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HOW IS IT WITH THY SOUL?

BY REV. R. V. LAWRENCE.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye workers of iniquity." Matt. vii. 21-23.

This is, to me, a very startling passage of Scripture. It takes hold of my inmost soul. It describes a judgment-scene, and every thing pertaining to the judgment is startling to me—it may not be to all. I presume it is not, for many act as though they had never heard any such word; but when you speak to me of the judgment you make an irresistible claim on my attention.

And this text refers to a judgment-scene in which a *condemned minister of the Gospel*, or at least a very prominent professor of religion is the central figure. "Prophesied," "cast out devils," "did many wonderful works," and yet condemned! Should not that startle me? It is so, that a man may preach, even be the means of reforming many, do many wonderful works in saving men, pass through life respected as a Christian, and without alarm, and yet be met in the day of judgment with the dreadful words from Jesus Christ, "Depart from me ye that work iniquity!" Well may my heart be stirred. We are also to consider that there will be many such cases in that great day, not simply a few, not only one here and there, but many will say in that day, "Lord, Lord," and be sternly turned away. Think of the disappointment! Here are souls that will go right up to the

gate of heaven, expecting to enter, and saying "Lord, here we come; we have been prophesying, been casting out devils in thy name, been doing wonderful works for thee; open the gate Lord, let us enter, that we may receive our reward." But instead of opening the gate the Lord will say, "I never knew you, depart from me ye that work iniquity." O, my soul! art thou to meet with such a disappointment as that in the day of God, after all my prayers and labors in the church? But,

I. Who are they that will be thus disappointed in this judgment-day?

1. Those who mistake conviction for conversion, and, resting there, never have a change of heart. And is it not to be feared that there are many such in the churches at this day? Things "must be done decently and in order" now; the "strong crying and tears" of former times, the soul-searching altar-work of other days, has, in *too many* instances, disappeared at the bidding of the so-called refinement of the times, which can be boisterous enough on 'change, in a sociable, or at the ball, but must preserve a death-like silence in the church. The proprieties of the times suffocate many a soul that might be born into the kingdom of God.

In these days of speculation, ill-gotten gains, extravagant building, equipage, and dress, *it costs something to get a new heart*, more than many are willing to pay. Restitution, self-denial, conformity in all things to the pattern given us in the Bible, many think a heavy sum to pay for a change of heart. Hence many who are called Christians know nothing experimentally about conversion. Such will be disappointed in the

day of God, for Jesus says, "Except a man be born again he cannot see the kingdom of God."

2. Among the disappointed will be those who may have been converted, but afterwards failed to practice the self-denial, and to do the works enjoined by Christ. Let a person be converted, but fail to do the works of Christ, and yet all the while hold on to his profession, and keep his place in the church, and that man's spiritual life will die out of his soul so softly, that neither himself nor any one else will know that death has come. A mother had her child upon her arm, and they both slept sweetly, but in the night the child died, and so softly, that the mother knew it not until in the morning, when she awoke to caress it, she found it lifeless clay. So many a Christian lies down on the bosom of the church to take his ease, and then quietly dies.

May I tell you what is sending souls to hell very rapidly in these days? It is *Religion made easy*. Do you know what that is? You have read of "French made easy in six lessons," and "German made easy in six lessons?" Well they have "religion made easy" in one. A man goes to the altar, is converted, joins the church, communes, and pays his money to support the institutions of the Gospel; yet never takes up a cross, or does anything unpleasant to the flesh; but imitates the world in eating, drinking, dressing, buying and selling, and seeking amusement. This is *religion made easy*—the gilded Antinomianism that fills and curses the church of the present day. "Religion made easy!" My soul, that will not do for thee! A division of our army tried "*war made easy*" in the west near Shiloh. The soldiers were fatigued with hard marching: they crossed the Tennessee river, marched on two or three miles towards Corinth, and then encamped. The tents were pitched, and the picket-line thrown out. Then the officers slept in their tents, the soldiers slept in the ranks, and the pickets slept on their posts. So war was made easy. But with the earliest dawn the rebels came marching on, the

pickets, without giving any alarm, fell into the hands of their enemies; many of the officers were bayoneted in their beds, and 5,000 of the soldiers were taken prisoners at once. This was war made easy—easy for the rebels, but *hard* for us, for they gained such an advantage in the early morn that before night they almost pushed our broken legions into the Tennessee, and it required all the indomitable energy of GRANT, to overcome the disadvantage, and wrest victory from their grasp. War made easy will not do for the Union cause, nor will *religion made easy* do for my soul. Religion made easy will get its eyes open in the day of judgment just in time to see the frown of the Judge as he says "Depart, from me ye that work iniquity." Self-denial, cross-bearing, and good works will do better for thee, O my soul, than *religion made easy*.

3. Among those who are to be disappointed in the day of God, let me number those who take opposite extremes, and run their religion into works, but become void of spiritual life, and of that love without which one is but sounding brass and tinkling cymbal. They are active, they prophesy, they cast out devils, they do many wonderful works, preaching the law, lecturing on morals, inducing men to reform, building churches, and devising liberal things for the cause of God, and yet all the while void of that perfect love which casteth out fear, and which alone can prepare a soul for heaven. Selfishness, ambition, desire of gain, love of popularity, and I know not how many other impure motives, may concur to impel a man to the performance of these works. I doubt not that there are many ministers, who were considered revivalists, in hell this day, writhing along the burning strand of damnation. They preached eloquently, promoted reformation, did many wonderful things, yet their motive power was pride,—they were determined that their life should be a *success*,—or love of popularity, the spring of action with so many, and they were driven away from the throne of God.

The performance of all possible good works can never set aside the absolute necessity of *spiritual life and love*, as the preparation for the heavenly state. Is not the Apostle very clear on this subject in the 13th of 1st Cor.? Prophecies, faith, alms deeds, and good works, are there declared to be but sounding brass and tinkling cymbal, without God-given love. Love to God, and to all mankind alone will do. And yet how deficient in this chief requisite of salvation is the church of the present day? What bitterness of spirit has Satan distributed through almost every society? What *political* hatred now rankles in thousands of so-called Christian hearts? And hatred toward the negro, is bearing myriads of souls right down to hell though they are all the time entertaining a hope of heaven. A minister of the New Jersey Conference, when about to take his missionary collection of last year, stated that increased liberality was demanded by the fact that many *freedmen* were coming into our lines and needed missionary laborers among them. A prominent Methodist, who had been giving 15 or 20 dollars to missions, thereupon said, "I will not give anything now,—I'll not give to *niggers*" or words to that effect. And yet that man's Bible says that under the preaching of the Gospel, *Ethiopia shall stretch out her hands unto God*. Does it seem that that man could have felt the first, the very first breathings of the sweet spirit of Christian love upon his soul? And yet with all these dreadful deficiencies, distributed with Satanic liberality through the Church, we call ourselves Christians, and *all*, apparently, are going on toward the day of general doom in full expectation of being admitted into heaven to dwell and sing in bliss forever! Many are to be doomed to sad and eternal disappointment. If you will give the devil a little help, he will so effectually deceive you that you will march right up to the mansions of bliss, when you are only fit to be shut up in the caverns of hell. And the very language of assurance that we Methodists have been taught to use con-

cerning our spiritual state, the devil makes subservient to the deception of many. You are converted, you feel it all through your soul; you say so in plain language, and that is right, and the devil is mad enough about it. But now you bear no crosses, do but few if any of the works of God, or perhaps you perform works, but you indulge in bitterness against some who have injured you. Now you go to another experience meeting; it is your turn to speak, what will you say? that you are still a child of God? But what about your refusal to bear crosses, or denying self, or your bitter spirit? Are not these in the way? "But what," say you, "can these *little things* deprive me of my sonship? was I not clearly converted? I am a child of God." So though there is but little if any repentance for your short-comings, yet you confidently asseverate that you are an heir of God; and all this is done a hundred times over, until you come to fully believe the lie yourself. And at the same time you are *brothered* here, and *brothered* there. Does not the church and the world too, consider you a Christian? O that old deceiver! How smoothly he carries on the work of destroying souls. You see that "many" are likely to be turned away in disappointment in "that day."

II. But some may ask, is it right, or does it seem right, for God thus to turn these characters away from the gate of heaven in the judgment, when it is too late for further preparation, seeing that they did many good works, and were indulging in hopes of eternal bliss? Yes, it must *seem* right to the thoughtful.

1. Has not God a right to lay down his own conditions for admission into heaven? And has he not declared that nothing but *purity* can enter heaven? and declared it so plainly that the Bible cannot be read without seeing it? And because men comply with a *few* of these requirements, is God to set others aside and admit them with half a *fitness*.

2. Can God permit heaven to be destroyed? And what is essential to the very existence of heaven? Harmony—

the harmony of holiness and love. And would not the admission of one sinful disposition into heaven, destroy that harmony, and so destroy heaven? Are these characters referred to in the text, to force their way into that holy place to its destruction, just because they have done some things that the Christian should do?

3. Do you still think it hard that those who may expect to enter heaven, should at the last be driven away in disappointment? It is hard and sad. But is God to blame? Does he not use most startling words in the Scriptures to arouse this very class and undeceive them before it is too late? Hear him, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "I would that ye were cold or hot: so then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candle-stick out of his place." What startling words! You also remember the case of the foolish Virgins, and the stirring words of the text. Now if men will build hopes of heaven upon the sand when God's words are flashing light upon them, revealing most clearly the folly of their course, will they have any right to complain when the baseless fabric falls in ruin to the ground? If you let the devil deceive you, the blame is your own, God has faithfully warned.

4. But does it seem right for God to brand as workers of iniquity, those who have done many good works? Are they workers of iniquity? Yes. Suppose a talented, but ambitious minister of the Gospel preaches so earnestly that many are converted, and much good done to many. But the most he has in view are his own popularity, honor and profit; yet present good is done. But does the credit then pass to his account?

No, but to the inherent power of God's truth, and to the Holy Ghost who doubtless often aids a base man in proclaiming soul-saving truth. Balaam prophesied God's truth and yet was a sinner all the while, working "for the wages of unrighteousness." But then as that very minister who may have been so successful in using the blessed Gospel, may by his careless life and unholy influence hinder the very persons whom the word in his hands brought into the church, from going on to perfection, their last state soon becoming worse than the first, he is emphatically a worker of iniquity. Thus I think I can see that many influential ministers, and many influential laymen too, will be driven away from the throne of God in the judgment-day as "workers of iniquity." Save us, Lord! save us from such a sad, such an irremediable disappointment! Who could bear to find at the last, that one's self had been mistaken all along, about this most important matter of life!

III. But is religion so uncertain as to its nature and evidence that let one do the best he can, he may be mistaken at the last? No, blessed be God; the way of salvation is so plain that the wayfaring man though a fool shall not err therein.

1. Let no one who is interested about his soul ever cease seeking pardon until he is satisfied in his own heart that he is converted—that he is a child of God, having certainly passed from death unto life, and become a new creature. There are not wanting false guides who, when persons are seeking religion, will try to persuade them that the work is done, though they themselves have no certain evidence of a change. Let no one deceive you here. Pray on until the Holy Spirit persuades you that it is done, for God will give you such certain evidence that you may exclaim,

"What we have felt and seen,
With confidence we tell,
And publish to the sons of men,
The signs infallible."

Let your determination be, "I will pray on for years if need be, until"

"The Spirit answers to the blood
And tells me I am born of God."

Far rather let me die seeking, than be deceived into the belief of being in a converted state when far from it.

2. Then add good works immediately. Take up the crosses as soon as they present themselves. Let no neglected duty cast a shade of condemnation on your soul. Beware, O, beware of "religion made easy."

3. Give all diligence at once to "go on to perfection." Hear the first command to the newly converted—"Leaving the *principles* of the doctrine of Christ—go on to perfection." Remember that good works without this *going on* are in the eyes of God "sounding brass and tinkling cymbal." And is there not a great deal of "sounding" and "tinkling" in the church at this day? God help us.

