

# The Earnest Christian

AND

GOLDEN RULE.

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FEBRUARY, 1865.  
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## THE WITNESS OF THE SPIRIT.

BY REV. R. DONKERSLEY.

Distrustful that any language or illustration of our own might suffice to make sufficiently clear to other minds what is meant by the undoubted evidence of the fact of our spiritual adoption into the family of God, we prefer to call into requisition the language and illustration of such as have spoken and written the most ably thereon.

With characteristic wisdom, Mr. Wesley remarks: "It is hard to find words in the language of men to explain the deep things of God. Indeed there are none that will adequately express what the Spirit of God works in his children." After this preface, Mr. Wesley proceeds to define the doctrine in question as follows: "By the testimony of the Spirit, I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God; and that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God. After twenty years I see no cause to retract any part of this. Neither do I conceive how any of these expressions may be altered so as to make them more intelligible. I can only add that if any of the children of God will point out other expressions which are more clear, or more agreeable to the word of God, I will readily lay these aside. Meanwhile let it be observed, I do not mean hereby that the Spirit of God testifies this by an outward voice; no,

nor always by an inward voice, although he may do this sometimes. Neither do I suppose that he always applies to the heart, (though he often may) one or more texts of Scripture. But he so works upon the soul by his immediate influence, and by a strong, though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm; the heart resting in the arms of Jesus, and the sinner being clearly satisfied that all his iniquities are forgiven, and his sins covered."

Dr. Clarke calls it, "A direct, perceptible, unequivocal testimony, spiritual and satisfactory; relating to the believer's adoption; distinguished from any disposition, or affection of mind which the adopted person may feel.

Dr. Bunting's definition is exceedingly brief, but clear, "A satisfactory feeling and persuasion of God's pardoning love."

Rev Edmund Grindrod gives us the following definition, "A satisfactory and joyful persuasion, produced by the Holy Spirit in the mind of the believer, that he is now a child of God."

We have not the vanity to suppose that any comments of ours could make the preceding quotations more intelligible. These great and good men seem to have been exceedingly happy in the selection of the most appropriate terms whereby to set forth this great and cheering fact in all truly Christian experience. We cannot fail to perceive a singular and pleasing harmony in the testimonies here given. Truly, these sound theologians most delightfully "agree as touching this one thing" in the kingdom of grace.

*This doctrine is clearly taught in the Scriptures.* On all questions of religious experience, as well as of theological principle, our first and ultimate appeal must be to the word of God. On the question of the *witness* of the *Spirit* to the believer's adoption, the Scriptures are clear, direct, and explicit, as may be seen from the following:

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." (Romans, v, 1.) "The love of God is shed abroad in our heart, by the Holy Ghost which is given unto us," (5.) "The Spirit itself beareth witness with our spirit that we are the children of God." (viii, 16.) "Who hath also sealed us, and given the earnest of the Spirit in our hearts." (II Cor. i, 22.) "Now, he that hath wrought us for the self-same thing is God, who also hath given us the earnest of the Spirit." (v, 5.) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. v, 6.) "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of your inheritance, until the redemption of the purchased possession, unto the praise of his glory." (Eph. i, 13, 14.) "And hereby we know that he abideth in us, by the Spirit which he hath given us." (I John, iii, 24.) "He that believeth on the Son of God hath the witness in himself." (v, 10.)

Egregious indeed, must be our folly, should we attempt any comments upon the citations here made, with the hope of making more plain and intelligible the teachings of those "holy men of old who wrote and spoke as they were moved by the Holy Ghost." Who has not read the story of Scott and his "Notes on the Pilgrim's Progress?" That the author presented a copy of his work to a simple-hearted and unsophisticated parishioner—that a short time after this presentation he inquired of the man, "John, have you read the book I gave you?" "Yes, sir." "Do you think you understand

it?" "Yes, sir, and I think I shall be able to understand the notes, by and by." Now, if a merely human production cannot be rendered more clear and intelligible by appended notes, what presumption to suppose that man's feeble, glimmering rush-light can add anything to the meridian effulgence of the "Sun of righteousness." Ah, no! let human tongues be silent when, upon matters which concern man's spiritual welfare, and his eternal destiny, divinely inspired men speak forth so clearly, and so emphatically, as in the quotations here made. For here, we may truly say, "We have a more sure word of prophecy; whereunto we do well that we take heed, as unto a light that shineth into a dark place, until the day dawn, and the day star ariseth in our hearts." (II Peter, i, 19.)

*The experience and testimony of Christians of modern times confirm this doctrine.* The Wesleys had been running their remarkable and unparalleled career of ministerial labor for some years ere they were brought into the enjoyment of pardoned sin, or even knew that an experimental knowledge of it was a fact of Christian experience. On John Wesley's return from Georgia, he informs us that he had been to that distant land to convert the Indians, when, lo! he had discovered, what he least of all expected, that he himself had never been converted.

But let us not reverse the chronological order of events. Charles Wesley was the first member of the "Holy Club" at whom the enemies of religion first flung the cognomen "Methodist." And Charles Wesley was the first of that band of devoted young men to whom was imparted the direct "witness of the Spirit." Let us hear his own account of this matter:

"TUESDAY, May 21st, 1738. I waked in hope and expectation of His coming. At nine, my brother and some friends came and sang a hymn to the Holy Ghost. My comfort and hope were thereby increased. In about half an hour they went. I betook myself unto prayer: the substance was as follows:—"O, Jesus, thou hast said, 'I

will come unto you.' Thou hast said, 'I will send the Comforter unto you.' Thou hast said, 'My Father and I will come unto you, and will make our abode with you.' Thou art a God who canst not lie. I wholly rely upon thy most true promise. Accomplish it in thy time and manner. Having said this, I was composing myself to sleep, in quietness and peace, when I heard some one come in, (Mrs. Musgrave, I thought, by the voice,) and say, 'In the name of Jesus Christ, arise and believe, and thou shalt be healed of all thy infirmities!' I wondered how it should enter into her head to speak in that manner. The words struck me to the heart. I sighed, and said within myself, 'Oh, that Christ would but speak unto me! I lay musing, and trembling; then I rung, and Mrs. Turner coming, I desired her to send Mrs. Musgrave. She went down, and returning, said, Mrs. Musgrave is not here.' My heart sunk within me at the word, and I hoped it might be Christ indeed. However, I sent her down again to inquire, and I felt in the meantime a strange palpitation of heart, and said, yet feared to say, 'I believe, I believe!' She came up again, and said, 'It was I, a weak, sinful creature, that spoke; but the words are Christ's. He commanded me to say them and so constrained me I could not forbear.' I sent for Mr. Bray, and asked him whether I believed. He answered, I ought not to doubt it; it was Christ that spake to me. He knew it, and willed us to pray together. 'But first,' said he, 'I will read what I have casually opened upon.' *'Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.'* Still I felt a violent opposition, and reluctance to believe; yet still the Spirit of God strove with my own, and the evil spirit, till, by degrees, he chased away the darkness of my unbelief. I found myself convinced, I knew not how or when; and immediately fell to intercession. I now felt myself at peace with God, and rejoiced in hope of loving Christ." By prayer

and spiritual conversation, and the practical study of the inspired volume, his confidence waxed stronger, and his evidence of the divine favor became increasingly distinct and vivid.

John Wesley was, by his brother's happy experience, greatly encouraged in the pursuit of the same salvation, for which he had long intensely hungered and thirsted. On the day after Charles had found peace, he says, "My brother coming in, we joined in intercession for him. In the midst of prayer, I almost believed the Holy Ghost was coming upon me. In the evening we sung and prayed again." They did not pray in vain:

"In the evening of the following Wednesday," (May 24th, 1738), continued John Wesley, "I went unwillingly to a society in Aldersgate street, where one was reading Luther's Preface to the Romans. About a quarter before nine, while he was describing the change which God makes in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me, and persecuted me. I then testified to all there, what I now first felt in my heart."

The mother of John and Charles Wesley knew that for many years her father, Dr. Annesley, had walked in the unclouded light of God's countenance, but she was not aware that this was the common privilege of believers in Christ, and hence she confessed that she never dared to ask of God the abiding witness of the Spirit that she was accepted of the Beloved. But when her two sons, being justified by faith, had peace with God through our Lord Jesus Christ, and began to preach this great truth of apostolic Christianity, she fully entered into their views, and waited upon God in earnest expectation of receiving the same blessing. It was done according to her faith,



While her son-in-law, Rev. Mr. Hall, was presenting to her the sacramental cup, and pronouncing the words, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life," she was filled with peace and joy in believing, and was assured, beyond all painful doubts, of the pardoning mercy of God to her soul.

Says Dr. Adam Clarke, "But might I, without offense, speak a word concerning myself. A great necessity alone would vindicate to my own mind the introduction, in this public way, of anything relative to myself. But you will bear with my folly, should any of you think it such. I, also, have professed to know that God, for Christ's sake, hath forgiven me all my sins; and, being thus converted, I am come forth to strengthen my brethren, and preach among the Gentiles the unsearchable riches of Christ. Most of you know that I am no *enthusiast*—that I have given no evidence of strong imagination—that I am far from being the subject of *sudden hopes and fears*—that it requires strong reason and clear argumentation to convince me of the truth of *any proposition* not previously known. Now, I do profess to have received, through Christ's eternal mercy, a clear evidence of my acceptance with God, and it was given me after a sore night of spiritual affliction, and precisely in that way in which the Scriptures, already quoted, promise this blessing. It has also been accompanied with *power* over sin. It is now upwards of *seven years* since I received it, and I hold it through the same mercy, as *explicitly*, as *clearly*, as *satisfactorily*, as ever. No work of *imagination* could ever have produced or maintained any feeling like this. I am, therefore, safe in affirming, for all these reasons, that we have neither misunderstood nor misapplied the Scriptures in question."

We make the following interesting and appropriate quotation from the "Life and Times of Rev. Nathan Bangs, D. D." "After struggling hard, praying much, reading the Holy Scrip-

tures, fasting, and conversing with religious friends for some days, God showed to my mind a scene such as I had never seen before. All my past sins seemed pictured upon my memory, and the righteous law of God, so often broken by me, shone in overwhelming splendor before me; and I saw and acknowledged the justice of my condemnation. Christ was there exhibited to my mind as having fulfilled the law and made it honorable, bearing my sins in his own body on the tree; so that I, receiving him by faith, need not bear them any longer myself. This view humbled me to the dust. At the same time I felt a gracious power to rely upon his astonishing merits by simple faith. Instantly I felt that my sins were cancelled for Christ's sake, and the Spirit of God bore witness with mine that I was adopted into the family of his people."

Whenever and wherever this doctrine of an experimental "knowledge of salvation by the remission of sins" has been clearly set forth, and earnestly and faithfully preached, numerous witnesses have been raised up in confirmation of the orthodoxy of such preaching. The history of our denomination affords abundant confirmation of the truthfulness of this averment. The biographical publications of our church are radiant with the beams of the Spirit's witness.

It cannot be that these tens of thousands of persons, of both sexes, gathered from all classes of social life, scattered over every part of the habitable globe, and extending over a period of one hundred and thirty years, can all be deceived upon a question of such vital importance to the religious experience, to the personal enjoyment, and to the eternal welfare of intelligent and immortal beings. Surely, from among this number, there must be many who understandingly, feelingly, and truthfully sing:

"My God is reconciled;  
His pardoning voice I hear;  
He owns me for his child,  
I can no longer fear.  
With confidence, I now draw nigh,  
And Father, Abba, Father, cry."



## POWER NEEDED.

BY REV. LEVI JENKS.

God has said "In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," having no reverence for God. "Without natural affection, truce-breakers, false-accusers." "Slanderers," striving always to ruin the characters of others, "incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." Pleasure and sensual gratification are their God. "Having a form of Godliness," destitute of the life of God in their souls, "but denying the power thereof; from such turn away;" do not imitate them, have no kind of fellowship with them, they are a dangerous people; and but seldom suspected because the outside is fair.

