

The Earnest Christian

AND GOLDEN RULE.

APRIL, 1865.

WHAT IS IT TO BE HOLY?

"If sanctified throughout," says a tempted follower of Jesus, "why is it thus with me? I am often without joy; sometimes my mind is not perfectly composed; now and then my communion with God is interrupted; again I suffer severe inward conflicts; I am frequently unconscious of anything like triumph; and, finally, I cannot always in these distresses, understand my condition, but am perplexed in regard to my religious state.

Let us consider, one by one, these several particulars, and see if each of them may not consist with an entirely sanctified state.

1. Does entire sanctification imply *perpetual joy*? From all we can learn, by consulting the written testimony of deceased and living witnesses, and conversing with those who bear the fruits of perfect love, this is far from being the case. Mrs. Upham says, "The prevailing state of my mind has been in no wise that of high emotions. On the contrary, there has been great calmness, placidity, and quiet of mind." This is the concurrent testimony of the pure in heart. None who profess perfect love should be shaken in mind, because their state is not one of high and joyful excitement.

2. "*Sometimes my mind is not perfectly composed.*" This also may be true of the sanctified. The mind may become hurried, through its connection with the body, that is, by nervous influences. It may also become discomposed through ignorance or misconception.

In any such cases, mental disquiet does not certainly infer unsanctified affections.

3. "*Now and then my communion with God is interrupted.*" This may be a mistake in regard to fact. What is communion with God? It does not necessarily imply unceasing rapture in prayer—nor an unvarying sense of God's presence and smile—nor an equally distinct apprehension at all times of his love to us—nor an unchanging *degree* of assurance that we are now accepted of him. Faith without joy is communion with God. Christ communed with him when he said, "Thy will be done!" Fellowship with him, in any other sense, is not essential to entire sanctification.

4. "*I suffer inward conflicts.*" Yes, and so do all the sanctified. Can there be war without conflict? The Christian's state on earth is militant. He is sanctified to *prepare* him for conflict. Those who are most holy are often set in the front of battle. They are Zion's "forlorn hope." God has trained them for his "vanguard." They, above all Christians, should look for sharp conflicts. They are detailed to commence assaults on Satan, and lead the sacramental host in holy onset against his legions. Of course they are marks for his arrows. All hell is aiming at their overthrow. One of these, cast down, is better for the cause of sin than the discomfiture of a regiment of mere subalterns. Conflicts all the sanctified shall have. It is peculiarly their heritage. The Lord leads them into the hottest of the battle, that in and through them

his grace may be made known, and the name of the blessed Jesus glorified. "At times," says Mrs. Upham, "I have not been exempt from severe conflicts. Heart-searching and soul-trying questions have come up before me." The sanctified have always assured us of this fact. The apostles confirm it, and Jesus Christ himself is a witness. Without conflicts, then, we cannot even deem ourselves sanctified.

5. "*I am frequently unconscious of any thing like triumph.*" Perhaps so. But is it strange, since this is our battle-field? The soldier first fights and then triumphs. But, if infallibly secure of victory, he ought to maintain hope. This or that man may fall at his side, the carnage may be terrible, this or that wing of the army may now and then waver, or even begin to give way, the foe may press on exultingly, and seem to be bearing down all; yet, if assured that the tide of battle will soon turn, he should *hope*, and bear himself courageously. But he cannot just then triumph. The shout of exultation is at present with the enemy. You say you do "not triumph." *Fight*, and you shall triumph by and by.

"*Finally, I am often perplexed in regard to my religious state.*" This involves the intellect rather than the affections. Entire sanctification does not imply perfect self-knowledge. If it did, we need not be told to "examine ourselves." We may wish to know too much. If we understood all, we should have no need to trust. Faith refers many things to God, with confessions of our ignorance. We may know, and ought to know our general state, as that God has changed and sanctified our hearts. But we must not expect to know all the minute processes of the training work of the Spirit. Grace as well as providence is mysterious in many of its stages. We may know enough of both; but we cannot know all of either. It is enough, for instance, to be assured that God cannot err—that all his works are done in wisdom; and that, ultimately, he will bring forth "our righteousness as the light," if we simply "trust, and not be afraid."