4. Be careful to keep the conscience tender. O, how safely will your conscience guide you if you keep it tender. As quickly as the eye will warn you of the approach of evil, will a tender conscience warn you when on dangerous ground. Like a wise judge will it sit in judgment on your feelings, words and actions, to determine their character. But you may make your conscience a false guide. Omit a Christian duty now and then, give way a little here and there, trying to persuade yourself that no harm is done, and you will, or may get your conscience so blind, so numb, that it will give you no warning, no sign, and never wake up, until down from the throne rolls those dreadful words, "Depart from me ye workers of iniquity!" Stimulate your conscience well with the liniment of prayer, enliven it with the friction of well-doing, gratify it by listening to its faintest calls, and it will be a sleepless guide to your soul.

5. Make the Scriptures your guide in all things. Do not imitate and follow each other. And yet how many do that? Three vessels were sailing along the Jersey coast. The foremost missed her reckoning, and went ashore. The second without reckoning for herself

followed the first, and the third in like manner followed the second, and soon all three of them were, within a few yards of each other, stranded, wrecked, ruined, and two of them because they blindly *followed*. So souls may be seen on every hand following others down to hell. Blindly follow no man. Make the Bible your guide. Do not imagine that any one in the church is wise enough, or great enough, or good enough, to alter the Bible here and there.

6. Frequently "examine yourselves whether ye be in the faith." Examine your spirit, for some "know not what manner of spirit they are of;" examine your motives, examine your words, examine your works. Demand of yourself the most exact compliance with the requirements of God's word. Show mercy in judging others, but be rigid with yourself. And if in the process of self-examination, you find the following qualities in your heart and life, you may thank God and take courage: *faith, perfect love and good works*. These can find no place in hell; but for them Jesus Christ will find a place in heaven. The man who has these in his heart and life need not say "Lord, Lord!" to attract attention in "that day," but the Judge will hail the possessor of these qualities and graces, saying "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Reader, Reader, on what ground dost thou stand this day? Should the dead, both small and great, be called this day to stand before God, what words would roll down from the lips of the great Judge to thine ear—"Depart?" or "Come?"

That is a notable example of Dr. Chalmers, who, when he was professor at St. Andrews, was accustomed to meet on Sabbath evening a little class composed of the poorest, most neglected children he could gather together. And yet this great man says that to meet this little circle, he prepared himself as thoroughly and carefully as to meet his class at the university.

GIVING.

BY MRS. H. A. CROUCH.

"Freely ye have received," Jesus says, "freely give."

How is it that the idea obtains so generally, that what is given is virtually lost? Hence we hear persons say, how often, I would like to give to this object, *if I could afford to*; or when urged to give more than they have subscribed, "really, I cannot; there are so many calls for money; so many benevolent objects to sustain." In just as sensible a manner would a man act, standing by a pile of seed wheat, which had been left in his hands to scatter on the already prepared fields, with the privilege granted him of reserving what he might want for his sustenance, who should scatter but one bushel of the wheat, and reserve the rest for this year's use, and next year's use, and for the use of his children, who are growing up, and for a "rainy day," which may come sometime in his life. Who of his neighbors would not say "thou fool! to garner up your wheat, when by sowing it you may have it increased thirty, sixty, or perhaps an hundred fold." "He which soweth sparingly, shall also reap sparingly; and he which soweth bountifully, shall also reap bountifully." 2 Cor. ix, 6. There is not one principle in nature more evident than this, and God's word for it, "he that ministereth seed to the sower, will both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke vi. 38. Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. iii. 9, 10.

What more can you ask? and is not the command of God just as explicit, and binding, as any other in the Bible, which says, "Lay not up for yourselves

treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The Bank of Heaven is *safe*, praise God! There is no danger of its ever breaking. Flame and flood cannot devour and destroy what we deposit there. Rust cannot canker it; it cannot be mislaid or lost; rogues cannot swindle us out of it.—Death brings us to our possessions, instead of separating us forever from them. With treasures in heaven we die rich. With treasures on earth we die poor.

God himself challenges us to prove him with regard to this matter. "Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Let us have the same faith in the God of the Bible, that we have in the God of nature. We expect the sun will rise to-morrow morning. We have not one doubt but that the warm, summer days are coming, and the seed we now sow, springing up, will bear fruit. So let us not doubt, and fear coming to want, even though we should scatter seed with a lavish hand. The poor widow, who was gathering sticks to cook her last handful of meal, might have said to Elijah, when he requested her to bring him a morsel of bread, "I wish I had it for you, but I have not, all I have in the world is but one handful of meal and a little oil, and I am just about now to cook it for myself and my starving child." Had she turned the stranger away—as most would have done under the circumstances—she and her son would have eaten their last meal, and died. But as it was, her barrel of meal

wasted not, neither did the cruise of oil fail, through those years of famine. I do not believe that poor widow who threw into the treasury all the living that she had, suffered, or lacked daily bread, for I am sure that he who feeds the little birds, cared for her and supplied her wants.

It is well in giving, as in everything else to be systematic. The Jews gave a tenth of their income to the priesthood alone. This tenth was but a small part of what they did in reality give, in different directions. If those who read this should lay aside, and give to the Lord, one-tenth of the increase of their substance, I am sure even the *poorest*, would be surprised at the amount they would be enabled to give. Will you try it, brethren and sisters? Will you lay aside one tenth of your income to give to the Lord? I am sure he will bless you by doing so. I do not mean that you should restrict yourselves to a tenth, but that you should not give less than that amount. One has said, "give all that you have to the Lord, and let him make drafts upon you as he shall please." In such a case however much one might be said to be worth, he could not be *rich*, as he is only a steward, holding, and using property for another—even for the Lord; so that he cannot be of that class of whom Jesus said it would be easier for a camel to go through the eye of a needle than that they should be saved.

And while we ask the question "what wilt thou have me to do?" let us look for a moment at the magnitude of the work to be wrought. Busy millions throng the earth, and almost the whole world is rushing headlong in darkness to eternal night. With a population of one billion, it is estimated that only about two hundred millions of the inhabitants of the earth are denominated Christians, leaving eight hundred million souls who are ignorant of the truths of the gospel, and sitting in the shades of death. But it is a startling truth, that if every Christian were to be, in the hands of God, the means of saving but one soul a year, and these in turn were

to be instrumental in saving each a soul a year, in less than four years every soul upon the green earth would be converted.

May God help us to labor as we never have labored, remembering the promise that they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

THE HIGHER LIFE, ITS EFFECT.

BY D. F. NEWTON.

HOLINESS is light, spiritual light. "God is light and in him is no darkness at all." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." 1 John i. 7. Nothing so enlightens, invigorates and thrills with ecstatic joy the whole being, as the purifying power of the Holy Spirit. The moment the follower of Jesus receives the pentacostal baptism, that moment new light dawns like the noon-day sun! He sees with new eyes—hears with new ears—rejoices with a new joy. "Behold all things are become new." He is now prepared, as never hitherto, to face the enemy "fight the good fight," and storm the forts of Satan. The fresh impetus given to the soul on the reception of this superlative grace is marvelous.

This was true of Isaiah when the live coal from God's altar was applied to his lips, and his iniquity taken away and his sins purged. Then when the call was made for help on the battle-field, Isaiah could say with a hearty good-will, "Here am I, send me." See Isaiah vi. 1-8.

Holiness is both light and power. It was so under the old dispensation it is so under the new. It is so *now* it will be so *forever*! Glory to Father, Son, and Holy Spirit! New light and strength are received! Wonderful, wonderful! The change is wonderful! Previous to these sealing, sanctifying influences of the Holy Spirit, the Bible, (to many) is comparatively a sealed

book, but now the light shines brightly, the Scriptures open with new beauty and grandeur; wondrous things appear out of God's law. The individual receiving the witness of entire sanctification exclaims with the Psalmist, joyfully, "O, how I love thy law, it is my meditation all the day, I have more understanding than all my teachers, for thy testimonies are my meditation. How sweet are thy words to my taste, yea, sweeter than honey to my mouth.—The Bible becomes a new book. A Congregational minister, after embracing the doctrine of perfect love, remarks thus: "It seems to me that I obtain a clearer knowledge of more Scriptures in one day than I could before in a month. And then what a conviction of *truth*. The Bible, O how inestimably precious! It is my meditation day and night. How full it is! It meets my *every* want, answers all my difficulties, solves all my perplexities."

How was it with the primitive disciples previously to the pentacostal baptism? They were blind, ignorant, timid, fearful, doubtful. The way of salvation to them was obscure. They saw men as trees walking. How was it after pentacost, when the tongue of fire was given? Darkness disappeared, and light, and hope, and joy burst forth. The Holy Spirit now took of the things that belonged to Christ and showed them to the disciples. They now went forth with renewed boldness like a strong man armed. One could chase a thousand, and two put ten thousand to flight! The precious teachings of Christ came home with redoubled light and power. The way of salvation through Christ's mediation and sacrifice shone brightly. "Holiness to the Lord," was written on their banners. Very many previously to this special unction from on High could see no passages bearing directly on this subject of entire sanctification, but on the reception of this gospel fullness, almost every page was radiant with the blessed doctrine! Proof-texts on proof-texts loomed up brightly. "Now with open face they behold as in a glass the glory of the Lord, and are

changed into the same image, from glory to glory, even as by the Spirit of the Lord." O *what* a blessing, *what* a blessing! Furthermore, God graciously answers the prayers of those embracing heartily this full salvation. Ministers that toiled for years without any visible success attending their labors, on the application of this burning coal, went forth with renewed strength of purpose, and faith, and zeal. God very soon literally *poured* out his Spirit and multitudes of sinners rushed to his altar crying out, "Lord save, we perish." Their prayers were answered almost miraculously in the conversion of their friends and neighbors. God set his seal of approbation to this inner life. We might fill volumes delineating facts illustrative of the efficiency of the blood of Jesus in cleansing from all sin in this life and the glorious results which are sure to follow. The history of the church in all ages is a living testimony of the truth herein delineated, and especially that holiness is power. It is so, must be so. Heaven ordains it. Whenever God's people take him at his word, arise, shine, and put on their strength, lay aside every weight and the sin that doth so easily beset them, run with patience the race set before them, looking to Jesus continually, the author and finisher of their faith—resisting unto blood, (if need be) striving against sin, then and there salvation streams overflowing! Angels tune their golden harps afresh. "Glory to God in the highest, on earth peace and good will to men."

Beloved, why tarry a moment, when God is urging and commanding every soul naming the name of Christ to "come out from the world and be separate, and touch not the unclean thing," "to wash and be clean." "An highway is there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools shall not err therein." Isa. xxxv. 8.

"Wake up, brother! wake up, sister!
Seek, O seek this holy state;
None but holy ones can enter
Through the pure celestial gate!"

THE BIBLE NOT OF MAN.

BY REV. R. DONKERSLEY.

"Whence but from Heaven, could men unskilled in
 in several ages born, in several parts [arts,
 Weave such agreeing truths? or how or why,
 Should all conspire to cheat us with a lie?
 Unasked their pains, ungrateful their advice,
 Starving their pains, and martyrdom their price."

THE following condensed argument, to our mind, presents incontrovertable proof that the Bible is of God:—Bad men or devils could not have written the Bible, for it condemns them and their works. Good men or angels could not have written it, for in saying it was the word of God, when it was their own invention, they would have been guilty of falsehood, and thus could not have been good. The only one who could have written it is the real author—God himself. Another writer propounds the following pertinent queries:—How comes it that this book, written by humble men, in a rude age of the world, when art and science were but in their childhood, has exerted more influence on the human mind, and on the social system than all other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home, and achieved its other triumphs, by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment?