Is not this the very time referred to in the alarming passage quoted, when error puts on the semblance of truth, and religion itself, in forms of mere earthly aggrandizement, becomes one enormous, despotic, consolidated lie? When truth retires and is hidden, or subdued and stricken down in the popular churches in our land? Is it not the age when the religion of the New Testament is not the standard to be seen, but the dead forms of religion are exhibited in the churches? When we take the reflection of the Gospel from such sources, as the standard of religion, do we not lose all sense of its native simplicity, power and glory? From past experience and history, can we hope for any reformation in the fashionable, worldly-conforming churches, which yet retain the pleasing forms of religion, but positively deny the power thereof? We may not know whether this age will ever awake to a sense of its departure from God, and of the degraded and slavish state of its piety; but we do know that this soiled, earthly, doubting, unbelieving, plodding, pale, careworn, self-aggrandizing form in which religion goes about in popular churches,

is not the open, soul-stirring, noble, trusting, singing, rejoicing, angelic religion of the Bible. Hallelujah to God and the Lamb forever, for this heavenly light and knowledge! "These things," said our blessed Saviour to his disciples, "have I spoken unto you that my joy might remain in you and that your joy might be full." There is a glory and power, a beauty and a depth of blessedness in the New Testament religion that never has, and never can be seen or known in these formal churches. A belief of the truth that millions of professing Christians, having the form of godliness (believing they are going to heaven and wrapping themselves up in this terrible delusion) are dropping from the thresholds of their churches into endless ruin, calls for a firmness and power which characterized the apostles and early martyrs. Jesus could weep over Jerusalem, heal the diseased, sympathize with the mourners over the dead, but when he came in contact with a church which relies on forms and ceremonies for salvation, he could only say "Woe unto you hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye generation of vipers how can ye escape the damnation of hell." May the God of Heaven inspire those that have obeyed the truth and have come out from among them, who will not touch the unclean thing, to demand an unconditional surrender of formalists, that they may become the loyal "sons and daughters of the Lord Almighty." No plea will stand in the judgment, for the unchangable word of God is, "Come out from among them and be ye separate, saith the Lord." And if there ever was a time when this injunction, "From such turn away," ought to be obeyed it is now. May the great Ruler of the universe stop the business of apologizing for, or bolstering up dead churches, or formal professors of religion, by means of which millions are on the direct road to ruin. We have God's thundering voice to one of these churches: "So then because thou art neither cold nor hot, I will spew

thee out of my mouth." "I would that thou wert cold or hot" that is be decided, be some kind of a man, either a good man or a bad man, and let the world know it, but while you represent the character described by the poet:

"To good and evil equal bent,  
I'm both a devil and a saint,"

millions are fatally deceived and drop into hell. With what energy would a sainted Wesley rebuke this compromising conformity to the world. At what an expense of blood God hath set us free from the despotism of sin, and shall we again pass under the accursed yoke? "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage." How much we all need the baptism of fire that we may receive power to annihilate all mere dead forms, and in their stead exhibit to the world a living Jesus, that cleanseth from all sin, and fills the soul with all the fullness of God.

Was it exhausted at the reformation, when it flashed out so gloriously and shook the world with its power? Why is it not seen in equal glory now? why such a resurrection of refined pomp and gilded formalism; and such an exhibition of the church in the place of a living Jesus? May we call all true followers of Jesus by this means back to the rock and refuge of primitive simplicity and holiness!

Indeed without this baptism what are we doing? where is our efficiency? we are no better than petrified monks, and might as well be thrown back into the dark ages, preaching to the fish in the Atlantic. Oh, how many are to-day blindly kneeling to Bishops, and worshipping a Christless church! Would to God that a voice from heaven, "awake thou that sleepest and arise from the dead" would arrest them, and the living light of Jesus take possession of their hearts. With this living experience, no false form of religion could stand before the church. Ministers need this primitive fire, members need it; all need it and must have it in order to break up this body of death, and let in upon the church the light and freshness of God's eternal love.

## SAVED IN CAMP.

BY EDWIN GOULD.

Oh, Glory to God for salvation! I *know* I am *now* saved through the blood of the Lamb. This night, God appeared to my soul as never before. How can I tell a Saviour's love that was revealed as in prayer, I talked with God. *Glory!* Hallelujah to God and the Lamb forever! It was at eventide as I returned from camp with a heart determined to unbosom itself to God alone; there in a ravine, under the starry heavens, I knelt and sought the Lord; not as our fathers, in ancient days, in temples made by hands, where dwelt the divine Shekinah between the cherubims, but in God's own temple, decked with unnumbered stars, I came to God in Jesus' name. There I laid my all upon his altar, gave up every hope of heaven but through Christ alone. Then God revealed himself. I told him *all*; laid my case before him; called him to witness my sincerity in enlisting; called to mind the ardent prayer that I offered the night before I enlisted, as I returned from the Free Methodist meeting in Belvidere, where I tried to preach Jesus. I felt it was an important step. I acknowledged I knew too little to decide in such a matter, and prayed to God for direction. As I did not feel particularly impressed *not* to go, in the morning I arose, went to Marengo and enlisted in the cause of humanity, of my country, and my God, as I believed. While talking with the Lord this evening, I told him if I had mistaken the guidance of his Spirit in this matter, I was his foolish child, and needed his love and sympathy more than any of his children, since a father has more pity and charity towards such a child than for a wise one. I had not prayed long ere I touched a chord that vibrated through my heart like the music of a thousand harps touched by angel fingers. Then I felt, I knew what it was to pray in *spirit* and in *truth*. O, how near I felt to God! It seemed the great *I Am* was around and within me. So manifest was God to my soul that I started almost, with awe, and an

indescribable sense of majesty and sublimity so overcame me, that I instinctively opened my eyes to see if God had or would not appear visibly to my mortal eyes. O how sublime became the prayer the Spirit indited to God's throne. Words were too meager to give vent to my feelings, while my heart melted down into the simplicity of a child, and I could say with Jeremiah. "Mine eyes became a flood of tears." Every sad thought had gone, and peace like a river of salvation pervaded my soul. Joy gladdened and filled my heart as if some shining seraph came to wipe away every earthly sorrow. Then I knew and felt the rest which remaineth for the people of God. Then was fulfilled Jesus' words, "Come unto me all ye that labor and are heavy-laden and I will give you rest." Yes, then Jesus gave me rest. *I have it, not merely hereafter*, as the hymn runs:

"On the other side of Jordan,  
In the sweet fields of Eden,"

but now. I know and feel it. God gave it to me in all its fulness. I thanked God that he not only gave me to know the meaning, but filled my heart, with the *real, tangible reality* which this word implies. O, that every Christian might have this experience.

While I was sweetly enfolded in the embrace of Jesus these words of the apostle were spoken to me by the Spirit: "Ear hath not heard, eye hath not seen, neither hath it entered into the heart of man the things which God hath prepared for them that love him." Look we alone to that world of light and joy, away from the storms of this life where we no longer tread the path of our earthly pilgrimage? Shall the Christian never taste this rest till over Jordan's rolling waves he passes, and treads his weary feet on the "Ever-green shore?" Is there no rest till then? Hath not God prepared a crystal fount in which to lave, a purling brook in which to drink, a fountain filled where his children lose all their guilty stains? Glory to God! His word answers "Come ye, buy wine and milk." "As rivers of water in a dry place." Glory to Jesus! "They that are wise shall

shine as the brightness of the firmament and they that turn many to righteousness, as the stars forever and ever."

*In camp at Rolla, Nov. 29th. 1864.*

### THE LIFE OF A HAPPY MAN.

THE Happy Man was born in the City of Regeneration, in the Parish of Repentance unto life; was educated in the school of Perseverance, works at the trade of Diligence, and sometimes performs acts of self-denial. He is clothed in the plain garments of Humility, and has a better suit to appear at court, called the robe of Christ's Righteousness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat which the world knows not of, and his drink is the sincere milk of the word.

He has a large estate in the country of Christian contentment, and his delightful mansion is called the "house of prayer." His associates are the excellent of the earth, even such as excel in virtue, and where wisdom and piety inhabit, there is he. On his lips are written the laws of kindness, and on his tongue the dictates of truth. His breast is fortified with the armor of Righteousness, and in his heart there is no guile. Faith bears a shield before him, while Mercy presides at his right hand, and Justice at his left. Should darkness at any time envelop his goings, God's law is a lamp unto his path, and none of his steps slide. Thus he pursues the even tenor of his way, through the wilderness of this world to the celestial Canaan, where only righteous men shall inhabit, and where the spirits of just men made perfect are forever with the Lord. In a word, he has sin under his feet, the world behind his back, grace in his heart, heaven in his eye, and a crown of glory over his head. Happy is the life of such a man. To attain which strive earnestly, work diligently, pray fervently, persevere to the end, live holily, die daily, watch your heart, guard your senses, redeem your time, love Christ and hope for glory. "Mark the perfect man, and behold the upright, for the end of that man is peace."



## SEEKING THE KINGDOM OF GOD.

BY REV. WM. JACKSON.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi. 33.

WE should make our spiritual well-being a matter of the greatest importance. The salvation of our souls should demand our first and most careful attention. He who neglects for any earthly good, the interests of his soul, does it to his eternal undoing. That man who would accept of an estate for one year, and then be bound to give it up; rather than wait a year, and then possess it for a lifetime, acts wisely compared with the conduct of him, who for some present gratification, however great it may be, neglects the salvation of his immortal soul. Our souls are infinitely the most important part of our compound being. If they are lost all is lost. Hence the exhortation "Seek ye first the kingdom of God and his righteousness."

For the encouragement of all, the blessed promise is left on record, "all these things shall be added unto you." "Seek first"—let the obtaining of the kingdom of God be our study and aim—the single purpose of life with us, and we shall not only meet with success, but in addition "all these (necessary earthly) things shall be added," thrown in as a surplus, as small advantages to the main bargain. "Seek that with which other things are necessarily connected" was a common saying among the Jews. A king once said to his particular friend, "Ask what thou wilt and I will give it thee." If I ask to be made a general I shall readily obtain it. I will ask something to which all these things shall be added, he therefore said, "Give me thy daughter to wife," knowing that all the dignities of the kingdom would be added to this gift. Ask heavenly things, and earthly things shall be added.

An urgent inquiry in the mind of the poor man often is, how shall I be able properly to take care of my family—to provide them with the necessities of life? The answer is, "Seek ye first

the kingdom of God; and all these things shall be added." Men are often found and awakened by the the Spirit of God, while engaged in unlawful pursuits; trading in the bodies and souls of men; dealing in liquid death, or engaged in business which obliges them to break the holy Sabbath. The question in such a mind is, "what shall I do for a livelihood, if I give up my business." "For all these things his Spirit writes on truly awakened hearts." The answer is contained in the text. Again others have been guilty of obtaining money by fraudulent measures—have overreached in bargains, have cheated those with whom they have had deal out of what belongs to them. This, in the light of the Holy Spirit, they see ought to be made right. Perhaps it has been practiced to such an extent that it will take as much as they are worth to make it right. Such say, "if I do this it will beggar me. Ought I to make restitution in such a case?" We answer follow the example of Zaccheus, if not in restoring four-fold, at least in restoring to every man his due, and trust God for the fulfilment of the promise "*all these things shall be added unto you.*"

The principle here laid down—that we are to give the preference always to the things of God, and the interests of our soul—is to follow us through our entire Christian course. All temporal concerns are to become, and remain, subservient to the cause of God, and the salvation of our souls. Whatever conflicts with this is to be set aside. That individual who resolves that he will attend to his worldly concerns, and then if he have time he will attend to the things of God, does not "seek first the kingdom of God." He who neglects to pray either in his family or in private because he is hurried and devotes the best of his time to worldly pursuits, and then if he have any time left retires to his closet and hurries over a brief prayer; does not "seek first the kingdom of God" and will not be likely to find it. That man who cannot spend time to attend the weekly prayer meeting, and who in a time of spe-

cial outpouring of the Spirit of God—when sinners are seeking the Lord, and laborers are needed, has so much business on hand that he cannot afford to attend the meeting, and throw the weight of his entire influence into the work, and devote all his redeemed energies to help on the work of God, is not “Seeking first the kingdom of God.” Official members who cannot spend time to discharge the duties devolving upon them in their official relation, and who are seldom on hand at the time appointed to meet, will not, there is great reason to fear, be found ready when the Lord shall call for them.