To engross our thoughts briefly, we conclude that entire sanctification is not, 1, a state of *perpetual rejoicing*; 2, nor of *constant composure*; 3, nor of *uninterrupted rapturous communion with God*; nor of *perpetual freedom from conflict*; 5, nor of constant *inward triumph*; 6, nor of *unvarying clear-sightedness in regard to our inward states*.

And now, to confirm these propositions let us glance at the blessed Redeemer. In him, as the son of man, we have a perfect example of entire sanctification. Let us, then, examine whether he was always in possession of the six things above enumerated.

1. Was he "perpetually joyful?" Turn to Matt. xxvi. 38, and Mark xvi. 34, and read his own words: "My soul is exceeding sorrowful, even unto death." The original denotes the greatest anguish—an inexpressible horror of soul. From his history we should infer that, in the common acceptation, our Saviour was seldom joyful. He had no remorse, as none of his faithful followers have. But whose "sorrow was like unto his sorrow?" The prophets and evangelists represent him as "a man of sorrows, and acquainted with grief." The latter speak of him as rejoicing only once during the whole course of his ministry, while a characteristic scene of his life is that where, seated on the declivity of Olivet, he sheds his tears, and makes his lament over the devoted metropolis of his country. If the disciples of Christ are often sorrowful, let them not forget that "his countenance" was "so marred more than any man, and his visage more than the sons of men."

2. Did Christ maintain undisturbed *mental composure*? Certainly not. It was generally true of him, as it is of his faithful disciples, that while he suffered he had peace. But, in regard to both may not the general rule, "sorrowing, yet always rejoicing," have some exceptions to display, as in the case of Job, the efficacy of grace, and the glory of God? The scene of agony above referred to, forbids the supposition that the mind of Jesus was never

ruffled or disquieted. The narrative states that he began to be "*sore amazed*." The original signifies a state of *overwhelming consternation*.

3. Had Jesus uninterrupted communion with the Father? In the sense of confidence, or resignation, doubtless he had. But we doubt whether he always had such communion as implied a sense of the Father's smile. If he had, why that expiring exclamation, "My God! my God! why hast thou forsaken me!" As man, he was then forlorn of the supporting presence of his Father. Bishop Hall says, "The words 'why hast thou forsaken me?' imply that God had for the time, withdrawn from him the sense and vision of his comfortable presence." Dr. Scott understands, by this expression, "the total want of the light of God's countenance on his soul."

4. Had our Saviour perpetual freedom from severe conflict? Alas! his was a life of conflict. It had scarcely any intermissions. Persecution without, and temptation within, harassed him from hour to hour. Follow him to the wilderness, where, for forty days, he endured the assaults of Satan in the most cruel form, being tempted even to *fall down and worship* the prince of the power of air. And after a trial so severe and protracted, the devil departed from him a "*little season*" only.

5. It is scarcely necessary to say that Jesus did not always triumph. To withstand is not properly to triumph. He always withstood. Never, under the severest assaults, did he yield, or begin to yield to his adversary. But he often withstood, in the midst of fearful anguish, such as no tongue can describe. So terrible were his conflicts that angels were sent from heaven to comfort him. Triumph implies exultation, which, both with Christ and his followers, is the fruit of overcoming, but is not found in the mere *struggle* to overcome.

Lastly. Was Jesus, *as man*, always aware of the necessity of his present sufferings? Were his own mental states fully understood by himself, in

their relations to the salvation of man, and the government of God? We hesitate to reply according to our private convictions, lest we should seem inventive, and rash in our conclusions. But with the Bible before us, we will venture to say, no. And for proof we refer to Matt. xxvi. 39, and xxvii. 46. The first reads, "*If it be possible, let this cup pass from me.*" The other is, "*Why hast thou forsaken me?*" These expressions, with an *if* and a *why*, indicate that, in his amazement and agony, the Saviour did not apprehend the exact purpose of the Father's dealings with him. He knew not as to the "*cup*" whether it was strictly necessary for him to drink it; or, if necessary, wherefore. And he knew not, on the cross *why* "God had forsaken him." In both cases the anguish of his soul was enhanced by a certain darkness of mind, which rendered his sorrows more intense, and was the bitterest ingredient of the cup.