What sort of a book is this that even the winds and waves of human passions obey it? What other engine of social improvement has operated so long and yet lost none of its virtue? Since this book first appeared, many boasted plans of social amelioration have been tried and have failed; many codes of jurisprudence have arisen, run their course, and have expired. Empire after empire has been launched on the tide of time, and have gone down, leaving not a trace upon the waters. But this book

is still going about doing good—leavening society with its holy principles—cheering the sorrowing with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit, and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

The miraculous preservation of the Bible presents strong presumptive evidence that it is of God. While other books have perished with their authors, the Bible is as imperishable as its author. While the writings of the sages of antiquity are collected in scattered books, mutilated chapters, the sacred Scriptures have come down to our times without the loss of a single book, chapter, or essential section. When the Roman legions encompassed Jerusalem, and the ploughshare of destruction was driven through the devoted city, when there was not left one stone upon another of that temple which was the pride of the nation, and the glory of the world, the sacred records escaped the common doom. The Bible escaped the flames which consumed over 700,000 volumes of the Alexandrian library, and was also preserved amid the immense conflagration which destroyed the 120,000 volumes of the library at Constantinople. It was sacred from the successive conflagrations which enveloped the "eternal city," especially that one which was enkindled by the lightnings of heaven, and wound the imperial halls of Lucius Aurelius Antonius in the winding sheet of flame. It was saved from the bigoted vandalism which attended the suppression of the religious houses, and the destruction of the monastic houses in England in the 16th century.

The sublime and exalted subjects on which the Bible treats present strong evidence in favor of the Divine origin of this book. For example, its representation of the parental character of God; its inculcation of universal charity; the stress which it lays on inward

purity; its substitution of a spiritual worship for the forms and ceremonies which everywhere had usurped the name and extinguished the life of religion; its preference for humility, and the mild, unostentatious, passive virtues, to those dazzling qualities which generally monopolize men's admiration; its consistent and bright discoveries of immortality, its adaptation to the wants of man as a sinner; its adaptation to all the conditions, capacities and sufferings of human nature, its pure, sublime, yet practical morality, its high and generous motives, and its firmness to a form of character, which plainly prepares for a higher life than the present, these are peculiarities of the Bible which will strike us more and more, in proportion as we understand distinctly, the circumstances under which "holy men of old wrote and spoke as they were moved by the Holy Ghost."

Would you meet with examples of religious fidelity? Then read the biographies of Abraham and Noah. Of filial affection and obedience? Read the beautiful narratives of Isaac, of Joseph and of Ruth. Of meekness? Turn to the marvelous history of Moses. Of patience? This you will find in the book of Job. Of moral purity? Turn to the lives of Enoch and Elijah; of Zachariah and Elizabeth. Of human sympathy? Read the Lamentations of Jeremiah. Of moral courage? Turn to the thrilling narratives of Daniel, the three Hebrew children, and of St. Paul. Of Christian love? See this in the spirit and deportment of John and Mary. Would you see all the Christian graces blended in one person? Then go to the four Gospels, and there find this living embodiment of "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," in the person, life, and character of Jesus of Nazareth.

The moral effects achieved by the Bible, where it has been freely circulated, and cordially received, demonstrate the "excellency of its power to be of God."

A gentleman in New York who personally knew Thomas Paine, and was frequently in his company during the last years of his life, gave the following account of a conversation he had with him respecting the Bible:

One evening I found Paine haranguing his disciples on the great mischief done to mankind by the production of the Bible and Christianity. When he paused; I said, "Mr. Paine, you have been in Scotland. You know there is not a more rigid set of people in the world than they are in their attachment to the Bible. Is it not one of the school books? Their churches are full of Bibles. When a young man leaves his father's house, his mother, in packing his chest, always puts a Bible on top of his clothes." He said it was true. I continued. "You have been in Spain and Portugal, where they have no Bible; and there you can hire a man for a dollar to murder his neighbor, who never gave him any offence." He assented. "You have been in districts in Europe where not one man in fifty can read, and you have been in Ireland, where the majority never saw a Bible. Now you know it as an historical fact that in one county in England or Ireland there are more capital convictions in six months, than there are in the whole population of Scotland in twelve months. Besides this there is not one Scotchman in the almshouse, State prison, Bridewell or penitentiary of New York. Now then, if the Bible was so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact, our prisons, and alms-houses, and penitentiaries are filled with men and women whose ignorance or unbelief prevents their reading the Bible." It was now near ten o'clock at night. Paine answered not a word, but taking his candle from the table walked up stairs, leaving his friends and myself staring at one another.

The book—this mighty book, on every line marked with the seal of high divinity, On every leaf bedewed with drops of love Divine, and with eternal heraldry And signature of God Almighty stamped From first to last.—Pollock.

"PREACH THE WORD."

BY HORACE FOWLER. Q

THERE must be an important meaning attached to these words. What is the word? "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." We will notice a few examples of the preaching of the word. Noah preached the word. Nathan preached the word to David. "Thou art the man." Jonah preached the word to the people of Nineveh. John the Baptist preached the word. The Saviour preached the word to the unbelieving Jews. Peter preached the word on the day of pentacost. Preaching the word in these days would bring like effects, for God is the same, and the enemy of all righteousness is the same. When God sent the children of Israel to destroy the enemies if they had thrown their arms at them, or aimed above their heads for the sake of making a display of themselves, they would soon have been overpowered and destroyed. God strikes at the heart. As long as men preach about the sun, moon and stars and glories of heaven—as long as the idols and sins of men's hearts are not disturbed, all is peace. We have many eloquent and learned men in these days. Why is it that their labor is often worse than in vain? It is because they are not moved by the Holy Ghost. They are afraid of the word. The truth as it is in Jesus reveals unto men their real condition.—The preaching of the word always has brought reproach and persecution and always will. God says "my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." How few examples of the preaching of the word we have at this time!

The Holy Ghost,—the spirit of truth, was never so much needed as at the present time. What opposition there is to the demonstrations of the Spirit! Without the fullness of the Spirit—the presence of Jesus, we can do nothing.

Our prayers and exhortations fall to the earth from whence they came. "As many as are led by the Spirit of God they are the sons of God."

WON BY THE LOVE OF JOHN.

LOVE is powerful to reclaim wanderers and reform the abandoned. It has led many to repentance who have seemed beyond hope. The following incident in the Apostle John's later life, is told by Dr. Hanna, in his "Forty Days after the Resurrection," published by the Carters:

When the tyrant who sent John to Patmos was dead, the Apostle returned to Ephesus. Engaged in a visitation of the neighboring churches, he saw in one of them a youth of so attractive an appearance that he specially committed him to the care and guardianship of the chief minister of the church. The minister took the youth to his own home, cherished him, educated him, and at length baptized him. As he grew up, however, the care of his guardian relaxed, and he fell into the company of a band of dissolute youths, who plunged together into a career of sin which led to the committal of offences that exposed them to the severest penalties of the law. Escaped from all restraint, and forming his associates into a band of robbers, the youth became their captain, surpassing all of them in deeds of violence and blood.

Time ran on, and the aged Apostle once more visited the same church. He asked about the youth, and wept when he heard the story. He took his way instantly to the district which the robber-band infested, and was taken prisoner by the out-guard of the banditti. He neither tried to fly nor offer any resistance to his captors. "Conduct me to your captain," he said, "I have come for the very purpose of seeing him."

As soon as he recognized the venerable Apostle advancing towards him, the captain would have fled, but the Apostle pursued him, crying out, "Why dost thou fly my son, from me, thy

father—thy defenceless, aged father? Have compassion on me, my son. Fear not, thou hast still hope. I will intercede with Christ for thee. Believe that Christ hath sent me.” The fugitive was arrested. They met once more. The Apostle entreated him, prayed with him, solemnly assured him that there was pardon for him at the hands of Christ, and did not leave him till he led him back again, and restored him to the church.

YOUTHFUL PIETY.

THE God of heaven has special claims upon the young. It is one of the most lovely features of his dispensations of mercy, that its claims meet them at the dawn of their existence; that his redemption stands abreast with their infant apostacy, and the riches of his grace are co-eval with their want and wo. “Seek ye first the kingdom of God and his righteousness,” is his command. He solicits his reward from the sprightliness of childhood and dewy youth. There are few, if any, of the young in Christian lands, with whom the His Spirit does not strive, into whose minds he does not pour some ray of heavenly light, and to whose awakened sensibilities He has not found access. Most delightful is it when the young listen to such admonitions of heavenly wisdom; nor is it safe to resist such claims as these. Youthful piety is specially beloved by God. Its earliest are its sweetest adornments; they are the most artless and transparent. How precious the thought to the youthful Christian, that amid all his inexperience and exposures, in all his conflict with the world, in all his conscious imperfections and sins, He whom his young heart has as his portion and refuge, remembers him and will never leave nor forsake him! Early piety is the most useful piety. There is a vast difference between the growing brightness of that piety which is early entered upon, and the fluctuating dead light of that religion which is commenced in advanced years. It is not often that the light

shines brilliantly which is first kindled in a dusky old age, nor is it possible that it should shine long. One among the many reasons why the great mass of Christian men become pious in their youth is that God designs to give their piety time to shine, and that they may long remain exemplifications of his power and grace. All history, all biography, all observation and experience show that comparatively few become pious beyond the period of youth.

Early piety is the happiest piety. It has more just and clearer conceptions of God’s truth, and therefore it has stronger hopes. It has a more rich and varied experience of the goodness and mercy of God; of the way which he leads his people; of the discipline by which he weans them from the world, and trains them up for heaven, and of his unchanging faithfulness, than the piety which is not subjected to this early and long-continued teaching. These are experiences which cannot be crowded into a short compass; the mind cannot at once grasp them, nor can they ever be so vividly felt as when they make their first impression on the youthful heart. Youthful piety is the only piety that gives full proof of the declaration, that “the ways of wisdom are ways of pleasantness, and all her paths are peace;” it is the only piety that credits the declaration and prizes it. When the proud and haughty sons and daughters of earth, treat it with contempt, the youthful Christian makes religion his joy. It is his relaxation from toil, his comfort in trial, his light in darkness; he is gloomy and depressed only when he does not enjoy it. The young are slow to learn that the winter of life is coming on. We counsel them not to add to it the bitterness and burden of youthful impiety. It will be no grief on a dying bed that you were early adopted into the family of God. It will not be a matter of regret when God shall bring you unto judgment. And who among them all will say when that untried scene arrives, I was pious too early; I was beloved of God, I was happy too soon?

A PROFESSIONAL MINISTRY.

WHEN Paul was bidding farewell to the church at Ephesus, with whom he had labored as pastor for three years, he did not place his confidence that he was free from the blood of all men on the ground that he had kept the pulpit regularly supplied, and had done everything that they had employed him to do; nor did they take comfort to themselves that they had paid his salary quarterly, and in acts of kindness had gone even beyond their engagement. The apostle's retrospect of his services, and of the account which he was to render, was of another kind. See Acts xx: 17-35.

Again, the rewards promised in the New Testament to the minister of the gospel, are not temporal, but eternal. They were warned by the Saviour to expect from the world persecution, and every form of ill-treatment. This was declared to be the lot of all the disciples. So, at the close of his life, Paul declared that all who will live godly in Christ Jesus must suffer persecution. The normal relation of the church to the world makes this almost a necessity. Jesus intends His disciples to be, in the practice of every virtue, far in advance of the world that lieth in wickedness. But to be thus in advance of the world, and by precept and example to bear testimony against its prevailing practices, must, of course, arouse its ill-will. This may show itself in various ways, according to the progress of civilization and the more perfect knowledge of the rights of man. In the apostle's times, the Jews stoned and the Romans beheaded or crucified a faithful preacher of Christ. In the times of Whitefield, they assaulted him with dead cats and rotten eggs. At other times, uncompromising and consistent obedience to Christ will occasion many a cold look, frequent accusations of fanaticism and hypocrisy, and an eagerness to fabricate and hear and believe anything to his disadvantage. At times, when the profession of religion has degenerated into formalism, it not un-

frequently happens, that to the contradiction of sinners there is added the contradiction of saints. For a large share of this ill-will, the minister who fearlessly inculcates the obligation to live a godly and self-denying life, and urges upon all men the necessity of repentance and faith in Christ as absolutely necessary to salvation, must prepare himself.