The Jews, under the Mosaic dispensation, between the Sabbath, and the sabbatical year, the year of Jubilee and the various feast days prescribed for their observance; (see Lev. xxii.) spent about half of their time in the service of God. The same was true of the early Christians, for the first four or five centuries, they used to observe a “daily service,” at which, generally all were required to be present, and the decline of it was the twilight to that long and dark night termed the “middle ages.” And until Christians are willing to devote themselves more fully to the work of God, and spend more of their time in his service, and thus “Seek first the kingdom of God,” we may expect that

Hosannas will languish on our tongues,  
And our devotion die,

and that the cause of God will languish, sinners perish all around and go to the judgment, and upbraid many of us, with the cry, “*No man cared for my soul.*”

But again. Is it seeking first the kingdom of God to have at our disposal so large an amount of this world's goods, as thousands throughout Zion have; and devote so meagre a pittance to help on the interests of the Redeemer's kingdom? Can we, under the Christian dispensation, where there are so many more calls for means, and so many more ways in which we may do good with money, than under the Jewish dispensation, devote less to the

cause of God than they did, and prosper? Who makes it a point to devote one-tenth of his yearly income to the Lord? Yet the Jews, besides being obliged by the law of God to tithe all their income, were required to let what the ground produced every seventh year, and the gleanings of their fields every year, go to the poor and the stranger. There were also many other ways in which they were called to serve the Lord with their substance, amounting to all—if we reckon it up—to about one-third of all their income. Yet how few there are in the land who devote even a tithe of their income to the cause of God. The Lord, we learn from Luke xxi. 14th, is not pleased with our offerings, unless they be made with a right motive and to the utmost of our ability. The order of procedure is marked out by the Lord through the wise man; Prov. iii. 9th, “Honor the Lord with thy substance, and with the first fruits of thine increase.” Were we to do so, we should realize how strikingly the promise contained in the 10th verse would be fulfilled. “So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”

#### *Allegany, N. Y.*

THE utterances of pious souls, in all ages, are to me often like fountains in a thirsty land, strengthening and refreshing, yet not without an aftertaste of human frailty and inadequateness, a slight bitterness of disappointment and unsatisfied taste: Who has not felt at times, that the letter killeth, that prophecies fail, and tongues cease to edify, and been ready to say, with the author of *Imitation of Christ*, “Speak Lord, for thy servant heareth! Let not Moses nor the prophets speak to me, but speak thou rather, who art the inspirer and enlightener of all. I am weary with reading and hearing many things; let all teachers hold their peace; let all creatures keep silence; speak thou alone to me.”

“We love him, because he loved us.”

**WESLEY ON SANCTIFICATION,  
—The Conviction, Struggle, and Faith  
Necessary.**

BY REV. WM. COOLEY.

"WHEN may a person judge himself to have attained this? A. When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification." Vol. vi, p. 504.

"But may we not continue in peace and joy till we are perfected in love? A. Certainly we may; for the kingdom of God is not divided against itself; therefore, let not believers be discouraged from rejoicing in the Lord always. And yet we may be sensibly pained at the sinful nature that still remains with us. It is good for us to have a piercing sense of this, and a vehement desire to be delivered." Vol. vii, p. 506.

"But none can be sanctified without a deep knowledge of themselves, and of the devices of Satan." Vol. vii, p. 15.

"And his goodness herein is more remarkable, because almost all your neighbors would set you down for a right good believer. O, beware of those flatterers! Hold fast the conviction which God hath given you. Faith, living, conquering, loving faith, is undoubtedly the thing you want." Vol. vii, p. 34.

"Many are much stirred up here, and are greatly athirst for pure love." Vol. vii, p. 62.

"Cry on and never cease! Mind not those who rebuke you, that you should hold your peace. Cry so much the more, Jesus of Nazareth, take away all my sins." Vol. vii, p. 173.

"I was scarce come into the room where a few believers were met together, when one began to tremble exceedingly. She soon sunk to the floor. After a violent struggle, she burst out into prayer, which was quickly changed into praise." Vol. vii, p. 377.

"On Thursday three came and told me the blood of Christ had cleansed them from all sin. One of them told me she had been justified seven years, and had been five years convinced

of the necessity of sanctification. But this easy conviction availed not. A fortnight since she was seized with so keen a conviction, as gave her no rest till God had sanctified her and witnessed it to her heart." Vol. vii, p. 379.

"After a deep conviction of inbred sin they have been in an instant filled with faith and love." Vol. vii, p. 384.

"In a short time all my trouble was gone and I did believe. All my sins were blotted out. But in the afternoon I was thoroughly convinced of the want of a deeper change. I felt the remains of sin in my heart which I longed to have taken away. I longed to be saved from all sin, to be cleansed from all unrighteousness; and all the time Mr. Rankin was preaching, this desire was increased exceedingly. During his last prayer, I was quite overwhelmed with the power of God, I felt an inexpressible change in the very depth of my heart." Vol. vii, p. 386.

"Yet his natural temper quickly revived, which made him restless after a thorough change. In spring this restlessness so increased, that he was crying unto God day and night, till Sunday, May, 27th, he was utterly broken in pieces, and ready to cast away his hope of it. But as he received the bread in the Lord's supper, the love of God filled his heart; and from that moment he had no doubt, but has continued always rejoicing, always praying and praising God." Vol. iv, p. 48.

"After prayer was ended, when they proceeded to speak of the several states of their souls, some with deep sighs and groans complained of the burden they felt for the remains of indwelling sin, seeing in a clearer light than ever before, the necessity of a deliverance from it. When they had spent the usual time together, a few went to their own houses; but the rest remained upon their knees, groaning for the great and precious promises of God. One began to pray, he no sooner began to lift up his voice to God, than the Holy Ghost made intercession in all that were present, with groanings that could not be uttered. At length the travail of their souls burst out into loud and ardent



cries. They had no doubt of the favor of God; but they could not rest, while there was anything in them contrary to his nature. One cried out in exceeding great agony, Lord, deliver me from my sinful nature, then a second, a third, and a fourth." Vol. vii, p. 52.

Mr. Wesley held, though a struggle was necessary, yet sanctification was always received by faith. He says, "Ten years after, God gave me a clearer view, than I had before, of the way, how to attain this, namely by faith in the Son of God. And immediately I declared to all, we are saved by faith. This I testified in private, in public, in print; and God confirmed it by a thousand witnesses." Vol. vii, p. 38.

"Look out for it then, every day, every hour, every moment! Why not this hour, this moment! Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works you want something to be done *first, before* you are sanctified. You think, I must be or do thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it *now*. It is of importance to observe, that there is an inseparable connection between these three points: expect it by faith, expect it as you are, and expect it *now*." Vol. i., p. 391.

### WHOLLY THE LORD'S.

BY MRS. A. J. EDLIA.

This language I adopt, and into this covenant do I solemnly enter. I am no longer my own. Jesus has purchased me with his own blood, and I am his without reserve. From this hour, I am not to use any thing as belonging to myself, but as belonging to another, who will call me to a strict account of my stewardship. I have been alone this morning, with the Searcher of hearts, and have entered into covenant the most sacred, to let him from henceforth

have all there is of me. My time is at his disposal. All my moments are to be spent as he shall direct. I will not think, act, or speak for myself. I will live in the immediate presence of my Judge. I will bring my smallest matters to him, and not trust to my own understanding in any of the concerns of life. I claim no right to my will; to these affections that are in me: neither have I any right to this body or any of its members; no right to these hands, these eyes, these ears, or this taste. I have no right to use them, *only* as I use them for the glory of him *whose I am, and to whom* I rightfully belong.

I take the Lord Jesus Christ and *his* cross, with all its ruggedness and reproach. I take him for my whole portion and felicity, looking on nothing else as any *part* of my happiness, nor acting as if it were, and that his law is the constant rule of my obedience, and that I would fight with all my might against the world, the flesh, and the devil, to the end of my life. I receive him into my soul, in all his offices, promising to adhere to the faith and obedience of the gospel, how difficult soever the practice and profession of it may be; and I take the blessed Spirit as my only comforter, and sanctifier; and I will cherish all his motions to enlighten, purify and lead me. I have signed my name to the blank which Jesus has placed before me, thus consenting to follow my blessed Guide as it were, blindfolded. I know that I have no strength to *pay* the vows that my lips have uttered, but I trust alone in the strength of him who is mighty to save and strong to deliver. I trust him who never slumbers nor sleeps; and I pray him for the sake of his Son, to keep that which I have committed to his care. Let me be as the filth and offscouring of all things,—let my name be cast out as evil, but let me be preserved body and soul unto everlasting life, and be presented "before the Father's throne, without spot, or wrinkle or any such thing."

Clarence, N. Y.

## A CALL TO PREACH.

THE inward and direct call, I define to be, a deep and abiding impression made upon a man's heart by the Holy Ghost that he is called of God to preach the Gospel. Ordinarily, this is associated with a satisfactory consciousness that his sins are forgiven, and he is reconciled to God through the blood of the Lamb. This impression is sometimes imparted to the mind about the period of conversion; more frequently, months or years afterwards. There have been instances, not a few, when individuals have postponed their conversion on that single account. The cases are not rare where the call remains upon the conscience, even in a back-slidden state. The "*why and wherefore*" connected with such peculiar periods of this manifestation of the Spirit is not for man to know; as "it is not for" us "to know the times or the seasons which the Father hath put in his own power." In some, the call is little more than a solitary idea in the mind; it abides there, and seems in fact, to form a part of the mind itself, or thinking faculty; but without creating any serious trouble or uneasiness. To such it is rather pleasing than otherwise. The mind remains quiet and passive, because there stands associated with the idea, another impression,—*the time is not yet*,—"Tarry ye in Jerusalem until ye be indued with power from on high." In others, however the call is *imperative and immediate*. The mind is arrested and commanded by a power that is invisible. Hell, with its horrors; heaven with glories, the soul with its impending destinies; sin, and its penalties; Jesus Christ, and his bloody agonies; the law of God with its dreadful sanctions; redemption with its involving responsibilities; and poor lost sinners, with all their appalling jeopardies;—all these things are spread before the mind daily, accompanied with one all-absorbing conviction, "*A dispensation of the Gospel is committed unto me; woe is unto me if I preach not the Gospel.*" This inward call, in another mind, may resolve itself into a *willing, cheer-*

*ful, active, obedient principle*. The mind habitually is in the mood subjunctive:—"If the Lord has called me to work for him, I am willing to go to the ends of the earth; let him only open my way." This is the constant language of the heart. In the mean time, the person is *active* for God *now*; nor does he idly wait for some great door to be opened, that he might accomplish some wonderful achievement, in the conversion of many thousand sinners; nor does he desire to pass, by a single step, from being a private member, to the position of a regular ordained minister. He *begins immediately*, and at every proper opportunity, exhorts his fellow-sinners to turn to God. It matters not whether the next company he shall meet may amount to two, a dozen, a score, or a hundred; he determines they shall hear the truth, if by any means he may save some. He concerns not himself any moment whether he is to be a hewer of wood or a drawer of water; whether his Lord has ordained him to be a vessel of gold, or silver, or earth. His heart is filled with righteousness and overflowing love.—Perishing sinners engross his tenderest compassion. He would do *anything* in his power, to save them. But love gives speed to his chariot wheels; or, rather, he is borne upward and along on the wings of faith and love, *restlessly desiring and vigorously pursuing* the salvation of all around him.

I do not envy the position of those ministers, however splendid their talents, however honorable their titles, however valuable their emoluments, who can quietly deliver Sabbath messages, and return again to the enjoyment of their beloved seclusion, there to spend the week, without a tear, or a sigh, or a groan for the perishing thousands around them. O, my God! what will become of such ministers, when thou comest down to make inquisition for the lost, who might have been saved, had such ministers been faithful to their high calling, and labored night and day, to bring the wandering back to Christ! O, my soul, enter thou not into their condemnation! The eternity of the hu-

man soul! An existence without an end, in happiness or misery extreme! *Eternal life! Eternal damnation!* Glorious—dreadful thoughts! And, then to be convinced daily, without the shadow of a doubt, that one or the other of these states must be the inevitable portion of every sinner we meet, of all the thousands who surround us on every side. What minister could bear the thought without horror, that one of these should perish everlastingly, through his criminal neglect? It requires a stout heart, indeed, to read without a shudder, that awful declaration of the Almighty himself: "*So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.*" (Ezek. xxxiii, 7-9. Turn to it and read the whole.) He who has never been thus impressed with the jeopardy of a world of sinners, and whose inmost soul has never trembled under such a dread impression as the apostle felt, when he said, "*A dispensation of the Gospel is committed unto me; for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel,*" should seriously question his call to the Christian ministry.