In conclusion let us remember, "*as he is so are we in this world.*" "It is enough that the servant be as his Lord." Christ, as to his human nature was sanctified. His life is a pattern for us. Whatever he was in his humanity, and no more, we may, through grace, become. He was "*holy, undefiled, and separate from sinners.*" Thus we should be. But on the other hand, he was not, as we have seen, always *joyful* or *composed*, or in *blissful communion with the Father*, or free from conflicts, or in a *state of triumph*, or as man, fully aware of the *ends* of his suffering states. Yet, in all these particulars, a certain something, which was their unvarying concomitant, rendered him "*holy and undefiled.*" If we can determine what that something was, we shall have discovered in what holiness of the sanctified consists. And can we not perceive that *perfect resignation* marked all the Saviour's suffering states? "*Not my will but thine be done!*" Herein was he burdened and oppressed, this was his temper. And this is the sum of all created holiness. Where there is perfect resignation there is a perfect reign of grace. "*Not my will but*

thine!" Humble disciple, so long as thou canst feel and speak after this example, whether in joy or in sorrow—in composure or disquiet—in more or less intimate approaches to God—in rest or in the severest conflicts—overwhelmed or triumphant—in light or in darkness—as to the reasons of God's procedure, thou art sanctified throughout; and looking unto Jesus, the author and finisher of thy faith, be steadfast and unmovable, always abounding in the work of the Lord. Satan desires to have thee that he may sift thee as wheat; but Christ has prayed for thee that thy faith fail not. If Satan shake thy confidence, he has half conquered thee already. He will never cease to war against thy faith. And that he may succeed in this, he will accuse thee in many ways. He will strive to convict thee of error in self-judging—of having professed too much. To all his insinuations let this be thy reply, "Get thee behind me, Satan." Then turn to thy Saviour and say, *I will believe*. He will never rebuke thy faith. Cleave to him closely, and, approving thy bold confidence, he shall keep thee in all thy ways, and crown thee his for ever. *Bishop Hamlin.*

A WISH.

I AM praying that God will raise up a band that will go forward, that shall tread down everything before them, that shall conquer every time, and know no such word as retreat or surrender. May you be one of them! Amen! So filled with the power of God that your face shall shine as Moses' did when he had been with God forty days; so dead to the world that you shall desire not one of all the things that hang for sale in Vanity's Fair; so full of faith and the Holy Ghost that mountains shall fly at your word, and be cast into the depths of the sea. By this I mean obstacles to the word of God which seem as permanent, and as difficult to be removed as mountains are. Such a faith as will laugh at impossibilities, and cry "*it shall be done.*"—A. C.

CLOSET DEVOTION.

BY MRS. MINERVA COOLEY.

How sacred the spot where the real Christian goes alone to talk with God. No place on earth is so dear as his closet, and no Christian can live without it. He needs to be much alone with his own heart and with God. Here he can thoroughly examine himself, with nothing to call off his mind, and with the clear light of heaven shining full upon his soul, he can see if there is anything wrong there. The man who visits his closet three times a day will not be very likely to backslide if he obeys the Saviour and shuts the door. Many are not much benefited by secret prayer because they carry the world into their closet with them—business matters crowd upon the mind—they hurry over a few short sentences then away again without receiving any strength, or real blessing from the Lord. If the accuser of the brethren enters the closet with you, turn him out and bolt the door against him. Do not let him set foot on such hallowed ground. He will trouble you all the time you are praying if you permit him to remain. He will greatly magnify the wrong-doing of somebody, or get you in a hurry to do something, or to reasoning over some matters of duty, and thus defeat the object of praying. Shut him out and then you can pray to your Father which is in secret and he will give you the open reward. When Moses went up on the mountain he left the world and the Israelites behind, and went alone to talk with God, and when he came down from the mount his face was shining with the glory and he was obliged to put a veil over it that the Israelites could look upon him. So the child of God should go away alone to talk with him. Though he may not, as did Moses, with the visible eye see God, yet he may by the eye of faith bring him very near—so near that he can breathe into his soul the fullness of his precious love. O glory to God for the privilege of getting alone with him! Here the humble disciple can unburden