It has sometimes occurred to me that the evidences by which a clergyman might at the present time show that he had been a successful minister of Christ, would be somewhat unlike those of the apostle Paul. It might be something like this: "At an early age I lost both my parents by death, and after obtaining the advantages of a common-school education, was under the necessity of earning my own living. While thus occupied, during a revival in my native town I became, as I trust, the subject of divine grace, and entered upon a Christian life with all the zeal of a new convert. I frequently spoke and prayed in the meetings of persons of my own age. Soon, to my surprise, the older brethren in the church urged me to prepare for the ministry. Being destitute of means for procuring an education, they assured me that by the aid of the Education Society, together with that of Christian friends, I might, without any difficulty, be carried through a course of classical and theological education, and, under the best auspices, enter the ministry of the gospel. I had never thought of the subject until it was suggested to me, but the proposal was too flattering to be disregarded. I was at once liberated from my previous engagement, and entered the academy at N.

"Here I found myself in the midst of young men quite unlike those with whom I had previously associated, and I painfully felt my deficiencies. Being fond of study, however, and possessing, perhaps I may say without vanity, somewhat more than the usual facility for acquisition and adaptation, I was soon able to place myself on a par with the best of them. In due time I left the academy with flattering testimo-

nials, and entered the college at B.

"At college I maintained the standing I had already acquired, and, to quote the words of the apostle, profited above many that were my equals. I regret, however, to say that my religious principles did not here gain either in depth or earnestness. I felt that I was for the time preparing for future usefulness by intellectual improvement, and this must be the object of my greatest solicitude. My officers of instruction were all professors of religion, and some of them clergymen; but they seemed to think their duty discharged when they had awakened in us a love of science and letters, and during my whole residence but one of them ever conversed with me on the subject of personal religion. My piety suffered in consequence, though I was guilty of no immoral conduct, and was a frequent attendant upon the meetings for prayer. I must, however, confess that bearing the cross for Christ had not many practical advocates among us. At the close of my course I received an appointment which gratified my friends, and graduated with the reputation of being a correct disciple of Christ.

"At the seminary, which I immediately entered, my religious life was, in most respects, the same. At first, the thought that I was now irrevocably committed to the ministry, produced in me a feeling of solemnity. I prayed more frequently and more earnestly, and strove to consecrate myself anew to God. Soon, however, I became more than ever absorbed in study, and these feelings gradually subsided. The kind of places most to be desired in the ministry, was a frequent subject of our conversation, and I labored assiduously to prepare myself for a prominent position in our church. Nor was my labor wholly in vain. I received several invitations to preach, as a candidate, as soon as my theological course was completed. I settled at once in the flourishing village of C., at a salary of one thousand dollars per annum. I preferred this to a more public situation because its duties were not oppressive,

and I should have leisure to pursue with less interruption the studies which I had commenced, and thus prepare for more extended usefulness. Here I succeeded in building up a prosperous society, and, beyond my merits, was esteemed one of the most promising ministers in that vicinity.

"I had been seven years pastor of the church at C., when I received a call from a church in the city of D., one of the most wealthy of our denomination in that metropolis. The salary was such, and the field of usefulness so great, that the call seemed irresistible. It placed me at once in affluence, while the labor, beyond preparation for the Sabbath, was left very much at my discretion. The miscellaneous business of such a position I knew to be great, but I was at liberty to undertake as much or little of it as I chose; and I suppose I have rather an aptitude for executive affairs. I was always earnest in the cause of education, and succeeded in inducing my church, a few years after my settlement, to establish a professorship in the college at which I was graduated. At the following commencement, to my astonishment, I was honored with the degree of Doctor of Divinity. My people have twice sent me to Europe, paying all my expenses. They allow me as much time as I desire for recreation, by which means I have been in the enjoyment of excellent health. My house is in one of the pleasantest parts of the city, and is as well furnished as that of professional men generally. In my family I have been greatly blessed. Two of my sons occupy prominent positions: one as a lawyer, and the other as a partner in a most respectable mercantile house. The youngest has entered the ministry, and has for some time been settled in the city of E. My two daughters are both well married, and I am surrounded with every blessing which the kindness and respect of the community can confer. Through the blessing of God, I am permitted to look back on my life and thank him for leading me into the ministry; for rendering that ministry so successful, and bestow-

ing on me so many tokens of his favor. I could not have been happier had I chosen any other profession. Bless the Lord, O my soul! and forget not all his benefits."

I ask, would not this be considered a very successful ministry? Is it not, however, greatly unlike that of St. Paul? The one represents the apostolic, the other the professional view of the minister of the gospel.—*Wayland.*

JESUS DIED FOR ME.

BY MISS A. J. EDLIA.

WHAT comfort these words afford to the poor desponding, sin-sick soul. He has looked at his defilement and pollution, his unworthiness and weakness, until he abhors himself, and turning his eye from all these he looks towards Calvary, and there beholds the "Lamb of God that taketh away the sin of the world." Oh, he exclaims, that bleeding victim died to redeem a world—He died to save me! Faith—saving faith, springs up in his soul. He has forsaken all his sins, has put away all his iniquity, and is now prepared to embrace Christ as a Saviour; and in his inmost soul he accepts him in all his offices and is saved.

He now begins to walk with God. He leads a new life. He is a new creature—is born of God. Old things have passed away, and all things have become new. His only and all-absorbing desire is to know and to do the will of his Heavenly Father; and while thus walking, he feels begotten within, a hungering and thirsting after the fullness of God. Is he now in a state to be satisfied with the vanities of this world? "No. He remembers the pit from whence he was taken—the wormwood and the gall, and he cries out, "unto Thee who hast died for me, unto Thee *alone do I fly for help!*" When in this state he has a "single eye," and "his whole body is full of light." The Holy Spirit has commenced this work in his soul, and he will carry it on there, unless there is resistance, until he is perfect and entire,

wanting nothing. It will not be long before he will find lurking within, remains of the carnal mind. These will be springing up and will trouble him, though he will keep the entire victory. Faithful to its office, the Spirit now begins to show him, as he is able to see it, the corruptions of his nature and the depth of his depravity. It also points him to the fountain that was opened for sin and uncleanness, and he sees that he may plunge beneath that purple flood, and rise renewed in all the life of God.

By faith he comes to the blood, with no other plea, but "Jesus thou hast died for me," and is made whole. His heart is cleansed from unrighteousness; and by faith, God the Father, God the Son, and God the Holy Ghost, is received into his soul as his purifier—his *constant abiding Saviour*. Now most sweetly is he saved—is he delivered from all his foes. He leans on an arm that is mighty to save and strong to deliver, and he would rather *die*, than *doubt* the power that is pledged to keep him to the end. God is all and in all to his soul. He loves him with all his might, mind and strength, and his neighbor as himself. Though his inward foes are all expelled, and his heart is pure, he will have a warfare. The world, the flesh, and the devil, will stand combined to hedge up his way to the skies. But by "looking unto Jesus," he will be *more than conqueror* through him who has redeemed him with his own precious blood, and who is able to keep him, and present him spotless before his Father's throne.

Clarence, N. Y.

AH, IT IS this that rivets the believing soul to Christ—the certain conviction that Christ is a divine Saviour. If Christ were only a man like ourselves, then how could he be a surety for us? He might suffer in the stead of one man, but how could he suffer in the stead of thousands? Ah, but we believe and are sure that he is the Son of the living God, and therefore I know he is a sufficient surety for me.—*M. Cheyne.*

SUFFERING FOR CHRIST.

It is not pleasant to be pointed at in the streets, and have opprobrious names shouted after you by vulgar tongues; nor is it a small trial to be saluted in the workshop by opprobrious epithets, or to be looked upon as an idiot or a madman; and yet this is the lot of many of the people of God every day of the week. Many of those who are of the humbler classes have to endure constant and open reproach, and those who are rich have to put up with the cold shoulder, and neglect, and sneers, as soon as they become true disciples of Jesus Christ. There is more sting in this than some dream; and we have known strong men who could have borne the lash, brought down by jeers sarcasm, even just as the wasp may more thoroughly irritate and vex the lion than if the noblest beast of prey should attack him.

Believers have also to suffer slander and falsehood. It is not expedient for me, doubtless, to glory, but I know a man who scarcely ever speaks a word which is not misrepresented, and hardly performs an action which is not misconstrued. The press at certain seasons, like a pack of hounds, will get upon his track, and worry him with the basest and most undeserved abuse. Both publicly and privately he is accustomed to be sneered at. The world whispers, "Ah! he pretends to be zealous for God, but he makes a fine thing of it!" Mark you, when the world shall learn what he does make of it, maybe it will have to eat its words. But I forbear; such is the portion of every servant of God who has to bear public testimony for the truth. Every motive but the right one will be imputed to him; his good will be spoken evil of; his zeal will be called imprudence—his courage, impertinence—his modesty, cowardice—his earnestness, rashness. It is impossible for the true believer in Christ, who is called to any eminent service, to do anything right. He had better at once learn to say with Luther, "The world hates me, and

there is no love lost between us, for as much as it hates me, so heartily do I hate it." He meant not the men in the world, for there never was a more loving heart than Luther's; but he meant the fame, the opinion, the honor of the world, he trod beneath his feet. If in your measure, you bear undeserved rebuke for Christ's sake, comfort yourselves with these words, "If we suffer, we shall also reign with him; if we deny him, he will also deny us."—*Spurgeon*.

VIOLATION OF VOWS.

THE readiness with which the covenant vows are violated, whatever may be their character is absolutely astonishing. The baptismal vow, the vow of class connection and church fellowship, the vows extorted by sickness and trial, or evoked by gratitude, all are alike heedlessly passed by, like the breath that uttered them, as a thing of naught! But is there error here? Does God regard our vows as such trifling things? Do we, when we make them, consider them of so little consequence? Nay, the earnestness of soul feeling is in them; alas! that it should ever drivel away to such perilous results.

"Vow and pay unto the Lord your God" is the direction of Scripture. It is solemn trifling with one's self, thus to forget his vows. Setting aside all spiritual considerations, its mental consequence, is disastrous in the extreme. He who habitually violates his vows to God, so loses his self-respect and confidence in the power of his own resolutions, that subsequent promises will be made with so much doubtfulness as not to be half sincere. Besides, he who can habitually *lie* to God, will most certainly be at least sometimes *careless* of the truth with reference to his fellow-men. It is sowing seed that will produce an abundant harvest, but it will be a gleaning of remorseful sighs. "Offer unto God thanksgiving, and pay thy vows unto the Most High."

Be early astir on your journey to the New Jerusalem.

EFFECTS OF NOVEL READING.

A TRUE SKETCH.

On the romantic borders of a beautiful river, in one of our Northern States, there is situated an elegant mansion. The spot is lovely; as far as the eye can reach, it takes in bright meadows, dark green groves, tall masses of grey, and the crystal river, on whose tide rest alternate light and shade. Spacious grounds surround the dwelling, and, what is not usual in this country, it has a terraced garden. This is a hill, situated at the side of the house, presenting a mass of living verdure. You ascend gradually, step by step, each platform as it were richly embroidered with brilliant flowers.—From the top, you survey the glowing panorama spread out in rich array before you. The interior of the mansion is furnished with regal luxury, and adorned with valuable paintings and costly sculpture. In this retreat of elegance and retirement, lived Mr. and Mrs. M., their daughter, and a French governess. No expense or labor had been spared to make this daughter an accomplished woman; but not one thought was ever bestowed upon the immortal interests of her soul. At the age of sixteen, she was beautiful and intelligent, but utterly destitute of all religious principle. Enthusiastically fond of reading, she roamed her father's spacious library, and selected whatever books best pleased her. Of an imaginative turn, earnest and impassioned, hers was the very mind that required the strong, controlling hand of a matured judgment. Yet it was left to feed at will upon the poisoned fruits that lie scattered around. She naturally turned to the novels that stored the library shelves; and at sixteen was as much at home in the pages of Bulwer as she was in her French grammar. The ridiculous romances of Mrs. Radcliffe were laid aside with disgust, and Bulwer, James and others, took their place. But she descended a step, many steps lower, and, supplied by the governess,

eagerly devoured the very worst fictions of Eugene Sue and George Sand. Next she was heard discussing and excusing the most heinous crimes of which human nature can be guilty. Her parents heard with horror her freely expressed sentiments, and wondered where she had inhaled such lax ideas. They never thought of looking into her library for the cause, or at the unprincipled French governess. The poison began to do its work; she could no longer live this tame life; she must have something more exciting, more exhilarating. The resolution was formed; with a beating heart she collected her mother's jewels; took one long look at her indulgent parents; bade a silent farewell to the scenes of her happy childhood, and left the house forever. No warning voice implored her to return; no hand was stretched out to save. On, on she went, until she reached the far-off city. Its lights dazzled her, its noise confused her, but she never regretted the peaceful home she so culpably deserted. Her plan was to go on the stage, and become a renowned actress, like the heroine of one of her French novels. But this was not so easily achieved as she imagined; and after a most unsuccessful attempt, she was compelled to act only in subordinate parts. She had lost home happiness, and respectability, and had not gained that fame for which she had sacrificed so much.