Could we realize, in all its extent, the calamity of a soul damned, would it suffice to cover the ocean with mourning, or the heaven with sackcloth; or were the whole fabric of nature to become animated and vocal, would it be possible for her to express a groan too deep, or a cry too piercing to express the magnitude of such a calamity? We may say of the many millions of the present generation, that whether they shall be bright and triumphant seraphs around the throne of God, or dark and tormented fiends in the horrors of hell, throughout eternity, depends, in an alarming degree, upon the success or failure of the labors of Gospel ministers. That all this must be determined in a few more revolving years, everybody will admit; but how should the ministers of Christ be affected by considerations so weighty, so dreadful. "For the conversion of one soul, it were worth a minister's while to have

come into the world, to have lived, to have labored, and to have died!" Bp. Asbury on his return from one of his Episcopal visitations was informed that he had been made the instrument in the conversion of a poor old woman who had heard him preach, and exclaimed, "Glory to God; I will take courage and go around the continent again!"—*J. Caughey.*

### REVIEW LESSONS.

BY MRS. H. A. CROUCH.

"GIVE to him that asketh of thee, and from him that would borrow of thee, turn thou not away." I learned this when a little child, at Sabbath school, but reviewed it when taught by the Holy Spirit. I did not think I ever should forget it; I never did quite; but as a child whose head is full of play, will often fail in reciting what it knows very well, so we, if not collected in Christ, will often miss our lesson sadly.

A lady, who was very far from being a Christian, wished to borrow a side-saddle. She had sent to buy; but did not succeed in finding one. She could not make up her mind to give up her proposed ride with her friend, so there seemed no other way than to borrow. She was proud, independent. There was a neighbor with whom she was but little acquainted, a very influential Christian lady, who had one. She would like to borrow it; she hated to ask her; did I think she would lend it? O, yes, I told her, although she is very nice and careful of her things, she is very accommodating. So she sent up her little boy: he returned with the message, "she does not wish to lend it." How the blood mounted to her forehead as she laid down her lessons on "religion" and "Christians," to her little boys. I tried to pacify her by reminding her that the saddle was probably new, and that if she lent it to one, there were twenty others who would want to borrow it. But, "no," she replied, "I would not have done so, O, I am so glad I am a Universalist! I am so glad I am a Universalist!" And



then I saw the wisdom, the infinite wisdom of the commandment.

If we lend willingly, gladly, what a kindly feeling springs up in the heart of the one who is accommodated! and how easy to plant in the genial soil seeds which shall spring up to the glory of God! And just as truly if we refuse when it is in our power to accommodate, with a feeling of a chagrin and disappointment that person will turn away, and sometimes, as in the case above cited, any after effort to win the soul to Christ, would be as unavailing, and as utterly useless, as a drop of water to quench a raging fire. I saw where this sister had missed her lesson, and it is generally so that we sooner know when others fail, than when we fail ourselves, and we are *quite as apt to speak about it.*

A little girl called to get some milk. I had none to spare, I told her. Perhaps Mrs. M. can accommodate you, I said; they have just bought a cow. She lingered awhile, then walked slowly home. I wish I had let her have some, I said as soon as she was gone; *I have not so learned the Gospel.* I wish I had let her have some, even if we had gone without ourselves. I might have called her back, but that good thought came too late. "Give and it shall be given unto you;" but I have withheld. I wonder what the result will be. "A very little matter!" you say. "And then to *publish* it!" Ah yes, a *mote* is a *very little thing*, but it is very distressing to have it in one's eye.

I had nearly finished the work of a weary day, and was endeavoring to still my happy, noisy boy, that I might get my babe to sleep, when, in answer to a loud rap at the door, a brother came in with his boy. I had seen him once before, and knew him as being engaged in buying and selling produce. He seemed disappointed in not finding my husband at home. He was very tired, he said, but had a little more to do that night. He was eccentric, rough-hewn and honest, diligent in business, fervent in spirit, serving the Lord. I thought, as he spoke of going, that I ought to ask him

to come back and spend the night at our house, but, then, my *spare bed*; I did not think to ask them if they had been to supper. I *did* think of their muddy boots upon the carpet. Probably he has some place where he stays when he is in town, I thought. So he went away, and the door was closed, and the Spirit commenced the "review lesson." If it had been your brother, how would you have welcomed him! *but he is a brother in Christ.* If Jesus had come, way-worn and weary, how every consideration would have been lost in the great desire to promote his comfort and happiness. "Inasmuch as ye do it unto one of the least of these, *ye do it unto me.*" "I was a stranger, and ye took me in;" then I wondered for the first time if he was hungry; if so, certainly I gave him no meat, and yet a few moments before I would have said in surprise, "When saw I thee? etc."

"Use hospitality one to another, without grudging." Just let me say here that those who have some one to do their work for them, or who are fortunate enough to have the faculty of "turning off work" themselves, will never find this a difficult lesson. But some poor woman, who after her very best endeavors, finds herself, after all, behind hand with her work, and often in confusion and disorder, weeping therefore, but at a loss to know what to do, will take the lesson over two or three times perhaps, before she gets it. And those that learn it will be willing to "give the cup of cold-water," get very tired, and if need be, lay down their lives, as St. John says, for the brethren.

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We are called to build a spiritual house. One workman is not to busy himself in telling another his duty. We are placed in different circumstances, with various talents: and each is called to do what he can. Two men, equally accepted of God, may be exceedingly distinct in the account which they will give of their employ.

## FULLY SAVED.

BY MRS. E. F. ELLISON.

THE "Earnest Christian" has been a great help to me, in bringing me into the light and liberty of the Gospel. I experienced religion seventeen years ago, and united with the Free Will Baptist Church. For a few years I felt quite satisfied with my enjoyment, and then I began to feel a longing for something higher, I did not know what, and had no one to instruct me. My blessed Saviour told me there were higher attainments in the divine life, something more for me as a Christian, to enjoy. I was ignorant of the doctrine of sanctification, and knew not that it was that which I needed. Our ministers never instructed us on that point, for, I will venture to say, that not many of them have any experimental knowledge of it themselves, so they cannot instruct others that are groaning for the truth as it is in Jesus. Oh, when will the ministers preach the whole truth, and hold up the Bible standard to the people, and show them in plain words what they need, and what they must have to be the true followers of the meek and lowly Saviour! I bless God that he has some that dare stand up for the truth and the right. The awful struggles that I had for several years for the blessing of sanctification, no one knows but my Heavenly Father. I was always taught to believe that no one was sanctified until death, so I knew not what I wanted, until I received the blessing. I was also taught that we could not live without sin, in this world, so of course I could not enjoy that peace of mind, and perfect love that casts out all fear that hath torment. That is the way people are taught to believe now, when the Bible is so plain on these points that a fool need not err therein, but people will follow their teachers, and many a poor soul, I fear, will stumble over such teachers into hell; for without holiness we have no promise of seeing our blessed Lord.

Through the leadings of a kind providence, in July last, I had the privilege of listening to a discourse from Rev.

E. P. Hart, on sanctification. He held up the solemn truth to his hearers, and tried to impress it on their hearts. He made the way so clear and plain, that through his instructions and the leadings of the Spirit, I, with my companion, was brought out into the glorious light and liberty of the gospel of the Son of God. Bless his holy name for a free and a perfect salvation! The blessing of sanctification satisfies the hungry, starving soul, and nothing else will. Now I know by experience, that sanctification is a distinct and separate work from justification. I have been shouting happy some of the time since then, and my heart has been full and running over of the love of God. For the last four months, the Lord has laid the hand of affliction upon me, I have been confined to my room, and most of the time to my bed, but bless his holy name! he has been with me and blessed me, and made my sick bed soft as downy pillows are; glory to God for salvation! It gives us patience and grace to endure all things. If God spares my life, I will stand up for the truth and the right, let come what will. "Through grace I am determined to conquer, though I die."

*Hillsdale, Mich.*

WHERE are they who founded this goodly city? who possessed these fair houses, and walked these pleasant fields; who created these stately temples, who kneeled in these seats, who preached out of this place but thirty years ago? Our fathers have summoned us, and we must summon our children to the grave. While we play our pageants upon this stage of short continuance every man hath a part, some longer and some shorter; and while the actors are at it, suddenly Death steps upon the stage, like a hawk which separates one of the doves from the flock: he shoots his dart, where it lights there falls one of the actors dead before him, and makes all the rest stand aghast; they muse, and mourn, and bury him, and then to the sport again.

KEEP yourselves from idols.

### FULL SALVATION—Its Results.

WE find the following thrilling testimony from Rev. J. S. Inskip in the *Guide and Beauty* :

The Lord has truly done great things for us. At the recent Sing Sing camp meeting, my wife sought and obtained the blessing of "perfect love." Prior to leaving home, it was impressed on her mind that she would receive this great blessing, and accordingly, she attended most of the meetings for the promotion of holiness. She sought diligently and earnestly the "gift of power." But day after day passed away until the morning of the last day of the feast, when she laid hold of Christ, and attained the "rest of faith." At the moment this question was suggested, "If you should obtain the blessing would you be willing to confess it?" She replied, "Lord, I will." Just then some one commenced singing

"There's a Friend above all others!  
Oh, how he loves!"

Instantly all doubt passed away, and with grateful joy she arose and testified that the "blood of the Lord Jesus cleanseth from all sin." Wherever she went she told the wondrous story, and upon returning home, embraced the earliest opportunity to give her testimony to the church. This made a deep impression, and a number of persons were induced to seek holiness.

During this time my own mind was of course more or less seriously exercised. Still I cannot say that I had any idea of seeking this grace. True, for several months I had been more than usually interested in my calling, and had lived in more intimate fellowship with Christ. Yet I had not any definite convictions or purposes in regard to the subject of entire sanctification. Indeed, the topic was in a great measure set aside. The testimony of my wife, of course, impressed me, and the subject was presented in an aspect to command consideration. I could not avoid thinking of it. However, I had no idea of obtaining the blessing. For some years I had grave doubts whether such a state could be attained here.

On the Sabbath morning following the meeting at which my wife gave her testimony for Christ, I was led to preach on these words: "Let us lay aside every weight, and the sin which doth so easily beset us." In the course of my remarks, I urged the members of the church to prompt and decisive action. As I advanced, I became much in earnest, and pressed home the admonition of the apostle. I said, "Brethren, now lay aside every weight! At this moment make the consecration, and declare you will be wholly and forever the Lord's." I was urging this point, and repeated the admonition, when a voice within me said, "Do this yourself." I paused a moment, and the voice repeated, "Do this yourself, and do it now." I did not hesitate, but at once exclaimed, "Come, brethren, follow your pastor! I am determined to lay aside every weight! I call heaven and earth to witness that I now declare, *I will be henceforth, wholly and forever the Lord's.*" To this I immediately added, "I AM, O LORD! WHOLLY AND FOREVER THINE." In this act of commingled consecration and faith, the work was done, and I was at once divinely assured of its consummation. One of the members of my church at the same instant obtained "like precious faith." The general effect was wonderful, the whole congregation seeming to be overwhelmed with the divine presence. It was truly a time of amazing power and glory.

The results that followed were all that could be desired. A gracious revival at once broke out in the congregation. The altar that night was crowded with penitents, and eight souls were happily converted to God. The work continues with increasing interest and power. Up to this date over *two hundred and forty* have been "justified by faith," and a goodly number have obtained the blessing of "perfect love." All this has been done in connection with the regular operations of the church. A special meeting for the promotion of holiness is held weekly at the parsonage. Large number attend this meeting and receive great spiritual comfort.



## "LITTLE SINS" SOUL DAMNING.

BY REV. D. W. THURSTON.

