this or that; but we may be assured, to say the least, that God will do his part as well as we have done ours, although perhaps in a different way from what we expected. “I have observed,” says Bunyan, “that a word cast in by-the-by, hath done more execution in a sermon than all that was spoken besides. Sometimes, also, when I have tho’t I did no good, then I did most of all; and at other times, when I thought I should catch them, I have fished for nothing.”

AT THE DARKEST.

God loves to smile upon his people when the world frowns most. When the world puts its iron chains upon their legs, then God puts his golden chains about their necks; when the world puts a bitter cup into their hands, then God drops some honey into it. When the world is ready to stone them, then God gives them the white stone; and when the world is tearing their good names, then he gives them a new name, that none knows but he that has it—a name that is better than that of sons and daughters.—*Brooks*.

SPEAKING UNADVISEDLY.

Let the time of temptation be the time of silence. Words react upon feelings; and if Satan, in the time of our trials, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults, and increase the probability of his getting the victory.

FREE CHURCHES.

We are glad to see a movement in different denominations in favor of Free Churches. An effort to rent the pews in the Congregational church in Geneseo, Illinois, met with opposition from some of its leading members. A council was called and a strong plea in favor of free churches was made by John T. Pierce, A. M. His plea is published in a small pamphlet. The following are extracts from it:

“First, then, we believe that all seats in God’s house should be *perfectly free to all*, from the very genius of christianity. Here

all meet on common grounds, as sinners, in the presence of the Infinite Creator. All are alike condemned by his law, alike the recipients of his mercy, and on a dead level in the eye of his Infinite purity. “The rich and the poor meet together, the Lord is the maker of them all.” Any distinctions here, are, we repeat it, wholly out of place, and opposed to the radical spirit of Christ’s religion, of which the great and crowning glory is that “to the poor the gospel is preached.” We contend that the setting up of seats in church to the highest bidder tends to make unchristian distinctions in God’s house, fosters unpleasant feelings, leads to pride, envy and jealousy, and thwarts, in so far, the great design of a preached gospel. Another of the great evils of selling slips in the church, is, that it makes money and not principle the motive-power in the church, which tends to act unfavorably both upon people and pastor. The people come to regard wealth as the true criterion, and not piety, seeing that money secures preferment in the house of God; and the pastor, who is possessed of like human frailty, catching the contagion, is tempted to worship at the altar of mammon, seeing the number of his worshipers. Thus principle is in danger of succumbing to interest, and the foundations of morality are insensibly undermined.

Let me here refer you to a passage of Holy Writ: James, the second chapter and first five verses, “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2. For if there come into your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, 3. And ye have respect for him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit under my footstool; 4. Are ye not partial in yourselves, and are become judges of evil thoughts? 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?” To a plain and unsophisticated reader of this passage, it is clear that the

apostle James believed in absolute equality in the house of God. That wealth and fashion and fine clothing were not to be regarded at all in seating the worshipers. It is also clear that he intends to rebuke the spirit of caste, which had already begun to show itself; so that a man, who came into their assemblies decked with gold, and diamonds, and rich clothing, was exalted to a higher seat, while the poor and unpretending was bid to take a back seat, or even stand, while his neighbor sat at his ease, as I have seen a poor cringing slave stand before his master, hat in hand, deeming it well nigh sacrilege to intrude into his august presence. We might paraphrase the passage thus: "For, if there come into your churches, a man well dressed, and of apparently good standing in society, and there come in also a poor man, meanly clad, and you show more regard to him that weareth the rich clothing than to the poor man, and give him a better seat in your churches, do ye not then manifest partiality, and do essential injustice to the poor man?" This passage demonstrates that the apostles did not sanction any unequal distinctions in the house of God. That, in their estimate, the rich and poor stood on the same level, all entitled to equal privileges, and heirs alike to the same inheritance of glory. And how does this apply to our own case? Have not the churches of our Lord Jesus Christ in this our day, violated the spirit of the Gospel in making wealth and standing rather than manhood and piety the criterion in seating their worshipers? Does not money purchase a good sitting in church, and is not the poor, though honest worshiper, treated with marked indifference, not to say, contempt, in many of our fashionable churches? Is it not a great and growing evil, and is it not at variance with the gospel of good will? Shall we continue to sanction it, merely under the plea that it brings in a greater revenue to the churches, however contrary it is to the great fundamental doctrine of human equality? Is not a reformation called for, and ought not the ministry to lift up their voice like a trumpet, and put a stop to this bargaining and trafficking in God's house? Or are we not guilty of

throwing contempt upon God, in the person of his poor ones? all of whom are dear to him as the apple of his eye, whom Jesus does not disdain to call "brethren." * *