But it would be too painful to follow her through all her wretched life, and tell how, each succeeding year, she grew more degraded and more miserable, until at length, having run a fearful career of vice she sank into a dishonored and early grave. No mother's hand wiped the cold death-dew from her brow; no kind voice whispered hope and consolation. Alone, poor, degraded, utterly unrepentant, her guilty soul winged its flight to the judgment seat of Christ; we pause; for we dare not follow it further.

The sound of her name never echoed through the halls of her childhood.—Her father, stern and silent, buried all

memories of his guilty child deep within his heart; whilst the mother, wan, broken-hearted, hopeless, wept in secret those tears of bitter agony whose fountain was perpetually welling afresh.

It is "to point a moral" that we have opened these annals of the past; and we would have the young ponder well the lesson that this history teaches. There is a danger in novel reading; it vitiates the taste, enervates the understanding, and destroys all inclination for spiritual enjoyment. The soul that is bound in fetters of this habit, *cannot* rise to the contemplation of heavenly things. It has neither the inclination nor the power. We knew one, who, even with death in view, turned with loathing away from the only Book that could bring her peace and salvation, to feed greedily on the pages of a foolish romance.

It matters not that some of the finest minds have given their powers to this style of writing; that bright gems of intellect flash along their pages. The danger is so much the greater; for the jewels scattered by Genius blind even while they dazzle. "Some of the greatest evils of my life," said a remarkable woman, "I trace to the eager perusal of what are called 'well-written novels.'" I lived in a world of delusion. I had no power to separate the false from the real. My Bible lay covered with dust; I had no desire for its pages." O, then, if the young would reach a heavenly haven; if they would be guided unto "the still waters" of everlasting bliss, let them avoid the dangerous rock of novel reading, upon which so many souls have been shipwrecked and utterly lost.

ROMANISM IN THE CHURCH OF ENGLAND.—Under the title, "Popery without a Pope," the *London Record* gives some sad proofs of the advance of Romanism among a certain party of the Church of England. Upon good authority, it says that are "eight churches in London where the eucharist is celebrated daily." How near this celebration is to the daily saying of a mass, may

be inferred from the following, which it quotes from the same paper, the *Church Times*:

"In the eucharist the object of our adoration is before our eyes. There Jesus Christ is evidently set forth, crucified before us. Our eyes can see and look upon, our hands can handle the Word of Life. We know upon that paten, and in that chalice, actually and visibly before our sight, before our bowed heads and bended knees, the priest offers then and there before God, in common with all present, not merely an intercession which shall be efficacious through Jesus Christ, but Jesus Christ himself—body, soul, and Godhead, by whom alone all intercessions are available."

○ A MINISTERIAL ERROR.

It is, I think, an error into which many of our modern ministers, whose education has been carried to a high pitch, have fallen, that everything is to be done by the head rather than the heart. We know very well that the true method is to reach the heart through the head, and men must be made to feel by being shown why they should feel, and what is to make them feel. But in very many cases, especially in the least educated, the head is to be reached by appeals to the heart. We often hear the remark, "Yes, it was a smart sermon, but wanted heart. It sparkled like the stars, or shone like the moon on a wintry night, but it warmed no one." I have been sometimes struck, as every one else must have been, with the varying effect produced by different speakers at a public meeting; and how much more power over an audience, and how much more the object of the meeting has been accomplished by a few gushes of simple eloquence from the heart of some earnest and ardent advocate, than by the elaborate, but passionless pleader. The latter was coldly admired, and admitted to be an eloquent speaker; but the former melted and moved his audience by the depth and intensity of his own feeling.—*James.*

THE BORDER LAND.

[These lines were sent by a lady to her friend who wrote frequently to know where she had been for several months, that she had not written to her. She had been to the gates of the grave, in a long and severe illness:]

I have been to a land, a Border Land.

Where there was but a strange, dim light;
Where shadows and dreams, in a spectral band,

Seemed real to the aching sight.
I scarce bethought me how there I came,
Or if thence I should pass again;
Its morning and night were marked by the flight
Or coming of woe and pain.

But I saw from this land, this Border Land,
With its mountain-ridges hoar,
That they looked across to a wondrous strand—

A bright and unearthly shore.
Then I turned me to Him, "*the Crucified*,"
In most humble faith and prayer,
Who ransomed, with blood my sinful soul,
For I thought He would call me there.

Yet nay; for awhile, in the Border Land
He bade me in patience stay,
And gather rich fruits, with trembling hand,
Whilst He chased its gloom away.
He had led me amid those shadows dim,
And shown that bright world so near,
To teach me that earnest trust in Him
Is "*the one thing needful*" here.

And so from the land, the Border Land,
I have turned me to earth once more;
But earth and its works were such trifles
scanned

By the light of that radiant shore.
And oh! should they possess me again
Too deeply, in heart and hand,
I must think how empty they seemed, and
vain,

From the heights of the Border Land.
The Border Land had depths and vales,
Where sorrow for sin was known;
Where small seemed great, as weighed in
scales
Held by God's hand alone.

'Twas a land where earthly pride was naut,
Where the poor were brought to mind,
With their scanty bed, their fireless cot,
And their bread so hard to find.

But little I heard in the Border Land

Of all that passed below;
The once loud voices of human life
To the deafened ear were low.

I was deaf to the clang of its trumpet call,
And alike to gibe or its sneer;
Its riches were dust, and the loss of all
Would then scarce have cost a tear.

I met with a friend in the Border Land,
Whose teachings can come with power
To the blinded eye and the deafened ear,
In affliction's loneliest hour,
"Times of refreshing" to the soul
In languor oft He brings,
Prepares it then to meditate
On high and glorious things.

Oh! Holy Ghost! too often grieved
In health and earthly haste,
I bless those slow and silent hours
Which seemed to run to waste.
I would not *but* have passed those "depths"
And such communion known,
As can be held in the Border Land
With Thee, and Thee alone.

I have been to a land, a Border Land!
May oblivion never roll
O'er the mighty lessons which there and
then
Have been graven on my soul!
I have trodden a path I did not know;
Safe in my Saviour's hand;
I can trust Him for all the future, now
I have been to the Border Land.

L. N. R.

OURSELVES AND OUR SAVIOUR.—O!
did we but know ourselves and our
Saviour! We are poor, but he is rich—
we are dead, but he is life—we are sin,
but he is righteousness—we are guiltiness,
but he is grace—we are misery,
but he is mercy—we are lost, but he
is salvation. If we are willing, he never
was otherwise. He ever lives, ever
loves, ever pities, ever pleads. He
loves and saves to the uttermost all
who come unto him!

EXPERIENCE OF

ANNIE EASTON.

I KNOW that the love of God is shed abroad in my heart. Converted at the age seventeen, I lived as many others do, at peace with the world. I had not the name of being a troubler in Israel *then*, for such I was not. But at the age of twenty-two, the light began to shine on my soul, and God showed me I must come out from the world and be separate,—I must leave His vineyard or work in it. I remember the very Sabbath that Christ showed me the wounds he bore for me, and then pointed me to a world of lost sinners, and said, "Go gather in the glorious spoil." While I hesitated and rose on my feet to leave the class-meeting, thinking if I must work in the vineyard of the Lord, and be as peculiar as some Methodist minister's families were, and go dressed as plain, I would never enter another class-meeting.—While I stood there considering, another door was opened to my view, and there sat men and women eating and drinking and passing around the wine-cup. They were a company of sabbath-breakers. The Spirit said, you may go and join that company or work in the vineyard of the Lord. Oh! how my soul loathed to spend the Sabbath in that way. But the Lord showed me he had no half way house, and no half-way work, I must either be for God or the devil. If I had left that class-meeting that day, I should have left it forever. I solemnly believe the Spirit would have taken its everlasting flight. But when this band of reckless ones was presented for my company, my soul shrank back. I thought of my home, my friends, and that I had been better educated than that—been taught to go to church and seek better company than the low and vicious. I sat down, and when the class-leader came around, and heard my testimony, that I had resolved to obey God, come what may, frown who would, he shouted, Glory to God, in the Spirit! I was then at South

Bolivar, N. Y., but a part of our meetings were just in the edge of Pennsylvania. I was teaching school there, I stayed nearly a year, and went on from strength to strength. Why I speak of Pennsylvania is because I believe God sent me back there away from the gaze of the world to get a victory over it. As my business was teaching school and going to school, I went to Cuba to attend school, but a few weeks led me out of that. I attended a couple of camp-meetings. Among them was the one at Black Creek, where I saw the mighty power of God manifested. I went home, and as there was quite a revival spirit in the neighborhood and my mind was bent on going to Lima to school, I told the Lord not to let me have any liberty in speaking in conference meeting if it was not his will for me to go to Lima, but I never had such liberty. And so Aug. 17th, I started for Lima, and reached there the 18th, and had such a burden for three days that I could not sit up all of the time, but attended to my classes. I attended meeting but was so weighed down, I found no rest for my spirit, and for eight weeks I studied, and attended to my classes, till it seemed as if I should be crushed. But Oct. 20th I was taken with Typhoid fever, had it very hard, and that ended my school days. To-day I am living a present salvation, and have given this little sketch because it has rested on my mind for a long time. May God bless it to the good of some soul.

PROCRASTINATION.—Archbishop Tillotson, the ablest preacher of his day, thus sets forth the folly of the majority of mankind: "Many men pass fifty and sixty years in the world; and when they are just about to go out of it, they bethink themselves, and step back, as it were, to do something which they had all the while forgot, viz: the main business for which they came into the world—to repent of their sins, and reform their lives, and make their peace with God, and in time prepare for eternity."

TREATMENT OF OTHERS.

Perhaps there is nothing which so quickly exhibits the *state of the heart*, as the thoughts we indulge, the words we use, and the tone of our voice when speaking of those who differ from ourselves in opinion; especially on religious subjects.

As sincere and honest persons, accountable to God for our course of action, *we must oppose* what we believe to be *errors*, and *contend earnestly* for the *true faith*. If we do not do this we shall be called to an account. "But the wisdom that is from above is pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. iii. 17. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient: In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2. Tim. iii. 25. It is a sad, sad thing to hear one class of Christians denouncing in no gentle terms another class of Christians; or to see others with an impatient manner or in a censorious spirit listen or refuse to listen to the arguments against a favorite theory. It were well for us to remember that others of us, besides our good friend at Rome, are not infallible. And little does it become the Christian who has reached a higher state of life, to assume a patronizing air toward his sister who may differ from him.

It may be, after all, that we are not so high in grace as we think, and that some of those who say less and are afraid to use strong terms, are so near the Master as to be almost out of our sight. O Christian, let it be from henceforth our aim to embody the passages quoted above, item by item, in our actions towards others, then will the blessed Jesus look kindly and lovingly upon us, and will shed forth richly in our hearts that charity without which we are "as sounding brass, or a tinkling cymbal." Let us be careful always to distinguish between the doc-

trine held and the person holding it; and while we firmly and determinedly attack the one, let us pray for and love the other—Loving them even as Christ hath loved us.

FACTS.

REES' Cyclopaedia says, a drop or two of the oil of Tobacco, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

A college of physicians has said that not less than twenty thousand, in our land, annually die by the use of this poison.

Dr. Shaw names some eighty diseases, and says they may be attributed to Tobacco.

Governor Sullivan says, "My brother, General Sullivan, used snuff, and snuff lodged him prematurely in the grave."