A Chinaman once said to an American missionary, "We do not like your western religion; it is too strict; it requires a man to do right in every thing." Multitudes of every age have rejected the religion of Jesus for the same reason. Others, pressed with the same difficulty, but acknowledging the divinity of the system, have labored to bring down its precepts to their irregular conduct instead of squaring their lives by its wholesome rules. This accounts for most of the dangerous errors that have cursed the world, and justifies the awful threatening recorded in the last chapter of Revelation, against him who "shall add unto" or "take away from the words of the book of this prophecy." Intimidated by this flaming sword designed to guard the sacred record, sinful men have resorted to another subterfuge—they have classified the divine precepts, resolving them into "weighty precepts" and "lighter ones," involving in their transgression "mortal sins" or "venial sins." The Pharisees made void the law of God by traditions sanctioning these distinctions. Some of the Jewish Doctors went further, and taught that if a man diligently kept one precept of the law he was acceptable to God, though he violated all the rest. No wonder that Jesus thundered in the ears of these hypocritical teachers, "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." He taught them that no requirement of the divine law could be violated with impunity. "He that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, (earthly riches) who will commit to your trust the true riches" (the grace of God). From these words of Jesus the following proposition is clearly deducible. *A single voluntary violation of our obligations to God, places the soul in imminent peril.* For

1st. It neutralizes the influences of those moral attractions essential to spiritual progress. A fine mind delights in communion with God. Holy men, bearing God's likeness, will therefore be sought as his bosom companions. He will love the Bible, and a pure gospel and the duty of prayer, because through these instrumentalities he is brought into fellowship with the Lord. But let him yield to temptation and neglect a single duty—let him taste the pleasure of one sinful indulgence, however slight, and God's character becomes repulsive at once, for an unholy soul cannot revolve around a holy God. The closet will be deserted. Sanctified souls will appear censorious, willful and fanatical, and a diluted gospel take the place of the pure testimony. Oh, is not a soul in such a condition in danger? It is like a planet with its centripetal force destroyed, flying off to certain destruction.

2. The soul's chief barrier against temptation is swept away. What is that barrier? It is not self-respect. This, it is true, has a strong influence over some minds, but the flesh with its affections and lusts, easily overcomes it. It is not fear of exposure; for men are often tempted to commit crimes which in our opinion could be concealed without difficulty. Neither is the fear of punishment a restraint that most effectually guards us in the hour of trial. The tempter whispers "God is merciful; yield this time, he will forgive." Is not a sense of the sanctity of God's law, impressed upon us by the Holy Spirit, our main reliance when solicited to wrong-doing? This protected Joseph. "How can I do this great wickedness and sin against God," said this good man when tempted to commit sin. But what is improperly called a little sin will remove the defence of the soul. The understanding becomes darkened and the conscience defiled. Sin loses its sinfulness and the man thus contaminated is at the mercy of Satan. He is liable any moment to fall into gross wickedness. There is but a step between omission of duty and apostasy—an impure desire and loathsome immor-

ality. Peter followed the Lord afar off, and soon after became guilty of falsehood and profanity. David cherished an impure desire and this was quickly succeeded by the crimes of adultery and murder.

3. He that is unfaithful in the least is deprived of the saving influences of the Holy Spirit. Such a man cannot comply with a single condition of salvation. He cannot repent. Repentance supposes a godly sorrow for sin; but this cannot be exercised until all sin is renounced. He who neglects a single duty or violates a single divine precept is an impenitent sinner, whether in the church or out of it. And how can a man believe unto righteousness, who disregards the least of God's commandments. It is morally impossible for him to do this. He can as easily make a new world as to trust in Jesus without an entire consecration. Again, salvation cannot be secured without prayer. But we cannot prevail in prayer while we refuse to walk in the light. Says the Psalmist "If I regard iniquity in my heart, the Lord will not hear me."

4. He who disregards God's claims in a single particular, exposes his soul to eternal damnation. The proposition next preceding infers the truth of this. That this position is correct is argued from the character of God's law. It is a unit. He who destroys a single precept virtually tramples the whole code in the dust. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." The history of all transgressors sustains the view we have taken. For a single offence our first parents fell into condemnation and must have perished but for the atonement. This did not save them and their posterity from terrible evils. And what was their sin? Why, they took a little fruit which the Lord had prohibited. If there ever was a "little sin" that was one surely, and yet for its commission, they became obnoxious to God's wrath. Saul, the first king of Israel, lost his kingdom and probably his soul, for what many would call an excusable irregularity. Contrary to established

order "he offered the burnt offering." There were extenuating circumstances. His enemies were threatening him—his people were scattered and alarmed, and Samuel, the prophet, delayed his coming. "I forced myself therefore, and offered a burnt-offering," said the unhappy ruler. But his excuses did not avert the judgments of heaven. "He that knoweth to do good" saith the apostle "and doeth it not, to him it is sin." "But the wages of sin is death." "The soul that sinneth it shall die."

The Gospel advocates a system of morals superlatively rigid. It admits different degrees of guilt and of consequent punishment, but it recognizes no little sins. A little God must be found before we can commit a little sin. The Apocalyptic angel whispers in the ear of the vilest sinner sincerely imploring God's mercy "A bruised reed shall he not break, and the smoking flax shall he not quench, till he sends forth judgment unto victory." But the same messenger in dealing with the man tampering with temptation, extorts from him the exclamation "Who then can be saved?" 2. Entire consecration to God is a necessity. No man is in a state of salvation unless he is true to his convictions. Every duty must be performed, and every sinful indulgence abandoned. "He that doubteth is damned if he eat," says an inspired apostle. This being so, he that "doubteth is damned" if he uses tobacco or cultivates it—if he cultivates hops or the wine-plant or sells grain to the distiller—if he shaves notes—if he urges false analogies in defending even a good cause—if he uses wine or strong beer as a beverage—if he attire himself in gold or pearls or costly array—if he gives or takes unlawful interest—if he neglects to give as God prospers him for the relief of the suffering, and the support of religion, "for whatsoever is not of faith is sin." Reader, it is said of Caleb and Joshua that they "followed the Lord fully." Are you thus following him, walking in the light of every known duty, and denying yourself of all ungodliness and worldly lusts? If not go

to your knees this very moment and  
say to your dear Redeemer

"Take my soul and body's powers,  
Take my memory, mind and will,  
All my goods, and all my hours,  
All I know, and all I feel,  
All I think or speak or do,  
Take my heart, but make it new."

When this is done your unfeeling  
heart will melt—the Holy Spirit will  
begin to make intercessions for you  
with groanings that cannot be uttered  
—faith will spring up in your soul and  
soon your happy spirit will sing,

"Thou dost this moment save  
With full salvation bless,  
Redemption in thy blood I have  
And spotless love and peace."

### GIVE.

See the rivers flowing  
Downwards to the sea,  
Pouring all their treasures  
Bountiful and free—  
Yet to help their giving  
Hidden springs arise;  
Or, if need be, showers  
Feed them from the skies!

Watch the princely flowers  
Their rich fragrance spread,  
Load the air with perfumes  
From their beauty shed—  
Yet their lavish spending  
Leaves them not in dearth,  
With fresh life replenished  
By their mother earth!

Give thy heart's best treasures—  
From fair Nature learn;  
Give thy love—and ask not,  
Wait not a return!  
And the more thou spendest  
From thy little store,  
With a double bounty,  
God will give thee more.

—*Adelaide Anne Proctor.*

CHRIST has taken our nature into  
heaven to represent us; he has left us  
on earth with his nature to represent  
him.—*John Newton.*

### FAITH AND LOVE.

BY MRS. LUCINDA SPENCER.

"Faith and love which is in Christ Jesus." I.  
Tim. i. 14.

THESE two are often spoken of in the  
Scriptures. And if we observe the  
passages in which they occur, and es-  
pecially the words of the apostle John,  
"This is his commandment, that we  
believe on the name of his Son, and  
love one another," we shall see that the  
first regards Christ and the second our  
brethren. But let us remark their or-  
der. Faith is placed before love; and  
this is the case without any exception,  
wherever they are coupled together by  
the sacred writers. There is reason  
for it. The order of the words is the  
order of the things. Faith precedes  
all true obedience. A measure of it  
goes before repentance. I cannot grieve  
for what I have done unless I believe I  
have done amiss; and I cannot sorrow  
after a godly sort, unless I look on him  
whom I have pierced, and mourned for,  
having offended him. Faith is a radical  
principle. It is the root of the tree and  
all the rest is either branch, blossom or  
fruit. It is the spring from which  
every thing else in religion flows.—  
Love does not produce faith; but faith  
love. Yet there is a connection be-  
tween them, and their union is also as  
invariably expressed as their order. In  
truth they are inseparable. Is it con-  
ceivable that when such a principle as  
Christianity gets into the soul, it can  
lie there dead or even dormant? Is it  
not compared to a well of water, spring-  
ing up unto everlasting life; to a fire  
that converts every thing combustible  
into its own nature; to leaven hid in  
meal that leavens the whole lump? Observe all the believers who in the  
Scriptures encompass us as a great  
cloud of witnesses. Was their faith  
a notion, a profession, or a form of  
holiness without the power? Could  
such faith have saved them? True faith  
overcomes the world; it purifies the  
heart; and it works by love. It does  
not indeed work by love exclusively.  
It works by hatred when it regards



sin, and by fear when it regards danger. So Noah, by faith being warned of God was moved with fear. But love is the disposition the Gospel peculiarly requires. It is the end of the commandment "out of a pure heart and a good conscience, and faith unfeigned." It also is pre-eminently suited to produce it.

What is God? God is love. From what principle did he act in our salvation? "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." And if God so loved us, we ought also to love one another. What do we see in the life and death of the Saviour but divine compassion embodied, a love that passeth knowledge? And what is the inference? Be ye therefore followers of God as dear children; and walk in love as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor. Let us not pass over this. Some people's faith seems to work by selfishness, censoriousness, wrath, malice, and all uncharitableness.

But we have no reason to conclude that we have "the faith of God's elect" unless as "the elect of God, holy and beloved, we put on bowels of mercies, kindness, humbleness of mind, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ also forgave you, so also do ye." It is lamentable to think how many of our fellow-creatures are destitute of these graces. Art thou, O my soul, a stranger to the influence of this faith and love? Let me remember that they are infinitely important and indispensable. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." But shall I be satisfied with the reality of this faith and love regardless of the degree? How desirable, how necessary, how attainable is more

of their prevalency. Let me resemble the Thessalonians of whom the apostle could say, "We are bound to thank God always for you brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you, all towards each other, aboundeth."

#### FINLEY'S VISION.

It was in the summer of 1842. Worn down with fatigue, I was completing my last round of quarterly meetings, and winding up the labors of a very toilsome year. I had scarcely finished my work till I was most violently attacked with bilious fever, and it was with great difficulty I reached home. The disease had taken so violent a hold on my system that I sank rapidly under its power. Every thing that kind attention and medical skill could impart was resorted to, to arrest its ravages; but all was in vain, and my life was despaired of. On the seventh night, when the last ray of hope had departed, and my weeping family and friends were standing around my couch waiting to see me breathe my last, it seemed to me that a heavenly visitant entered my room. It came to my side, and in the softest and most silvery tones, which fell like rich music on my ear, it said, "I have come to conduct you to another state and place of existence." In an instant I seemed to rise, and, gently borne by my angel guide, I floated out upon the ambient air. Soon earth was lost in the distance, and around us, on every side, were worlds of light and glory. On, on, away, away from world to luminous worlds afar, we sped with the velocity of thought. At length we reached the gates of paradise; and O, the transporting scenes that fell upon my vision as the emerald portals, wide and high, rolled back upon their golden hinges! Then, in its fullest extent, did I realize the invocation of the poet:

"Burst, ye emerald gates, and bring  
To my raptured vision,  
All the ecstatic joys that spring,  
Round the bright Elysian."

Language, however, is inadequate to describe what then, with unveiled eyes, I saw. The vision is indelibly pictured on my heart. Before me, spread out in beauty, was a broad sheet of water, clear as crystal, not a single ripple on its surface, and its purity and clearness indescribable. On each side of this lake, or river, rose up the most tall and beautiful trees, covered with all manner of fruits and flowers, the brilliant hues of which were reflected in the bosom of the placid river.

While I stood gazing with joy and rapture at the scene, a convoy of pure angels was seen floating in the pure ether of that world. They all had long wings, and, although they went with the greatest rapidity, yet their wings were folded close by their side. While I gazed, I asked my guide who they were, and what their mission. To this he responded, "They are angels, despatched to the world from whence you came, on an errand of mercy." I could hear strains of the most entrancing melody all around me, but no one was discoverable but my guide. At length I said, "Will it be possible for me to have a sight of some of the just made perfect in glory?" Just then there came before us three persons; one had the appearance of a male, the other a female, and the third an infant.—The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had crowns upon their heads of the purest yellow, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with a heavenly radiance, and they smiled upon me with ineffable sweetness.