We hold that the voluntary principle is the only true principle for the support of the gospel. In this way the apostles were supported, when they went out without purse or scrip, relying upon the free-will offerings of the people. And the apostle Paul, while he distinctly declares that "the laborer is worthy of his hire," no where lays down any principle but the voluntary one, for the support of the gospel, in all his epistles. For says he, "not grudgingly, nor of necessity, for God loveth a cheerful giver." "Every man, according as he purposeth in his heart, so let him give." 2 Cor., 9: 7. "For, if there be first a willing mind, it is accepted, according to that a man hath." You cannot find any other rule laid down in the New Testament."

CHARLOTTEVILLE CAMP MEETING.—This meeting was remarkable for two things—for the wet weather that prevailed most of the time; and for the amount of good that was done. The ground was dry, and the tents mostly water proof, and the weather warm so that the people were quite comfortable. The rain was greatly needed, so all felt thankful for it rather than otherwise. There were a goodly number of conversions; believers were greatly quickened and some entered into the rest of perfect love. The congregations were large and generally attentive; and seed was sown which, we trust, will bring forth fruit, after many days.

NO REDUCTION IN SIZE

Our subscribers, so far as heard from, are unanimous in saying that the size of the **EARNEST CHRISTIAN** must not be diminished. They urge us to raise the price. Every mail brings in generous responses to our appeal for a voluntary offering from our subscribers to enable us to meet the increased cost of publication. Some have sent us a dollar extra—others 50 and 25 cts each. We trust, through the kindness of our friends, and the blessing of God, to get through the year without embarrass-

ment. A few words from a soldier brother, inspired us to make extra efforts to print our usual quantity of matter. Said he, "I had rather cut down my rations to two a day than have the Earnest Christian cut down a single page. I know of some of my comrades who died on the battle field, who were sanctified through its instrumentality."

If our old friends generally send us twenty-five cents each advance, for the present year, and procure us new subscribers as they may, we can at present cost of materials get along, by raising the price to one dollar and twenty-five cents a year. Let us hear from you.

A brother, whom not having seen we love, writes us on this point:

REV., AND DEAR BROTHER ROBERTS:—"A word to the wise is sufficient," touching the subscription price of the Earnest Christian. So great has been the advance in the cost of "living," (I suppose this affects editors as well as preachers,) and such has been the increased cost of material for such a periodical, that it is a measure that honest people need but one word before sending on to pay honorably for the current volume. I do not recollect the number of subscribers I sent you, but enclosed is \$2 to meet the increased cost. My advice, were I to venture it unasked, would be let the price be raised at once to at least \$1.25. I believe no one would grumble in these redundant times, or be less likely to take the E. C.

Yours for Earnest Christianity.

Vt., Aug. 16, 1864.

TRACTS.

Much good may be done by scattering tracts on experimental and practical godliness. Brother D. F. Newton, has recently been publishing some on the great stirring themes of salvation. Like everything he writes, they are full of gospel truth and to the point. Send for a dollar's worth to him at 189 West 20th st., New York.

Rev. Geo. Trask, who has labored with apostolic zeal for twenty years to reform the nation from the use of tobacco and rum, publishes excellent tracts on temperance and tobacco. They are adapted to every locality, but are specially suited to send to friends in the army, where the temptation to these vices is so strong that many pro-

fessing Christians give way and fall. Send for a supply to Rev. George Trask, Fitchburg, Mass.

CONVENTIONS.

THE ILLINOIS CONVENTION of the Free Methodist Church is by Divine permission to meet at St. Charles on Thursday, the 22nd of Sept. next, at 9 A. M.

THE GENESEE CONVENTION is to meet at Akron, N. Y., on Thursday, the 29th day of Sept., at 9 A. M.

THE SUSQUEHANNA CONVENTION is to meet at Syracuse, N. Y., on Thursday, the 6th day of Oct., at 9 A. M.

THE LOVE FEAST.