Bocarme, of Belgium, was murdered in two minutes and a half by a little nicotine, or alkali of Tobacco.

Dr. Twitchell believed that sudden deaths and Tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

I can give the names of scores of men, who were found dead in their beds, or fell dead in the streets or elsewhere, who had been victims to this poison.

Three young men formed a smoking club, and they all died within two years from the time they formed it. The doctor was asked what they died of. He said they were smoked to death.

A youth of sixteen fell dead, with a cigar in his mouth, in a dramshop.—What caused his death? The coroner's inquest said "It was a mysterious act of God." The minister, at the funeral, consoled the friends by saying much the same thing. Physicians said it was the "heart disease," and said nothing about the cause of the disease. A sensible woman knowing the boy's habits, said "Tobacco killed him." It deranged the action of the heart; it ceased to beat, and the victim fell—fell to rise no more.

FULLY SAVED.

BY MRS. C. M. CADY.

It is a cross for me to write, but I want to tell what Jesus has done for my soul. For a long time I have been convicted for the blessing of Holiness, but dare not speak of it. No one knows but my Saviour what struggles I have had on account of it. The blessed Saviour! how he has beckoned for me to follow him—to take the cross and the whole cross. I would feel so strange, (such a shrinking) whenever I had an opportunity to seek the blessing. The Devil would then say “what will your friends and every one else think of you.” So I have lived, I have wept, and prayed, for Jesus not to leave me, and Oh, bless his holy name! he has not and never will as long as I am faithful.

When I went to the Rose camp-meeting the Spirit says, now is the time. Will you follow me? I said yes, my Lord, if it takes my life. Tuesday in the afternoon when Bro. Roberts gave out notice for the prayer meeting in the large tent for any one that wanted the blessing of Holiness, I felt now is my time. Oh! the feelings of my soul at that hour I cannot describe. It was follow Jesus, let everything else go. I went, and in the meeting I tried to talk but the good Lord closed my mouth. I would not talk out as Jesus wanted me to. I sank down and it did appear to me as though I must die. I felt I had not one friend on earth. It then seemed to me that Jesus said, I will not cast thee off. Oh the blessed Saviour! How he bears with us! They told me I wanted Holiness. I knew it was just what I wanted and must have. I knelt down. Some of the Lord's children were with me. They asked Bro. Downing to pray. He said he thought I ought to pray. I knew all the while I ought to pray, but Oh, the cross was so great! But I said, Lord, I will; as soon as I did I felt a little better. Then it was settled in my mind and soul, I would have it there and on that spot, if I wrestled till the break of

day. Then I wanted to talk, I got up, I told just where I was and what I wanted. Then my Heavenly Father sweetly whispered, it is done. I fell to the ground. It did appear that angels were all around me. The Father smiled, and Jesus whispered I am his. Praise his name! the world is overcome through the blood of the Lamb. I feel a weight of glory in my soul this morning which is as sweet as Heaven.

The great Searcher of hearts knows my heart. I am living in his fear every moment; it is not for me to look ahead to see if I shall be right next week, or next year, but does Jesus save me now. He does, praise his name! I feel that to obey the Lord is better than burnt offerings or sacrifice. I have the victory over my brothers and sister's opinions! Praise his name! I know how I obtained this freedom, and by the help of the Lord I will keep free. My soul rejoices. Praise the Lord!

Lyons, N. Y.

A GOOD PRAYER.

My God, in me thy mighty power exert,
Enlighten, comfort, sanctify, my heart;
Sweeten my temper, and subdue my will,
Make me like Jesus, with thy Spirit fill.
I want to live on earth a life of faith,
I want to credit all the Bible saith;
I want to imitate my Saviour's life,
Avoiding lightness, gloom, and sinful strife.
I want to bring poor sinners to thy throne,
I want to love and honor Christ alone;
I want to feel the Spirit's inward power,
And stand prepared for death's important hour,
I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesus' name:
I want a living sacrifice to be,
To him, who died a sacrifice for me.
I want to be whatever God requires,
I want my heart to burn with pure desires:
I want to be what Christ my Lord commands,
And leave myself, my all, in his dear hands.
O Lord, pour out thy Spirit on my soul,
My will, my temper, and my tongue control;
Lead me through life, to glorify thy grace,
And after death to see thee face to face!

THE TEMPTATION.

THE work of the Holy Spirit and that of Satan are closely connected; the first provokes the second. In the invisible world heaven touches hell. The work of Satan is necessary to complete that of the Holy Spirit, and nothing comes to perfection in this lower world, in which the devil has not had a hand.

Jesus is tempted—and when? after what? and before what? After his baptism, after his fervent prayer, after heaven opened above him, and the Spirit of God descended upon him; after all this, and even, according to Mark, “immediately after.” This time of glory and spiritual benediction is chosen for the temptation; chosen by Satan, because the Son of God at this moment excited in the highest degree his anger and jealousy; but at the same time chosen by God, because at this moment his Son is best fortified against all the assaults of the enemy.

Temptation is the lot of humanity; we say extraordinary temptations, let us add, are the privilege of the most holy. They are tests which God reserves to those heroes of faith, whom no obstacles arrest and no difficulty alarms—to a Moses, to a Samuel, to a Jeremiah, to a poor Canaanitish woman, to a Peter, to a Paul. This is not all; he not only reserves these temptations for the strongest, but for the time of their greatest strength. God spares us these trials during the first years of our religious life, when we need to be sustained by the ardor of our first love; just as a touching law of Moses excused a man for a year from the burdens of war, that he “might be free at home, and cheer his wife, which he had taken.” But when this ardor of feeling has given place to a more disciplined and less visible strength, that of faith which hopes against hope, then comes the times of fatigues and war. The Lord calls his children to engage in combats, which arouse and develop their holy courage.

My brother, my dear brother, wage this warfare with confidence, with cour-

age. You say, “O! if I was sure of conquering!” But you can always conquer in Jesus. If you are less strong than Jesus, your God is not less strong than the God of Jesus; let his rock be your rock, and his strength will be your strength. For Jesus, for Adam, for you, this is not a question of strength, it is a question of faith.—*Adolphe Monod.*

REMARKABLE PRESENTIMENT.

DURING the funeral services of a little boy about six years of age, who died in Lockport, some time since, the minister related the somewhat remarkable presentiment of the little boy.

Several weeks before his death, while his cheeks were yet ruddy, and his bright eyes bright with the lustre of health, he came down from the sleeping-room in the morning, and told his mother he had just seen the most beautiful lady he ever saw, and that she was very anxious that he should accompany her away to a beautiful land. The little boy felt somewhat inclined to listen to the persuasive pleadings of the beautiful lady, but finally told her that his mother could not spare him, and he must be excused. In about three weeks the same vision was repeated, only with more clearness and beauty.

She endeavored to persuade her little boy that he had been dreaming, but he could not believe this, asserting that he really saw the beautiful lady, and that her persuasiveness was almost irresistible. In about three weeks the “beautiful lady” appeared the third time, and renewed her earnest entreaty for the company of the little boy. He used the same childlike argument this time, asserting that his mother could not spare him. In about three days from this last interview, the little boy was taken sick and very soon died. He has gone to that beautiful land, where sickness is never known. Strange and mysterious are the links which unite us to the spirit world, and touchingly beautiful are the ministrations of pure spirits to the vision of little children.

THE BAPTISMAL VOW.

BY O. M. SHERMAN.

From the sacred altar rising,
Hearken to that solemn vow;
Made to him whose love surprising,
Wins us to his service now;—

“Men and angels!

Listen while to God we bow!”

Hear the accents now ascending,
“Wilt thou earthly pomp and show,
All forsake;—to Jesus bending,
Every power while here below?”

Help us Saviour;

All our help from thee must flow.

Brother, Sister, have you entered
Vows like these before the throne;
Yet perchance your love has centered,
On the world you call your own;—

Have you taken

Back, the price you there laid down?

Brother, Sister, then remember,
God requires that promise given;
From the idols now that cumber,
All thy pathway—blotting heaven;—
Cleansé thee from them!

Ere from Christ and hope thou'rt driven.

Now into thine ear is sounding
“Be ye holy” from the word;
Peace and love and joy abounding,
All his promises afford;

Oh remember!

Pay thy vows unto the Lord!

Hark! a world on thee is calling,
Christian, for thy influence now;
Would'st thou heed that cry appalling
Help to stay, its tide of woe?

Seek Salvation:

Give to Jesus all below!

Only this will fit the spirit,
For its glorious mission here;
And a mansion to inherit,
Where no sorrow can appear:

Then baptize us;

Saviour with thy presence here!

Skaneateles, N. Y.

God allows us anything but sin.

THE SELF DECEIVED.

A TRUE lover of God hastens to do his will on earth as it is done in heaven. But is this the character of the presumptuous pretender to the love of God? Nay, but his love gives him a liberty to disobey, to break, not keep, the commandments of God. Perhaps, when he was in fear of the wrath of God, he did labor to do his will. But now, looking on himself as “not under the law,” he thinks he is no longer obliged to observe it. He is therefore less zealous over his tongue. He is less earnest to deny himself, and to take up his cross daily. In a word, the whole form of his life is changed, since he has fancied himself to be at liberty. He is no longer “exercising himself unto Godliness;” “wrestling not only with flesh and blood, but with principalities and powers,” enduring hardships, “agonizing to enter in at the strait gate.” No; he has found an easier way to heaven; a broad, smooth, flowery path; in which he can say to his soul, “Soul, take thy ease; eat, drink, and be merry.”

It follows with undeniable evidence, that he has not the true testimony of his own spirit. He cannot be conscious of having those marks when he hath not; that lowliness, meekness, and obedience; nor yet can the Spirit of the God of Truth bear witness to a lie; or testify that he is a child of God, when he is manifestly a child of the devil.

Discover thyself, thou poor self-deceiver! thou art confident of being a child of God; thou who sayest, “I have the witness in myself,” and therefore defiest all thy enemies. Thou art weighed in the balance, and found wanting; even in the balance of the sanctuary. The word of the Lord hath tried thy soul, and proved thee to be reprobate silver. Thou art not lowly of heart; therefore thou has not received the Spirit of Jesus unto this day. Thou art not gentle and meek; therefore thy joy is nothing worth; it is not joy in the Lord. Thou dost not keep his commandments; therefore thou lovest him

not, neither art thou partaker of the Holy Ghost. It is consequently as certain and as evident as the oracles of God can make it, his Spirit doth not bear witness with thy spirit that thou art a child of God. Oh cry unto him that the scales may fall off thine eyes; that thou mayest know thyself as thou art known; that thou mayest receive the sentence of death in thyself, till thou hear the voice that raise the dead, saying, "Be of good cheer, thy sins are forgiven, thy faith hath made thee whole."—*John Wesley.*

WHEAT AND CHAFF.

THE storm is a vivid emblem of the judgment. The wicked shall not stand in the judgment. They are like the chaff which the wind driveth away. (Ps. i.) There is a mixture of solid wheat and light chaff now in the world. God has provided a blast to separate them. None of the wheat shall be blown into the fire; none of the chaff shall be gathered into the garner. There will be no mistake in the judgment. Some people console themselves in sin, with a dim hope that somehow they will escape, being cast into hell. Observe, when a blast of wind sweeps a mixture of wheat and chaff, the laws of nature do not change at the moment, in pity to the helpless chaff. The laws of nature are the laws of God. He changeth not. If we are found chaff when the sudden blast of judgment comes, we must be carried before it.