There was nothing with which the blessed babe or child could be compared. It seemed to be about three feet high. Its wings which were long and most beautiful, were tinged with all the colors of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest, white down. The driven snow could not exceed it for whiteness or purity. Its face was radiant with glory; its very smile now plays around

my heart. I gazed and gazed with wonder upon this heavenly child. At length I said, "If I have to return to earth, from whence I came, I should love to take this child with me, and show it to the weeping mothers of earth; methinks, when they see it, they will never shed another tear over their children when they die." So anxious was I to carry out the desire of my heart, that I made a grasp at the bright and beautiful one, desiring to clasp it in my arms, but it eluded my grasp and plunged into the river of life. Soon it rose up from the waters, and as the drops fell from its expanding wings, they seemed like diamonds, so brightly did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in heaven's own strains; "To Him that hath loved me, and washed me from my sins in his own blood, to him be glory both now and forever. Amen." At that moment the power of God came upon me, and I began to shout, and, clapping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who "went walking, and leaping, and praising God." Overwhelmed with the glory I saw and felt, I could not cease praising God. The next Sabbath I went to camp meeting, filled with the love and power of God. There I told the listening thousands what I saw and felt, and what God had done for me, and loud were the shouts of glory that reverberated through the forests. Though years have rolled away since that bright, happy hour, yet the holy flame is still burning in my heart, and I retain the same glorious victory. "Hallelujah! for the Lord God omnipotent reigneth."

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FAITH knows no hardships; love yields to no pressure; for eternal truth is the foundation of the one, and the perpetual inspiration of the other. "He that believeth hath the witness in himself 'God is Love.'"

## FROM GLORY TO GLORY.

BY NOAH STOWELL.

THERE is a degree of heavenly glory connected with justification. Here the soul meets with a very great change. Those who were the children of the devil, and of wrath, being pardoned, now become the children of God; "translated into the kingdom of His dear Son," with all the honor, or glory, which this relation secures. "They are heirs of God, and joint heirs with Jesus Christ, greatly rejoicing in the Lord, having the witness of adoption. By improving the light given them, they will retain their justification, and if properly instructed, they will see clearly that it is the will of God even their sanctification. They will fully understand that God commands us to be holy, and has promised to sanctify us and preserve us blameless; and they will take the precious treasure in the name of Jesus. With it comes a greater glory; constantly abiding by day and by night, bidding defiance to all outward circumstances; the glory increasing as they became witnesses and laborers, until they are filled with the glory of God." "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ."

Moses saw the glory, in answer to that prayer, "I beseech thee show me the glory." The apostle Stephen enjoyed the glory when he saw heaven opened. That holy man, Dr. Payson, had the glory when, with astonishing wonder, he was favored with unusual audience with God. So also the sainted Fletcher, when near the heavenly world, was encircled with the Divine glory, and wanted a gust of praise to encircle the earth, that "God is love." Said Jesus, "The glory which thou gavest me I have given them." Oh, what cruelty to rob the soul of such a treasure, and what ingratitude to slight so rich a gift, from such a benefactor; and how much more we honor God when we have the glory,

even in affliction. "Many are the afflictions of the righteous," but they "work for us a far more exceeding, and eternal weight of glory." This "weight of glory," just as much as we can bear, is for us here. To taste "the powers of the world to come," is ours; and should we be translated by the power and glory, as was Enoch, no harm would be done. But we may not expect this. "All are yours, and ye are Christ's, and Christ is God's. It is as free as the light, the most unworthy, and destitute of fallen humanity, (within the reach of mercy) may share equally in this glorious inheritance. "Blessed be ye poor, for yours is the kingdom of heaven."

What a field of labor for the Church of God! not by adopting worldly policy, in renting seats in the house of God, or substituting for spiritual worship fashionable singing and instrumental music. We know what the argument is, we cannot support our minister without this arrangement. Just as though the great end of the gospel was to support ministers. They could get a living some other way. We are to "go out into the highways and hedges and compel the people to come in." O, how true that saying, "but ye have despised the poor." This aristocratic element has well-nigh ruined the nation, and is in great danger of ruining the Church. Jesus "made himself of no reputation." "The common people heard him gladly." When Israel followed the customs of the people around them, they were forsaken of God and fell into the hands of their enemies. When the Church substitutes for spiritual power the customs of a fashionable world, "lehabod" is written on her walls. Mr. Wesley saw this, and gave the warning voice, when they should incline to worldly grandeur, and popularity, they would be so dependent on the rich that they would bid "farewell to Methodist Discipline if not doctrine too." O may the Church awake to her great responsibilities, and may the Lord guide us into the "old paths, where is the good way." Jesus said "I have chosen you out of the world," and "he



that will be friend of the world, is the enemy of God."

*Syracuse, N. Y.*

### THE ERRING.

"Charity never faileth."

Think gently of the erring!

Ye know not of the power  
With which the dark temptation came  
In some unguarded hour.

Ye may not know how earnestly  
They struggled, or how well,  
Until the hour of weakness came,  
And sadly thus they fell.

Think gently of the erring!

Oh! do not thou forget,  
However darkly stained by sin,  
He is thy brother yet.  
Heir of the self-same heritage!  
Child of the self-same God!  
He hath but stumbled in the path,  
Thou hast in weakness trod.

Speak kindly to the erring!

For is it not enough  
That innocence and peace are gone,  
Without the censure rough?  
It sure must be a weary lot  
That sin-crushed heart to bear,  
And they who share a happier fate,  
Their chidings well may spare.

Speak kindly to the erring!

Thou yet mayst lead them back,  
With holy words, and tones of love,  
From misery's thorny track.  
Forget not thou hast often sinned,  
And sinful yet may be,  
Deal gently with the erring one  
As God has dealt with thee!

—*Julia A. Fletcher.*

A CHRISTIAN should never plead spirituality for being a sloven; if he be but a shoe-cleaner he should be the best in the parish.

My principal method of defeating heresy is by establishing truth. One proposes to fill a basket with tares; now if I can fill it with wheat, I shall defy his attempts.—*Newton.*

WORLDLY TALK.—I fell into a mistake when a young man in thinking that I could talk with men of the world on their own ground and could thus win them over to mine. I was fond of painting, and so talked with them on that subject. This pleased them: but I did not consider that I gave a consequence to their pursuits which does not belong to them; whereas I ought to have endeavored to raise them above these, that they might engage in higher. I did not see it at the time: but I now see it to have been a great error. A wealthy man builds a fine house, and opens to himself fine prospects: he wants you to see them, for he is sick of them himself. They thus draw you into their schemes. A man has got ten thousand pounds: you congratulate him upon it, and that without any intimation of his danger or his responsibility. Now you may tell him in the pulpit that riches are nothing worth; but you will tell him this in vain, while you tell him out of it that they are.

PROFESSION NOT PRACTICE.—Some men talk like angels, and pray with fervor, and meditate with deep recesses, and speak to God with loving affections, and words of union, and adhere to Him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflection; they are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince: they are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts and submit to none; all their spiritual fancy is an illusion; they are still under the power of those passions, and their sin rules them imperiously, and carries them away infallibly.—*Jeremy Taylor.*

IF WE were upon the watch for improvement the common news of the day would furnish it; the falling of the tower in Siloam and the slaughter of the Galileans were the news of the day which our Lord improved.

## Editorial.

### GOSPEL TO THE RICH.

The world is not only growing old, but it is growing rich. Within the last fifty years the quantity of gold, the representative of wealth, in circulation, has nearly doubled. In this country many are rich, and many more are striving to be. For the salvation of this prosperous class the efforts of religious denominations generally, are specially directed. Church edifices are built as expensively as the means and credit at command will allow. Their very gorgeousness has a tendency to attract the rich and exclude the poor. Pecuniary considerations control the right to the occupancy of a seat. Money commands the pews, and the pews too often control the pulpit. Trained singers, often making no pretensions to piety, offer the praises, and the worship is conducted in a style calculated—if not to please Heaven—yet not to offend the most fastidious, earthly taste.

What is the result of these special efforts for the salvation of the better classes? It must be conceded that the poor are not, to any considerable extent, favorably affected by them. But are the rich saved? The soul of a rich man is as valuable as that of a poor man. Hell will be as hideous and heaven as sweet. Besides, if really converted, he may do as much good—some think more—as money is power—hence the earnest efforts to draw this class into the church. Do you, who are rich, have and exhibit the scriptural evidences of saving grace? Your heart inclines you to self-deception and many will help you on in the fatal work. We would deal faithfully with the souls of all mankind. We ask you to prove yourselves by the word of God. Let us listen to its teachings:

1. *Riches peril the souls of their possessors.* Our Saviour says, "*How hardly shall they which have riches enter into the kingdom of God. For it is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God.*" Luke xviii. 24, 25. Whatever construction may be put upon this language it is evidently designed to express the extreme difficulty, amounting to almost an impossibility, in the way of

the salvation of the rich. Their very position exposes them to imminent danger. If saved, it will be by a miraculous interposition of divine power. They are like men standing in the crater of a volcano the moment before an eruption—some may escape, but the probabilities are against them. As having stolen goods in one's house is presumptive evidence against his honesty, so the possession of riches should excite in the mind of any one the most painful solicitude as to the genuineness of his piety.

In the New Testament we read of two rich men who became the disciples of Christ. One was Zaccheus. While he was yet under conviction he said, *Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.* This is the way the rich men took to get to the Saviour, when he was in person upon earth. Do they pursue a similar course now? Who, in these times gives one half his goods to feed the poor? Who makes restitution four-fold, or even dollar for dollar? And yet repentance without restitution is as worthless as counterfeit money. Joseph of Arimathea was also a disciple of Jesus, but at first "secretly, for fear of the Jews." But courage came with the occasion for its exercise. When Jesus was crucified, and the cause was seemingly hopeless, Joseph stepped forward and begged his body and gave it an honorable burial. He and Nicodemus, a ruler of the Jews, bore the expense. We trust that these noble disciples remained faithful. But did they hold on to their wealth? By no means. For we read that when the Spirit was poured out upon the disciples upon the day of Pentecost *all that believed, were together, and had all things common, and sold their possessions and goods, and parted to all, as every man had need.* This is the way rich men took to get saved in the days when the conditions of salvation were clearly understood. Have the conditions changed? Can men now become the disciples of Jesus without denying themselves and taking up their cross and following him?

2. *Christians are forbidden to accumulate wealth.* The commands of Christ are binding. We have no right to make our own

selections. He reminds us that obedience is the test of love. "If ye love me keep my commandments." Our professions amount to nothing unless they are sustained by corresponding lives. Jesus gives this charge to his disciples, *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.* What will you do with this plain prohibition? Explain it away? Torture it into a permission to indulge in the prevailing practice? You do it at your peril. This language is not ambiguous—this trumpet does not give an uncertain sound. It is not setting your heart on riches that is here condemned. That too is wrong. It is not trusting in them for salvation that you are cautioned against—that were worse than heathen stupidity. But the Master in plain words forbids his disciples to amass wealth, to lay it up—not in the heart, for thieves cannot break into that—but on earth, in any form, in any place beneath the skies. He forbids them from storing up money which they will not want—from adding farm to farm, and house to house, and bond to bond, and store to store, and ship to ship. Any thing that passes for treasure among men of the world, we are forbidden to lay up. What can be plainer? Yet do not the mass of professing Christians act as though Jesus, instead of forbidding it, had commanded us to lay up treasures on earth?

To lay them up for our children is cruelty to them as well as disobedience to God. It is rendering their damnation well nigh certain. Like the young man in the Gospel, who had large possessions, they will, in all probability, turn their backs upon the Saviour. If they do not renounce religion entirely, they will go where it exists in its more pretentious forms: if they unite with a church it will be with one that furnishes a quiet home for the devotees of fashion, where the conscience is left undisturbed, and genteel ceremonies take the place of the indwelling Spirit, and worldly influence is assigned a higher rank than humble piety. The difficulty of keeping the children of their rich members is a complaint in nearly all denominations.

To be brought up with the expectation

of enjoying wealth which they have not labored to acquire, is, as a general rule, a damage even to the worldly prospects of children. Who are the men that to-day are wielding the destinies of this nation? But a small proportion of them were born to a fortune. The divinely inspired proverb is true in every sense, "It is good for a man that he bear the yoke in his youth." To place your children in circumstances in which there will be no necessity for exertion, is to set them going, with fearful speed, on the highway to endless ruin.