his wants to his Heavenly Father who seeth in secret. God communes with him—he speaks to him through his word—with the open Bible before him he sees Jesus in the truth. O how a living Christ speaks through these lively oracles! What life and light and blessed consolation is breathed through the promises into his soul! He feels that they are his, through Jesus he claims them, and experiences their fulfillment. He comes forth with the open reward, bearing upon his countenance the new lustre of the fresh anointing that he has just received. Here we have to battle with the elements, to contend against opposing powers; and in the closet we may examine our armour and see if every part is in its place. That we have on our feet the preparation of the gospel of peace, that we are girt about with truth, and wearing the breastplate of righteousness, and above all that we have the shield of faith, whereunto we we shall be able to quench the fiery darts of the wicked. God has prepared for every Christian this armour, that he may wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Though we have no strength of our own, in the might of Jesus we can go through. And as the tired soldier, who is victorious in battle, retires from the field to prepare for a new engagement, so let us retire to our closets to prepare for the stern conflicts and duties of life.

In the closet we may receive an increase of all the graces that will fit us to shine, and to win souls. Those who preach the everlasting gospel should go from their knees to their pulpits all dripping with the baptism of the Holy Ghost. The most eminent ministers, those who have accomplished the most for God, have been those who have prayed most in secret. It is said that William Kendall, a very holy, and most successful minister, spent several hours each day in earnest pleading with God. His face used to shine so that his very countenance was a reproof to sin, and sent conviction to many hearts.

Mr. Fletcher spent so much time with God in secret that he wore places in the floor where he knelt, and stained the wall with his breath. Elijah found his closet on Mount Carmel, with his face bowed to the earth he plead with God for rain and he continued to plead until his servant returned the seventh time, bearing the report that his prayer was heard. Jacob, fearing the wrath of his brother and feeling the need of special help from God, went away over the brook and wrestled all night until he obtained a blessing. Daniel, though he was threatened by the king, prayed three times a day, and God delivered him from the jaws of the lions.

If we would conquer our foes—if we would have power with God, and get safely through this wicked world to the skies, we should pray much and pray much alone. How many have made shipwreck of faith and are now wailing with the lost, who might have been “winging with the angels” around the throne, had they not neglected for the first time secret prayer. O beware of the omission of this duty. Let it be the first thing in the morning. Implore God’s blessing and the special guidance of his Spirit through the day, and acknowledge his goodness and care through the night, for he has told us if we would acknowledge him in all our ways he would direct our steps.

RICHES.—Earthly riches are a great obstacle to salvation; because it is almost impossible to possess them, and not to set the heart upon them; and they who love the world have not the love of the Father in them. I John, ii, 15. To be rich, therefore, is in general a great misfortune; but what man is convinced of this? It is only God himself, who, by a miracle of mercy can do this. Christ himself affirms the difficulty of the salvation of a rich man with an oath, *verily*; but who of the rich either hears or believes him!—*Adam Clarke.*

THE ESSENCE of heaven is love.

BE NOT WEARY IN WELL-DOING.

BY REV. R. DONKERSLEY.

THERE are few of us but are subject to seasons of mental despondency and temporary discouragement. We are impatient of delay in achieving the results of any project in which we may embark, whatever that project may be. See evidence of this spirit of impatience and despondency in every department, and in every object of human pursuit. In the acquisition of wealth we do not fancy the slow progress, of increasing our stores by a dollar at a time, but we would, by one single bound, emerge from extreme poverty to the condition of a proud millionaire. In the pursuit of fame we have not the patience to climb from base to summit of the rugged mountain, but, by one sudden flight we would alight upon the dizzy pinnacle. In moral reforms we see the same impatient spirit; our system of transformation must not move by slow gradations, making one, or a dozen converts daily, but its influence must be so quickly and so widely felt that a "nation shall be born in a day." And precisely so in religious efforts. The fact that more than eighteen hundred years of christian labors have been expended, and yet the followers of Jesus are but a "little flock" fills us with discouragement, and we discern not that, even in remotest period of time, "the kingdoms of this world shall become the kingdom of our Lord and his Christ."

It is only the incessant play of motives and influences, which are being constantly brought to bear upon us, that we can be prevented from retiring from the field of labor in the absence of the manifest fruit of our labors. The inspired penmen evidently recognize this weakness in our mental and moral constitution. The motives they bring to bear upon us to stimulate us to "patient continuance in well-doing" are numerous and momentous—they bring forth motives high as heaven, deep as hell, and lasting as eternity. Hence we hear them saying, "And let us not be weary in well-doing, for in

due season we shall reap if we faint not." Gal. vi., 8. It is safe to affirm that all truly christian effort, perseveringly continued cannot fail of success. To a very large extent, this is true of all wisely directed and persistent efforts, even in matters temporal. Alexander Hamilton once said to an intimate friend, "Men give me credit for genius. All the genius I have is just this:—when I have a subject in hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort I make is what the people call the fruit of genius. It is the fruit of labor and study."