John the Baptist's office was to prepare the way for Christ. Many chief sinners came out to hear John. He spoke plainly to them. He called them a generation of vipers. He did not speak in anger, though he spoke so strongly. It was love to them that made him deal so bluntly. He told them of Christ, and tried to get them into Christ to be saved. And observe how John did with them, in order to get them brought into the refuge. He said that Christ was coming—that his fan was in his hand—that he would thoroughly purge his floor, that is, the

mass of people, of mixed wheat and chaff, saints and sinners—that the wheat he would gather in his garner, that is, the good he would take to heaven—that the chaff he would burn with unquenchable fire, that is, he would cast the wicked into hell. This was plain dealing; these were awful words. The people would be terrified, for they knew these words were applied to them. They were the chaff; the blast was coming; it would drive them into the fire. What next? The next word (Matt. iii. 13), is, "*Then cometh Jesus.*" John meant that they should feel themselves trembling over the mouth of the pit; and so they would be glad when they saw the Lord. That same Jesus waits upon us, long-suffering. If any sinner, alarmed by his messengers is crying, "What must we do?" his own lips sweetly answer, "Come unto me, and I will give you rest."—*Rev W. Arnot.*

—To be weighed down with a sense of our own incompleteness; to long for that which we have not and cannot gain; to desire noble attainments, as islands in the sea, eagerly sought, but which change to clouds as we draw near; to spend our life in searching for the hidden land, as Columbus for the new continent, to find only weeds floating, or a broken branch, or at least a bird that comes to us from the unknown shore; this is to be on earth—to live. And yet, are not these very yearnings the winds which God sends to fill our sails and give us a good voyage homeward?—*Beecher.*

PERFECT PEACE.—There is a firm foundation in the soul of the man who rests on God. The bottom of the sea is quiet; storms do not vex it; currents and tides do not reach it; there is rest. The bottom of the sea is the emblem of perfect rest; so is the soul of the man who rests on God. His outer life may storm on his face; in some quarter he may be forever doing battle, but he has that within him which gives him the most enduring power.

THE EARNEST CHRISTIAN
AND GOLDEN RULE.

ROCHESTER, NOVEMBER, 1864.

SOWING—REAPING.

Between the religion of the Bible and the fashionable piety of the day there is a wide and irreconcilable difference. The one is characterized by fashion and display; the other by self-denial, humility, and love. The one conforms to the world, covets its honors, and seeks its pleasures; the other comes out and is separate and counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord. The one is the religion of the times; the other the religion of eternity. The one is merely natural in its character; the other highly supernatural. The less there is of the manifested presence of God in fashionable churches, the more they thrive; but it is essential to the very existence of a church of the New Testament order that Christ should dwell in the hearts of its members, the hope of glory.

The methods employed to promote the religion of the Bible have but little in common with modern systems of evangelization. Where do you read in the Bible, of pews being rented or sold to sustain the Gospel, or to secure the regular attendance of the congregation? Where do you find that the singing was done by godless, graceless persons, to attract the young? Where is there a single instance of the preachers striving to lead the people, to a life of holiness, by reading, in the tones of polished society, a nicely written essay, adorned with the borrowed ornaments of rhetoric and poetry? Did not holy men speak then not as they found it written in their manuscript, but as they were moved by the Holy Ghost? The word of God was in them like fire shut up within their bones, and it found expression with a power that riveted attention. They were in earnest, and earnest men always secure a hearing.

There is no calling in which men engage in which there is such a general want of success as in the ministry. For what purpose was the ministry instituted? Paul tells

us that ministers are given for the perfecting of the saints, in all the graces of the Spirit, "for the edifying of the body of Christ"—the building up of the churches by the conversion of sinners, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ. This is the work of the minister. If he fails in this, his ministry is a failure. He may build church edifices and parsonages, may draw a congregation and raise large amounts for benevolent purposes, may promote the material interests of his charge, but unless he leaves his people more holy instead of more worldly-minded than he found them, his ministry is a failure. And is not the church, generally, growing more proud and fashionable and worldly from year to year? Was ever the broad road that leads to destruction more thronged than it is at present?

In no pursuit are men promised success so certainly as in the work of saving souls. Fire may destroy the work of the mechanic, frost or blight may cut off the expectations of the farmer, but God says that *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him.* Of his success there is NO DOUBT. God has insured that; and the promise of God can never fail. Our want of success as ministers of Jesus Christ is not owing to the hardness of the people or the slackness of the Lord concerning his promises; but to our criminal neglect to comply with the conditions upon which God has guaranteed our success.—Here is the fault. It is in ourselves. If we would see God's work revive through our instrumentality we must

1. GO FORTH. It will not do for us to wait for the people to come to us. We must go to them. Like the apostle we must *teach them from house to house.* Acts xx. 20. We must go to neglected neighborhoods, visit the people, talk and pray with them, and hold meetings in their midst. Not a ward or school district in our vicinity should be unvisited. Not one of the apostles or prophets confined his ministrations to a single locality. Wesley and Whitefield, Row-

land Hill and the Haldanes, and all who have been instrumental in the salvation of a large number of souls *went about*, like their Master, doing good. Break away from the attractions of home and go out on your mission of mercy wherever human beings are to be found. Let your song be

In hope of that immortal crown
I now the cross sustain,
And gladly wander up and down
And smile at toil and pain.

2. The promise is not merely to him that goeth forth, but to him that *goeth forth and weepeth*. A formalist or a pharisee may be active. Bad men may be zealous. But no one will ever have a real sympathy for souls unless he has first felt the value of his own. The Holy Spirit alone can so soften the rugged sensibilities that we shall follow our fellow-men with our persuasions, and our tears and win them back to God. There is a power in sympathy that will touch the hardest hearts. Let men see that you deeply feel for them and they will begin to feel for themselves. A hopeless, helpless idiot was restored to intelligence, by the perseverance of a very benevolent physician, who for days lay, one hour at a time upon the floor with the child, imitating its motions until at last he gained its attention. If you feel a real solicitude for men you can reach them. How encouraging! Your reaping a harvest of souls does not depend upon your convincing logic or resistless eloquence, but he that *goeth forth and weepeth shall doubtless* come again with rejoicing, bringing his sheaves with him. Bless God! If we cannot preach we can weep! If we cannot frame words into unanswerable arguments we can follow the perishing with our tears. We can have the spirit of the Psalmist when he exclaimed, Rivers of waters run down my face because they keep not thy law; and of Jeremiah when he prayed, O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! and of the apostle when he said. "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren,

my kinsmen according to the flesh." You feel thus for souls and God will give you souls. There is no doubt of this.

3. *We must bear the precious seed.* The great truths pertaining to man's salvation are precious seeds of grace. Let them be sown, wet with tears of divine sympathy, and a harvest will certainly and speedily follow. There are many truths which are important of themselves, but they are not of the greatest importance. What men need to know most of all is, how they may be saved. The fundamental truths of the Bible as illustrated in the experience of those who are truly saved need to be proclaimed with the earnestness of men who have tried them and found them true.

4. Any one who thus goes forth and weeps and sows will gather fruit that will remain. He shall *doubtless* return again *with rejoicing, bringing his sheaves* with him. God will see that his labors are not in vain. The harvest he will gather will bear a proportion to his diligence in sowing and watering. He went forth with tears, he shall come back with joy. His weeping was temporary—his rejoicing shall be eternal.

Fellow-laborers, in the kingdom and patience of Jesus, will you not bestir yourselves, and go forth to the arduous, but profitable toil? Will you not get upon your souls a baptism of sympathy for the perishing masses around you? Never were laborers more demanded in the Lord's vineyard than at the present day. Who believes in God? Who will take him at his word? Who will go forth in his name to scatter the precious seed broadcast over all the land? Do you say, "Here am I, Lord send me." Then go at once. Wait for no human qualification other than those you already possess. Get the baptism of fire upon your soul and go forth in the strength of the Almighty, weeping over your fellow-men and pointing them to Him who is mighty to save. So shall your life be not spent in vain; blessings will follow in your track, and stars will decorate with fadeless splendor your immortal crown.

LOOKING UNTO JESUS.

Things that pass under our immediate

observation we cannot help seeing. But we can avoid *looking* at them. Looking is a voluntary act. It implies the giving of the attention. While we keep looking unto Jesus we are safe. But if we allow our attention to be taken up with anything else we shall suffer spiritual loss.

A society of spiritual men and women will very soon backslide if they get to looking at one another. The very best have their imperfections—errors of judgment, dullness of apprehension, and incorrectness of manners. Look at them and prejudice comes in and love goes out. Through the medium in which they are now viewed, actions and words that once seemed harmless, appear to be inconsistent and sinful. Loss of confidence, heart-burnings, alienations and church difficulties are sure to follow, unless the attention is again called to Jesus.

If you get to looking to difficulties they will soon become apparently insurmountable. Discouragement will come in and you will feel like lying down to die. But get the eye of your faith fixed again on Jesus—his Almighty power—his unfailing promise—*Lo I am with you*—and mountains sink into mole-hills, and the yielding waters afford a firm foot-hold on which you may tread securely. Then look up! Keep the eye on Jesus and you will be drawn closer to him and partake more fully of his divine nature.

THE FREE METHODIST CHURCH.

Since our last was written; we have attended the Illinois, Genesee and Susquehanna Conferences. The business was transacted with harmony and dispatch, and we believe to general satisfaction. The presence of the Lord was sensibly felt, and the preachers generally were quickened and baptized anew for their work. In the religious meetings a revival spirit was manifested, and some souls, we trust, were saved. There was an increase of preachers and members, we believe in all the conferences. In the Susquehanna conference the net gain of members was over fifty per cent.

The minutes of all the conferences will be published together, and we will send a copy post-paid to any one who will send us thirteen cents, with their address.

"BELIEVE, BELIEVE, BELIEVE!"

It is all the time "believe, believe," "faith, faith," with some professing teachers in Israel, who are confident they are guides of the blind, a light of them who are in darkness, teachers of babes. Friends, why not rather say "*repent, repent.*" Repentance comes first in gospel order, then faith. In the opening of the new dispensation, what said John the Baptist to the people? "*Repent ye,*" Matt. iii. 2. And because some of them would not repent and forsake their sins, he refused baptism, saying, "O generation of vipers who hath warned you to flee from the wrath to come. Bring forth therefore, fruits meet for repentance." The first public message of our Lord, was, "*Repent ye,* for the kingdom of heaven is at hand." Matt. iv. 17. Examine the New Testament and see if this method is not Gospel—why not then follow it? begin where God begins, and tell sinners in the church and out of it, to repent of their sins, and put them away, "lay aside every weight," give up their idols, their worldly conformity, their pride, lust, and pleasure seeking, and come out from the world, and "touch not the unclean thing." Then faith, or humble trust in Jesus, is easy—"Ye are now, my sons and daughters, saith the Lord." No one can exercise simple, saving faith, in God—a faith that works by love and purifies the heart, so long as he clings to any known sin. "If I regard iniquity in my heart, the Lord will not hear me." If an individual professes belief or faith in Christ, indulging the lust of the flesh, the lust of the eye, or the pride of life, what is his faith good for, unaccompanied with works of righteousness? "It is neither fit for the land, nor yet for the dunghill; but men cast it out." Luke xiv. 35. It is a dead faith, the faith of devils! "Wilt thou know, O vain man! that faith without works is dead? Thou believest there is one God; thou doest well; the devils also believe, and tremble." James ii. 19, 20. This crying "believe, believe" when the heart is wedded to its idols, is not the way our Lord or his holy disciples taught. Neither is it the way any wise master buildeth. This foundation is a rotten foundation, and the building built upon

it by and by is sure to fall; when the rain descends, the floods come, the winds blow and beat upon it. And great will be the fall of it.

And if so be you tell the people to repent of their sins, and put them away, why not show them what sin is, and what is *not* sin? The holy prophets did not leave their hearers in the dark on this question. Take one instance by way of illustration. Nathan said to David, "thou art the man." Moreover the prophet hesitated not to tell him what his sin and guilt were. He laid his finger on the very spot of the leprosy! John the Baptist was exceedingly pointed and definite in his appeals, even at the expense of his head. Christ is a perfect example of definite specification of sins—the secrets of the heart were laid open to public view. Read his sermon on the mount, his searching appeals to the scribes, Pharisees, and hypocrites in Matt. xxiii. Mark the course of Paul, Peter, James and John in every epistle—the early reformers—Wesley, Whitefield, Bunyan, Baxter, who cried aloud and spared not, who laid the ax of God's word at the root of every sin specifically.