3. *You cannot at the same time be devoted to the acquisition of wealth and to the service of Christ.* The pursuit of wealth is all-absorbing. It tasks the faculties of body and mind. It calls for untiring energy and constant care. Christ demands of his followers a whole-souled devotion. Luke-warmness in his cause is a damning sin. His disciples are styled *servants*, because they are to know no interests but those of their Master. They are denominated *soldiers*, because they are to render implicit obedience to their Captain's orders, and keep themselves clear from every opposing influence. The business of life must be to please Him who has called them to fight the good fight of faith. **YE CANNOT SERVE GOD AND MAMMON.** Mammon is wealth. This settles the question. You must make your choice. If mammon can save you—if riches can deliver you in the day of God's wrath,—let your days and nights be given to its acquisition—let your study through the week and even in the more quiet hours of the Sabbath be how to make the most profitable investments. If glittering gold can bribe the remorseless hand of death, if farms and bonds and stocks can turn aside the flaming sword that guards the door of Paradise, and secure for you a mansion in the abodes of the blessed, then heap up your earthly treasures, and watch them with a miser's care. But if salvation is found alone in the name of Jesus, if the question as to whether you will spend an unending eternity with angels and saints amid blazing glories such as imagination cannot conceive, or be "punished with everlasting destruction from the presence of God and the glory of his power," be



one of his adjudication, then devote yourself with all your heart and all your strength to the service of him upon whom your hopes of Heaven depend. Let there be no reservation. Give your entire being to the service of Christ. Feed the hungry, clothe the naked, visit them that are sick and in prison, instruct the ignorant, and imitate your Master in going about doing good to the souls and bodies of men. Neutrality is out of the question. The world and the cross never go hand in hand. Fire and water cannot dwell together. One of the other will gain the mastery. Fidelity to Christ and devotion to riches can never at once characterize the same individual.

4. *The desire for wealth is dangerous.* Let this desire be cherished, and the resolution to gratify it be formed, and though there be no outward symptoms of religious declension visible at first, yet backsliding in heart will invariably commence. The fruits of departure from God will soon be apparent. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." I Tim. vi. 9. In the original *Οἱ δὲ βουλόμενοι πλουτεῖν, they who will, who wish, who desire to be rich.* This applies to all who desire to be rich, whether they succeed, or whether they fail, in gaining their object. They fall into temptation, and a snare, *παγίδα*, a trap, and into lusts—not a few but many—not only foolish and hurtful, but fatal—lusts which drown men in destruction and perdition. Are you ready to incur this fearful peril? If not, then beware how you enter upon the race for riches. It is fraught with most terrible danger, both to those who win and those who lose. Should you succeed you are liable to become proud, self-willed, self-indulgent, haughty and formal. Should you fail, there is danger that you will become morose, despondent, envious and dishonest. Avoid the trap however tempting the bait. *For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.* Many a Demos, loving the present world, has forsaken the faithful messenger of God. Beware! In desiring riches you venture upon a sea

which few, if any, have crossed in safety. Let the wrecks with which the coast is lined, deter you from entering upon the fatal voyage.

5. *The New Testament speaks of rich men as a class as in an almost hopeless condition.* They may be saved, but it will be on conditions that few, if any, are willing to comply with. They must be saved as the beggar is saved. "Let the rich," says St. James, "rejoice in that he is made low, because as the flower of the grass he shall pass away." Again he says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." The only individual our Saviour locates personally in hell is described as "a rich man, who was clothed in purple and fine linen and who fared sumptuously every day." Doubtless a great parade was made at his funeral; an eloquent tongue may have preached him into heaven, but our Saviour says, "*In hell he lifted up his eyes, being in torment.*"

6. If these things be true who then can be saved? That they are true no one can doubt. Those, and those only can be saved, who meet the requirements of the Gospel. These have not changed to meet the avaricious spirit of the times. They require,

(1.) Restitution where others have been wronged. Confessions to God and prayers to Him will never answer as a substitute for money that belongs to others. If you have kept back part of the wages of your hired men or women, if you have defrauded others by wrong representations, restore fully and promptly.

(2.) Make an entire consecration of yourself and your property to God. You are not your own! Feel and act accordingly. Jesus not only allows, but promises his disciples a comfortable support as long as they do his will. *Seek ye first the kingdom of God and his righteousness and all these things—suitable food and clothing, shall be added unto you.* Matt. vi. 33. "We brought nothing into the world and it is certain we can carry nothing out. And having food and raiment let us be therewith content." If, in his Providence, he places property at your disposal, you can retain for your own use no more than will furnish an income

sufficient to enable you, and those dependent upon you, to live in a comfortable, plain, Christian manner. All that you acquire above this should be sacredly devoted to doing good. A talent for business is as much the gift of God as a talent for preaching. If it is wrong to bury it in the one case, it is in the other. If God gives you the ability to get wealth, use it,—not for self-aggrandizement but for the good of your race.

(3.) Were this Scriptural course taken by those professing godliness, what a mighty revolution would be speedily effected in the religious condition of the world! It would give a degree of firmness to the Christian character that we seldom see exhibited. The most common objection to religion—the worldliness of those who profess it, would be removed, and Christianity would commend itself to every man's conscience in the sight of God. Christians living in a simple, unostentatious style, the supposed necessity for magnificent, costly churches would no longer exist, and the money thus saved being appropriated to the erection of plain churches wherever needed, and to the support of missionaries, in one generation the standard of the Gospel would be planted in every quarter of our globe, the banner of the cross would float in every breeze, and all our brethren of the human family would have the opportunity of listening to the glad tidings of great joy. Beloved, will you ponder these things and walk in the light?

#### SELF DENIAL.

A brother asks us to tell "How any man can be a disciple of the meek and lowly Jesus, and follow the filthy, ungodly practice of smoking or chewing tobacco, or follow the fashions of the church at the present day?"

No man can be a disciple of Christ and follow any ungodly practice. If we would be owned by him in the day of judgment, "we must walk as he walked." There must be self-denial—a total abstinence from the use of those things which are of pernicious tendency. That the common use of tobacco is injurious, cannot be questioned. Can you imagine the Saviour, pronouncing blessings upon the pure, with the vile nar-

cotic in his mouth? Can you conceive of the apostle Paul going about laboring for the conversion of the world with a pipe, or a cigar in his mouth? Those who do it may be successors of Powhatten, but they are not, no matter by whom ordained, successors of the apostles. Shame on ministers who set such an example and upon church members who follow these blind leaders of the blind! "Cleanse yourselves from all filthiness of the flesh and of the Spirit perfecting holiness in the fear of the Lord." Throw away your tobacco, break your pipe, cleanse your mouth, and then ask the Lord to give you a clean heart.

"The putting on of gold and costly apparel" is plainly forbidden in the word of God. No matter how general may be the agreement among professing Christians and ministers to disregard plain commands of God, no one can do it with impunity. To the disciple of Christ, fashion is not law. Where God's word speaks out explicitly even conscience must keep silence. Those who have the written law are not a law unto themselves. We must, in our practice, as well as with our lips, acknowledge God to be supreme. To say that your conscience does not condemn you for doing what God plainly forbids, is to confess that you are an unawakened sinner. The Spirit brings broken laws to remembrance. If you are with the multitude in doing what God prohibits, it is only an evidence that you are in the broad road that leadeth to destruction "for many there be that go in thereat." Have the moral courage to be singular for Jesus, obey him in every thing, so shall you be numbered among his peculiar people.

TRACTS.—We have commenced the publication of tracts designed to promote the work of God in its purity and power. We have just issued one entitled "Objections to popular modes of sustaining the Church." It is essentially the article published in Oct. 1863, in this magazine, under the caption "Christ and Belial." It makes eight pages and we will furnish them for \$2.00 a hundred.

We trust that Bro. Newton's generous proposal will meet with a cordial response. His tracts are on important topics, and contain unadulterated gospel truth.

## THE EARNEST CHRISTIAN.

We have received many testimonies of similar import of the following. They are full of encouragement. We shall spare no pains to make THE EARNEST CHRISTIAN a necessity to every pious household. Our one aim in all we write or publish is to please God and promote his cause. We dare not cater to the spirit of the age—dare not shun, for fear of giving offence, to give utterance to any truth, however unpopular. We want our readers to pray that God will give us the light from Heaven and we promise to let it shine:

BRO. ROBERTS:—I cannot part with the "Earnest Christian." I think it is the best book I ever read except the Bible. I value it very highly. It seems as if I could not keep house without it. How much comfort I have taken in reading it! It encourages me to go on, to know more of the love of God.

MRS. P. M. H.

OUR PROSPECTS.—We hope to be able to get along, and live through these times of high prices without serious loss. We are doing our best, and if we fail it shall not be our fault. But we do not expect to fail. God is putting it in the hearts of many friends to stand by us as never before. New subscribers are coming in at an encouraging rate. But we want fifteen hundred more to commence with the January number. An earnest effort on the part of our friends will secure them soon. Reader, will you send us on, at least one more new subscriber? Let us have a generous response.

DEDICATION.—On the 22nd of December we attended the dedication of The Free Methodist Church in Utica, N. Y., and preached on the occasion. The building is neat, plain and commodious, pleasantly located on Cornhill. The expenses of the house and lot were, we believe, nearly paid or provided for. The society is in a flourishing condition and much of the presence of God was realized in the meeting which was continued over the Sabbath. We trust that this house may ever be a resting place for the Ark of God—a spiritual home for the poor, and a Bethel for souls.

## PRICES.

There is scarcely an article which a family needs to eat or wear that does not cost at least twice as much as it did before the war broke out. We paid for coal then \$4.50 a ton, now we pay \$17.00 a ton. Flour was then \$5.00 a barrel, now it is \$14.00 a barrel. Butter was then from 13 to 20 cents a pound, now it is from 45 to 50. And other things accordingly. The times do not affect the merchants unfavorably, for money is plenty, and their profits are greater than they ever were before. Farmers are bettered in their condition, as a general thing, for the past year the crops were fair, and the price of farm products is fully up to that of other things. Mechanics and laborers can get along; for labor is in demand and wages are generally doubled. But there has been no increase in the salaries of ministers. This is especially true of those who will not cater to the times, but who faithfully declare the whole counsel of God. No matter what denomination they belong to, while the cost of their living has more than doubled, there has been no corresponding increase in the sums they receive. They cannot live in this way. Those who love God must see to it that his faithful ministers do not suffer. If you pay them no more than formerly, let it be in things they need, and at the same price which they formerly paid for them. Unless some such course is taken, both ministers and members will suffer, the one from covetousness—the other from want. Remember the words of the Saviour: "*I was hungry and ye gave me no meat, thirsty and ye gave me no drink. Inasmuch as ye have not done it unto one of the least of these, ye have not done it unto me.*"

## A LIFE THAT IS A LIFE.

JULIUS BRUSO, of Saratoga Springs recently fell asleep, sweetly, joyfully in Jesus. His praise is on the lips of all who knew him as we knew him. He was emphatically a godly man. He died as he had lived, full of faith and the Holy Spirit. In his history there is something worthy of note. He was born a Roman Catholic, lived a Roman Catholic,—till within a few years since, God in mercy



opened his eyes and led him to see that the religion of the Bible was something besides forms, ceremonies, superstition and will-worship. The moment he saw the true light, he embraced it; and came out from this apostate church and united with the Protestants. He was soundly converted; God blessed his soul wonderfully—brought him up out of the horrible pit of miry clay, and set his feet on the *rock*—put a new song in his mouth, even praises to God. He soon saw though he had escaped the popish church, he had not altogether escaped the spirit of popery. On searching the scriptures with prayer, he saw clearly that the church with which he united, (on leaving the Romish communion,) had very little “gold silver, and precious stones,” but an abundance of wood, hay and stubble.” He wept over the desolation, perpetual backsliding, worldly conformity, the winking at popular sins, secret, oath-bound societies, the making of God’s house, a house of merchandise—and *especially* was he grieved at the worldly policy of raising money for benevolent purposes by donations, pic-nics, fairs, tea and strawberry parties, tin and gold weddings, etc.; and the shameful and disgraceful throng attendant on these religious festivals. Against these and other departures from gospel purity, he remonstrated. He testified against them as unscriptural, uncalled for, God-dishonoring, soul-destroying! Of course he met with opposition in his warfare against this uniting the church with the world, Christ and Belial. They represented him as over-much righteous, unnecessarily scrupulous and censorious. And yet he stood his ground, set his face like a flint against every sin, popular and unpopular—in high places and in low. Not a spot or wrinkle could his opposers find to mar the purity of his moral character. He walked softly before God, and kept his garments unspotted from the world. All were constrained to say, (if not openly) in their hearts, “Bro. Bruso is honest.” And when he gave up the ghost, fell calmly and peacefully asleep in Jesus—every opposing mouth was stopped—the general response (even of his persecutors) was, “a good man has departed from us!” Men of the world likewise, were constrained to speak well of this

departed brother, and others in the church who resisted his appeals—would now assist in building his tomb, and garnishing his sepulchre. See Matt. xxiii, 30, 31.