BENJAMIN D. TRIPP:—"Cured of using tobacco.—In June 1861, I experienced religion. I run well for a season. The Lord blessed me wonderfully. The Lord told me to come out from the world and be separate, but like too many, I neglected to take the narrow way, and fell from grace. I lived in a backslidden state about one year, fearing to die to go to a backslider's hell. Then I was awakened again. Louder than ever I was called upon to give up my idol. I hated to do it, but still held on to the world. No one said anything to me, till one night after meeting, a sister said, "you cannot give up your idol yet." It struck me with terror, but I made some foolish excuse. Conviction went like a dagger to my heart. I then tried in my own strength to quit using tobacco, but failed as before. Still conviction deepened. The Lord showed me clearly, that I must come out from the world and be separate. I then formed a resolution in the strength of God, to quit using the nasty weed. As soon as I took a decided stand, God gave me the victory. Glory to God for the victory! From that day to this, I have had no desire for tobacco. It is a year and a half since, and I thank God that to-day I am on my way to Heaven. I enjoy the love of God in my heart. I know that my Redeemer lives, and because he lives, I shall live also. Glory be to God for full salvation. There is redemption in the blood of Christ from all sin.

Union Army, Georgia.

MRS. SARAH M. FLINT.—I will say to the praise of Jesus that I am saved,—the blood of Jesus does indeed avail for me. In all my trials and conflicts I find him a Saviour ever near. Glory be to his name forever.

Belfast, N. Y.

HESTER ANN PIERCE.—I think you will not cast us off if I tell you that we are keeping the Seventh day Sabbath, which from investigation we believe to be the true Sabbath according to God's commandment. We feel willing to be called fools by the wise of this world, but I do want to be one of that happy number of whom it shall be said, they are they who keep the commandments of God and the faith of Jesus. I believe in the soon coming of the blessed Saviour. My prayer to God is that I may be prepared for all that is coming upon the earth, that my lamp may be trimmed, and oil in my vessel when the Bridegroom shall appear.

Liverpool, O.

MARTHA A. WILSON.—I am a subscriber to your precious magazine, I expect to be a life member, by the help of God. I love the Lord with all my heart. I belong to God soul, body and spirit. All I desire below is to glorify my Father in Heaven, and to-day the blood of Christ is applied to my poor heart to cleanse me from all sin. Praise the Lord! I expect; by the grace of God to prove faithful unto the end. I am striving to live with an eye single to the glory of God, in thought, word, and deed, to adorn the doctrine of my Saviour, by a well-ordered life and a godly conversation.

Woodstock, Ill.

GEORGE S. CARPENTER.—I believe it will be for the glory of that Saviour who loved me, and gave himself for me to say, I feel he loves me and saves me. Unto me who am less than the least of all saints is this salvation given by grace. The life I now live, I live by the faith of the Son of God. Having renounced the life of sin, and having crucified the old man, I have put on the new man. Old things have passed away and behold all things have become new. My life is hid with Christ in God; when

Christ who is my life shall appear then shall I also appear with him in glory. O! let us not rest without salvation from all sin. I rest only while I enjoy all he has revealed in his word to be my privilege. O, Brother! Sister! delight thyself in the Lord and he will give thee the desire of thy heart.

Nelson, N. Y.

RUFUS ADAMS.—God has prepared this poor dying mortal through a crucified Redeemer, for death, the resurrection, judgment and eternal life. I am perfectly committed to God, to do his will entire. I feel perfectly quiet in the crucible all the while, crucified to the world, and the world to me. I love to feast (spiritually) on my precious Saviour. My spiritual birth was the experience of the overflowing love of Jesus.

Rushford, N. Y.

MRS. C. A. KIMBALL.—This has been the the best day of my christian life. I was never so filled with joy, and that peace that "passeth all understanding." I can say under all circumstances, good is the will of the Lord. My life is hid with Christ in God, yea, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. O Halleluah! the enemy has been all around while writing, but still the victory is mine through the blood of the Lamb and the word of my testimony.

Wheaton, Ill.

JOHN CRAWFORD.—I feel at times the presence of the Lord. I know God has wrought a work beyond man's power. I feel the assurance at times, that God blesses me wonderfully, and again I am sorry to say, I feel the old Adam rising up in my nature. God has saved me from one idol. He has given me complete victory over the tobacco box and pipe, for which I am very thankful. I am to-day all consecrated to God and his cause. I know of nothing that I would not do for the sake of this pure love of God in the soul. I love this pure religion. I love this denying ourselves of all ungodliness and worldly lusts. When there is no cross there is no crown. It pains me to see professors so blind and naked; and cold in the best of all causes.

Union, Broome Co., N. Y.