Furthermore, in your exhortations to professing Christians, seeking the higher christian life, perfect love, you tell them to consecrate themselves, "present their bodies a living sacrifice to God, holy and acceptable, which is their reasonable service." Very well, so far so good. But why not tell them what consecration is, and what they have to consecrate specifically, ere the Mercy Seat is accessible? This generalizing, or "*lumping*" things, we look upon as unsafe and unscriptural, erroneous, calculated to lead souls astray, may be to their final ruin! Fearful! better a millstone were hanged about our neck and we were drowned in the depths of the sea, than to cause one of God's little ones to stumble! In speaking of entire consecration to God's service, why not specify minutely, the things one by one, which are to be laid on the altar, Christ Jesus, and to be kept there forever? Why not lay the ax of God's truth, "sharper than any two-edged sword," at the root of every sin? declaring, meanwhile, the duties enjoined everywhere, and under all circumstances.

How many unstable souls there are, "unstable as water," and who make shipwreck of faith, through this false teaching and healing slightly! How many, alas! professing holiness, entire sanctification, that are not even justified in the sight of God,—Who adorn themselves in gay and fashionable attire,—gold, pearls, and costly array, in the face of gospel prohibition, the law and the testimony. Others connect themselves with secret oath-bound societies, ungodly men—follow the world and Satan in New Year's visitations and feastings, partaking to surfeiting of rich and costly dainties—patronise tea parties, oyster suppers, fancy fairs and festivals, set down to eat and drink and rise up to play? Very many professing the higher Christian walks succumb to popery in church building and ornamenting, make the house of God a house of merchandise, having respect to him that weareth gay clothing, and say unto him, sit thou here in a good place, and say to the poor, stand thou there, or sit here under my footstool." James ii. 3, 4. Others, not a few, are slaves to the vile, poisonous "Indian weed,"—read novels and sell novels—light, foolish, nonsensical readings.

In our meetings for social worship, prayer, praise, and testimony, one might suppose, from witnessing the exercises, that all sin was done away—that not a particle of the old serpent, the devil, remained on the globe! It is "believe, believe, believe" and the work is done! Beloved reader, what avail is this soft, silky, superficial holiness in saving the world? even were the world full of it? Besides, what a stab at the very vitals of this blessed Bible doctrine of holiness.

"Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned." Luke xiv. 34. How grievously disappointed are we when we see in those making high pretensions to a sanctified heart, the very reverse of what they profess, in their spirit, conversation, and general deportment! Nothing so surely and speedily brings this doctrine of perfect love into disrepute as the inconsistencies of those professing to enjoy it. "Brethren, be followers together of me, and mark them who

walk so as ye have us for an ensample—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.”—N.

CHURCH TESTIMONIALS,

THE following documents were unanimously adopted by the Genesee Conference of the Free Methodist Church at its late session at Akron, N. Y.

ON THE STATE OF THE COUNTRY:

“We are men of peace. Our Master whom we supremely love and endeavor to serve, is the Prince of Peace. He has taught us to love our enemies, and to do good as far as possible to all mankind. But, He has also taught us, that “the Magistrate bear-eth not the sword in vain.” He is to be a terror to evil-doers. But how can this be if the laws against crime are not executed? And how can they be executed without the exercise of physical force? If force may be used to execute laws against a single highwayman, may it not be against a band of criminals, who set the law at defiance? Does the magnitude of a conspiracy against just laws, and the common rights of humanity, render the employment of whatever force, for whatever time may be necessary for its suppression, unchristian and wrong? Is it right to punish petit larceny, and wrong to punish murder? If not, then is the effort to suppress, by force of arms, the wicked rebellion still existing in this country entirely consistent with the Christian religion. Humanity demands that the rebellion be put down, no matter how great the expenditure of blood and treasure necessary to secure its overthrow. The fate of the ambitious, unscrupulous men, who, because deprived in a perfectly legal and proper manner of the patronage of the government, which they have invariably used for the spread and perpetuation of human bondage, have conspired for the overthrow of the Nation, and who, in endeavoring to carry out their nefarious schemes, have deluged the land with blood, and multiplied widows and orphans in all our borders, should stand upon the page of history as a warning to conspirators against the rights of men in all future ages.

In common with our fellow citizens we feel the burden of this terrible struggle for national existence and the rights of humanity. We enjoy no immunity from the perils it involves. Some of the preachers of our denomination have bravely led their men upon the field of battle and have nobly fallen in the sanguinary strife. Our brothers and our sons are still in the post of danger, or have laid down their lives for our beloved country. Should the war continue we are liable to be called on to follow their example. As Christians and as men we deprecate this great effusion of blood and we devoutly and unitedly pray for the return of peace. But we would have a peace that promises to be permanent in its character and beneficial in its results. Therefore

Resolved, 1. That much as we deprecate the suffering caused by the civil war now raging in our land, we have no desire to have it stop until the rebellion is thoroughly subdued, and slavery, its guilty cause, is completely and forever extinguished in all our borders.

2. That while we keep ourselves aloof from all party strife, we do most cordially sustain the government in its efforts to subdue the rebellion, and especially in the emancipation policy; and we trust it will go on in the same direction until all their rights as men are restored to the colored race.

3. That while we do not believe in any unnecessary intermeddling with the political opinions of individuals, yet we do not see how any who sympathize with slave holding, and with slave-holders, can consistently belong to the Free Methodist Church, or, indeed, to any religious body professing to be governed by the principles of the New Testament.

4. That we render devout thanksgiving to God for the recent victories he has given our armies, and we will fervently pray the Lord of Hosts to continue His interposition in behalf of our Nation, and give success to our arms, and restore peace and prosperity to our land, and establish our free institutions on the firm foundation of universal righteousness and justice.

On Raising and Using Tobacco, Raising Hops, Raising the Wine-plant, and making Cheese on the Sabbath.

"The raising and habitual using of Tobacco is contrary to the spirit of the Gospel. The weed is a narcotic poison; so virulent that a drop of its oil is a fatal dose. A wilted leaf placed on the breast of a child will soon be followed by death. Its use is an exceedingly filthy and loathsome practice in all its parts and phases. Its nauseous and unsightly pools of disgusting slime are almost unendurable; defiling every thing with which they come in contact. It unnerves the system, injures the health, produces irritability of temper, and creates an appetite for strong drink. The raising and use of it involves an inexcusable waste of time, a perversion of valuable lands, and a misapplication of millions of money.

The raising of the wine-plant and hops for the market we regard as little better than the rum traffic generally.

We place the making of cheese, and the delivery of milk to the factory on the Sabbath, in the category with Sabbath-breaking generally.

Pro-Slavery Members.

What shall be said of those apologists for slavery who by a strange mistake have found their way into the F. M. Church.

1. We deplore the fact that they should ever have cast in their lot among us, without first being purged of their pro-slavery leaven.

2. We will try by all proper means to enlighten and reform them. To this end we pledge ourselves, by our preaching, praying, and voting, to throw the weight of our influence on the side of a pure anti-slavery Gospel.

3. If they still persist in their blind and unchristian course, we earnestly request them to withdraw their names from a Church that can have no possible sympathy with the system of chattel slavery.

REMOVAL.

WE have removed all our business from Buffalo to Rochester. Hereafter the **EARN-EST CHRISTIAN** will be published here. Correspondents will please notice.

THE LOVE FEAST.

JULIA M. GOULD:—Hallelujah to God and the Lamb forever! I want to sound through all the earth the triumphs of redeeming grace. Oh, I have proved it for a few months, in the furnace of affliction, which seem to be heated seven times hotter than it was wont. Glory be to God! I am coming out without the smell of fire upon my garments. I have felt no murmurings against Providence. The heavier the trials came the more I loved God. Yea! I rejoiced in the knowledge that his will was being done in me. I could say with St. Paul, "I rejoice exceedingly in all my tribulations." When the precious remains of my little one were borne away from my sight, and I looked for the last time upon the face of my dear husband, I felt to exclaim: the Lord doeth all things well, blessed be his name! I felt for a while, now I *must* go too, O, Jesus, take me home! but he showed me that my work was not yet done. Then I consecrated anew all to God in these words:

"My life, my blood, I here present,
If for thy truth they may be spent."

He gave me my commission anew, to go work in his vineyard. I cheerfully accept, Yes!

"I'll *gladly* wander up and down,
And smile at toil and pain,"
only so I can save a few souls. Hallelujah! The Devil is not going to have everybody. The Lord is coming! Glory! I expect to see his salvation. I have got the armour on. I have received anew the baptism of the Holy Ghost and fire. I believe in it. Glory to God! I pray God to baptize the people with his awful power, then all hell will be moved, but sinners will flock into the kingdom. It is coming, by faith I bring it near. Glory be to God!

Marengo, Ill.

MRS. SARAH BUCK:—Jesus is precious to my soul to-day. He saves me to the uttermost. Glory be to Jesus! In him all fullness dwells and he does possess me wholly, soul, body and spirit; I am his free child. For whom the son maketh free, he is free indeed. The Lord has wonderfully support-

ed me under the trials of the past few months. Oh, how I have felt the arms of love thrown around, as two of my dear children were borne to the tomb within four weeks of each other. For a few hours after the second one was laid to rest, I felt such a sinking of nature, that it seemed to me that my cup was so full that it would hold no more. But Jesus soon came to my relief. He gave me such a victory that triumphed over my poor sinking nature so completely that when the tidings came that my dear husband was killed in battle—shot through the heart—and thus passed away to rest with Jesus, I was enabled to say and feel all through my soul, "The Lord gave, and the Lord hath taken away and blessed be the name of the Lord!" Thus within three brief months three of my dear family were called to that land where sorrow never comes. Oh, praise the Lord! their conflicts are over, and I am following on to know more and more of Jesus. I do not at all fear him. I feel like laying my hand in his and following anywhere. I could hardly realize that there was such a power in Jesus to keep in perfect peace without one murmuring thought under such adverse circumstances. Oh how safely he has led me through trials, bereavements, difficulties one after another for the twelve years that have passed since I learned to count all things but loss for the excellency of the knowledge of Christ Jesus. Oh, there is power in Jesus' blood! there is, there is, praise his name!

Adrian, Mich.

MRS. LOTTIE SIMONS:—"Bless the Lord O my soul, and all that is within me bless his holy name." To-day has been one of the richest days of my experience. It has been one of deep suffering with Jesus, but the glory that came after, I never can express. O glory! It is more than my meat and drink to do my Father's will. Hallelujah! I know there is power in Jesus' blood to save and keep both soul and body. I have the blessed assurance within that I am saved in God. Hallelujah! I can say that nothing moves me, for my life is hid with Christ in God.

Crystal Lake Ill.

DYING TESTIMONY.—J. L. Buck, of Bing-hampton, was killed in battle, July 20th, before Atlanta. He was a devoted servant of God for years before he entered the service of his country. He lived his religion in the army and was highly spoken of by the chaplain and officers as a soldier and a Christian. He was shot through the heart and died instantly. The last words he was heard to say was, "BLESS THE LORD FOR SALVATION."

DYING TESTIMONY.—MISS R. LOUISA, daughter of Abner and Susan L. Mallory, died of congestion of the brain, in Rochester, N. Y., July 31st 1884, aged 33 years.

Sister Louisa was converted to God when about twelve years of age, and devoted her whole life to his service. She left the first principles and went on unto perfection and obtained the blessing of entire holiness, seven years ago. She was a very conscientious and consistent Christian. The last two years of her life, and especially the last few months she was with us, she grew rapidly and learned much of the deep things of God. Her testimonies were marked that she was sinking into Christ, her living head. It was more than her meat and drink to do the will of her Heavenly Father. Sister L. was an earnest Christian, tried in the furnace of affliction for years. She had been declining rapidly since last winter. The Sabbath before she died, she remarked in prayer-meeting she knew not how long her Heavenly Father wanted her to stay here, but she was sure there was a crown waiting for her. Just one week from that day she went to inhabit her mansion, and wear the crown.

Bright angels were from glory come,
They were round her bed and in her room,
They soon did waft her spirit home;

All was well.

Let me die the death of the righteous,
and let my last end be like hers.

SARAH J. WYGANT.

JOSEPH E. BROWN:—I hereby testify that the blood of Jesus Christ has power on earth to cleanse from all sin. I have been kept by the power of Divine Grace for twenty-five years—and to day it saves me.

East Hamilton.