He was among the first to come out and unite with the “Free Methodists”—which led to the formation of a little band of faithful pilgrims in Saratoga. Some two years previous to the decease of this faithful servant of Jesus—the Lord put it into his heart to bear a more public testimony against the pic-nic religion of the day, this gambling process in the churches to support religious institutions,—the work of Satan. He solicited a friend of his in New York City to write a tract deploring the evils of this abomination, pledging himself meanwhile, to be at the expense of stereotyping the same, and sending it abroad on the wings of the wind. The tract was written, *stereotyped*, and found favor in the eyes of many. Several reformatory editors noticed it approvingly. One in Boston inserted the whole tract in his weekly.

This beloved Brother Bruso has left a widow and four lovely children, in needy circumstances. There are yet on hand some two thousand or more of these tracts, entitled, “The Church and the World, or Christ and Belial,” with the stereotype plates for sale. Are there not friends who will lend a helping hand in this enterprise, and help this pious widow? Was there ever a time when the tracts were more loudly called for? These same religious festivals are still the rage and fever of the day, the whole world seems on *fire* with them.—Where is there a church or society, white or colored, popish or protestant, that does not resort to this stratagem of the devil, these unholy excitements, revival-killers, soul-destroyers to raise funds for some object of benevolence? Money we want, money we will have, *gospel or no gospel*, heaven or no heaven. “Know ye not, friends, the friendship of the world, is enmity with God? These tracts are neatly executed, stitched and covered, each containing 18 pages—price one dollar for fifty; \$2.00 for 100 copies. The stereotype plates will be sold at a reduced rate. Address Widow Julius Bruso, Saratoga Springs, N. Y., or D. F. Newton, 189 West 20th street, New York.

## A FREE-WILL OFFERING FOR 1865.

Will the brethren and sisters of the "Free Church" accept it? We have on hand an assortment of religious tracts, some thirty different kinds, all of which we consider Bible reformatory, on the Gospel plan, conferring "not with flesh and blood." These silent messengers of truth have hitherto been disposed of at the rate of \$1.00 for 1000 pages (about the first cost). We now propose to make them—while they last—a free-will offering to those of our brethren and sisters who will remit to us by mail, the expense of postage and mailing—which will be only about 15 cents.

This offering is made with the hope and belief that these gems of Gospel truth will be circulated at the earliest opportunity—go on the wings of the wind. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, whether this or that, or whether they shall both alike be good." "Cast thy bread upon the waters, for thou shalt find it after many days."

"Cast thy bread upon the waters,  
Sow in faith the little seed."

Beloved, please remember it was "while men slept the enemy came and sowed tares among the wheat and went his way." Matt. xiii. 25. Satan, by his emissaries, is now busy in sowing his tares in the form of books, tracts and periodicals—shall we not bruise the serpent's head with his own weapons? Servants of the Lord, forget not these sharp arrows, sin reprovers, in your visitation, your journeyings by sea and by land, in the rail car, the omnibus, the steamboat—go armed! Preach by the wayside, from house to house, in the ways and highways; preach by word, by your life, by letter, the printed leaf. In preparing your trunks, your satchels, Christian traveler, forget not your tracts, whatever else you forget, *be sure* to make room for these. And having provided yourself with them, don't be afraid or ashamed to make use of them. And above all forget not to pray for God's blessing to attend them,—and in the day when all hearts shall be disclosed, you may reap from the seed thus sown "even by the wayside" "some thirty, some sixty, some one hundred fold."

"Thou knowest not which may thrive,  
The late or early sown,  
Grace keeps the precious germ alive  
When and wherever strown."

"We want our friends to give this subject their attention. We feel persuaded that the importance of the press, as a means of spreading simple, gospel truth and promoting Christian piety, is not yet understood; or if it is, the press has never yet been sufficiently employed in this great work."

Is it not marvelous to see how few professing godliness avail themselves of this easy and efficient mode of preaching! How seldom do visitors and travelers furnish themselves with these silent messengers of truth, while the enemy of all righteousness scatters widely the poison of romance, lewdness, and infidelity.

"Ye who think the truth ye sow,  
Lost beneath the winter snow,  
Doubt not—time's unerring law  
Yet shall bring the genial thaw,  
God in Nature ye can trust;  
Is the God of Mind less just?"

Address D. F. NEWTON, 189 West 20th street, New York. N

## WATCH MEETING IN CAMP.

At the hour of 6 P. M. on the night of the 31st of December, 1864, the "Earnest Christian Band" and some few others, met at our regimental chapel for the purpose of holding a watch meeting. Bro. D. S. opened the service by reading, singing, and prayer. He then delivered a short address from Romans. ii. 4-6, and while he was so doing the fire began to burn in our hearts. After him Bro. A. arose to conclude, and being full of the Spirit he delivered a touching exhortation by which fuel was added to the fire. After this Bro. J. W. then announced that preaching would commence again at 9, and also suggested that the intervening time be spent in singing and prayer. As the services proceeded, the interest increased until the hour of 9 arrived, when Bro. J. W. arose, read, sung, and prayed, and preached from these appropriate words, "But the end of all things is at hand; be ye therefore sober and watch unto prayer," I Peter, iv. 7., and while he set forth the truth in order and in power, the Spirit was

present and our hearts burned within us. Bro. A. W. followed, and while he exhorted there were manifestations all though our little assembly of the overwhelming power of the presence of God. Bro. J. W. then suggested that the remaining time (about one hour and a half) be spent in speaking of our experience during the past year. While thus engaged the house was filled with the glory of God. A number spoke of the power of grace that has saved them from *all sin*, and of their renewed determination to live more devoted to God. Several expressed a fixed determination to seek for freedom from sin, and never to rest until they obtain it. The air was rent with praises to the King of Heaven. Just as the old year expired and the new one was ushered in we fell upon our knees to give glory to God for a present salvation. We realized of a truth that the windows of heaven were opened, and such a blessing poured out that we were not able to receive it. Thus expired the old year. B. F. S.

*Little Rock, Ark.*

## THE LOVE FEAST.

**DYING TESTIMONY.**—MRS. JULIETTE OSBORNE, wife of Rev. L. Osborne, of the Susquehannah Conference, entered the heavenly rest Oct. 16th, 1864, aged 34 years. Reared by intelligent and devoted parents, she early became the subject of religious impressions. She was converted at the age of fifteen, under the labors of Rev. L. M. Pease. About two years since, at the Akron camp-meeting, she entered into the rest of perfect love. Sister Osborne was from early childhood distinguished for her conscientiousness. Once when she was quite young, she was amusing herself on the Sabbath. Upon hearing a noise she thought it was the voice of God reproving her for a desecration of the Sabbath, and she became more watchful against this sin. Few persons evince a sweeter spirit, or a deeper sympathy for the suffering than did our departed sister. For the last year of her life she was a great sufferer, but her faith abounded more and more until her Spirit departed. She loved the work and felt it was the will of the Lord that she would

like to live and labor for souls. It cost her a struggle to leave her family but by the grace given she triumphed gloriously and became anxious to depart and be with Jesus. Her end was peace. D. W. T.

**DYING TESTIMONY.**—SARAH O., daughter of David and Louisa Pendleton, died in Columbus, N. Y., aged 22 years. Her name is with others on record for the Earnest Christian, but now it must be erased. But it is written on God's book on high. She died in triumph, with the whole armor on. When she became satisfied that her stay was short on earth, she sent for the pilgrims to come and see her die, and sing the animating songs. She said she did not want any mourning over her, but wished them to but sing in the Spirit until she had crossed the river. They sang, and she shouted until her happy spirit took its flight to the better land. Her last words on earth were "Glory to God, I am almost there."

J. OLNEY.

A. W. WRIGHT.—Glory to Jesus for *full salvation*. Yes, *even me* he fills with his love, and sanctifies for his own service. I have not, until a few nights ago, enjoyed the blessing for some time, having previously been led astray and lost the blessing. But blessed be God, while in the class-room I was enabled to see that all was again upon the altar, and on looking to Jesus, how sweetly his presence filled my soul, and I felt of a truth I was his. Yes, all glory to Jesus! I care not for anything that may come, for in God is my strength, and "if God be for me, who can be against me." Pray for the soldiers of King Immanuel in the army of our country.

18th Ills. Inf., Little Rock, Ark.

J. WHITEKER.—Glory to God for *full and present salvation*! I have it. I have it—it makes my soul happy! I experienced *entire sanctification* near two years ago, and have retained it ever since by looking *every moment* to that blood that "cleanseth from all sin." Hallelujah to God for such a precious Saviour, that can save to the *uttermost*. With me, *the religion of Jesus Christ* must have the *pre-eminence*, and to it, *everything* else must bend. Oh, I want to "know nothing but Christ, and him crucified."

"E. C. B." Little Rock, Ark.



MRS. ELIZABETH FOX.—On the thirteenth of October 1863 after I had gone through a long and severe struggle, God for Christ's sake spoke peace to my soul. I shall never forget the happy moment. My soul was filled with comfort. Since that time I have been striving in my weakness to consecrate my life to God. I have had many trials to contend with; but blessed be God, I have found his grace sufficient for me, and I have felt that it was good for me to be persecuted; for it has made me more determined than I would otherwise have been. I often take up the language of the apostle, "the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." I have had dark seasons to pass through and I have had many joyful seasons,—seasons of refreshing from the presence of God. To-day the love of Jesus burns upon the altar of my heart, and I feel to say Praise the Lord, O my soul and all that is within me, bless his holy name! The Lord is very precious to my soul, and let others do as they may, as for me, I will serve the Lord. I greatly desire the blessing of holiness. Pray for me that I may go on to perfection.

*Leechburg, Pa.*

JOHN E. WHITING.—I here testify that there is power in Jesus' blood to cleanse from all unrighteousness. Blessed be God! I feel salvation like fire shut up in my bones. I believe God, where he says "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin for he is born of God. For this purpose the Son of God was manifested that he might destroy the works of the devil." Praise God that they are destroyed in me! I am fully committed to do, and am doing the will of God. I get down before God the first thing in the morning and there get the blessed assurance that he clothes me with salvation. I then feel nerved up for the duties of the day and as I go from house to house, to talk, read and pray with the people, I ask God to go with me and give me access to the hearts of the people, and I believe he does it. I make religion my theme—the business of my life to glorify God. Praise the Lord! I am going through in the narrow way, and I

feel that all the way long, it is Jesus, Glory be to God. I am kept by the power of God through faith unto salvation.

*North Plato, Ills.*

MRS. MARIA SHAW.—I am on my way to glory. The past six weeks have been the best of my life. Praise the Lord! The clear light is shining. I know there is power in Jesus' blood to wash as white as snow. The devil is rallying his forces to overthrow the work of God; he knows his kingdom is in danger, his strong holds are being besieged. I don't blame him for making a desperate effort. But we are not discouraged. Our Jesus will conquer. "He shall go forth like a man of war." The conflict is raging. But to the glory of God I can say faint hearts among us are a rarity. Their cry is,

"We want no cowards in our band,  
Who will their colors fly."

The prospect is good for a glorious outpouring of the Spirit on this infant charge. I do thank the Lord I stand where nothing offends. O so sweetly saved! I did not once understand what God could do for a soul; but Oh, how he has put the nerve in my heart. It seems to me as though the sight of the kindling fires would make me still more courageous.

*Winnebago, Ill.*

REV. JOSEPH G. TERRILL.—I am growing in grace—am quite clear in the blessing of entire holiness. Jesus' blood has washed me from all the pollution of sin. Praise his name! I am all devoted to him and his cause, and count it pleasure to do and suffer his will. I triumph in my soul. Praise God with me for salvation.

APPLETON B. THOMAS.—I am still striving to walk in the narrow way. The Lord has been very merciful to me, whereby I have been made to rejoice in God, the rock of my salvation. The Lord has sustained me for over three score years. Praise the Lord, oh my soul, and all that is within me praise his holy name.

*County Line, N. Y.*

ELIZABETH EVANS.—I want to give my testimony on the Lord's side. Jesus saves me this morning, through his precious blood, and cleanses my heart from all sin. Praise God for so great a salvation!