Sometimes fruits may not follow our labors because those labors are not wisely directed. Agricultural pursuits illustrate this principle. The plodding farmer may work hard, steadily and perseveringly; but he does not work skillfully or scientifically; hence his toils are productive of small results. The farmer now present to our mind cherishes a supreme contempt for "*look larnin*." He treats all diversities of soils alike. He uses the same implement, and the same manures that were used by his great-great grandfather. He has no respect for, or confidence in your "new-fangled notions." Professedly Christian parents wonder why it is that their sons and daughters have attained their majority and yet give no evidence of personal piety, while other Christian parents rejoice in the conversion of their entire family. But what occasion for such marvel to the first named parents if they would but reflect upon the sad fact of their own unchristian tempers, words and conduct, their neglect of family worship, their failure to take their children to the house of God, and to the Sunday School. It would be a miracle to witness the conversion of the sons and daughters of such parents. The Sunday School teacher wonders why she sees no conversions in her class. But perhaps she does not remember that she has never made this matter a subject of fervent, sincere and believing prayer, or that she has never tried by faithful address to lead her youthful

charge to Christ. The Church marvels that for years last past they have not been permitted to rejoice in the revival of the work of God. But perhaps the Church overlooks the mournful fact of disunion, unkind feelings, unkind words, bickerings, backbitings, neglect of the public, the social, and the private means of grace on the part of its membership.

The labor may be of the right kind, but though the fruit does not appear it is only delayed. Dr. Judson was at his station six years before he baptized a single convert. After three of these years had elapsed, he was asked, in view of his apparent little progress, what evidence he had of ultimate success? "As much," he replied "as that there is a God who will fulfill all his promises." His faith had not grasped a shadow. Years have elapsed since the first baptism, and now there are seventy churches, averaging one hundred members each, on the former field of his labors. The Methodist Episcopal Church of the United States expended eleven years of missionary labors in China before one native convert was baptized. But in the next seven years there were one hundred and fifty-nine converts. Rev. John Williams labored twenty years in the South Sea Islands before he witnessed a single conversion. Now look at those isles of the sea, and see them numerously dotted with Christian temples. Rev. John Flavel preached a sermon on the text, "If any man love not the Lord Jesus Christ let him be *anathema maranatha*." When about to pronounce the apostolic benediction, he paused and asked how he could do it over an assembly where were probably many persons under the curse pronounced in the text. The effect was powerful. One conversion took place *on the spot*. A lad was present fifteen years old, who lived to the advanced age of one hundred and sixteen. He was converted when about one hundred years old, by means of the vivid recollection of Mr. Flavel's sermon, and the incident above named. It is a maxim, we believe, among those who have given much attention to the subject, that the

benefit of public means of grace is, for the most part, immediate; that, for example, nine-tenths of the good which a sermon accomplishes, is done within twenty-four hours after its delivery. Yet, admitting this to be true, the other tenth is not to be despised. While all laborers should look and pray for direct results of their toil, yet let them take encouragement from what may result in after years. See, for instance, the remarkable case in China, mentioned by Mr. Jorammon in his interesting letter from that mission. A poor woman, quite advanced in years, heard Mr. Burns preach in 1853, in a market town called Bepe, and was converted without the missionary's knowledge. From that day she continued a disciple of Christ notwithstanding all threats and persuasions. Her case did not become known to the missionaries until several years after. Mr. Burns had thought his labors in Bepe entirely fruitless.

"Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad cast it o'er the land."

The laborer may be called from the scene of his toils to his reward in heaven, and others may behold and gather in the fruit of his toils. Does not our Saviour teach this fact when he says "Say ye not there are yet four months and then cometh the harvest; behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest. And herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." John iv., 35, 37, 38. A missionary in Burmah, related that he was called upon by a man who showed him the worn and soiled copy of one of Dr. Judson's tracts, which he had received *twenty years before*, and which was the means of showing him the folly of idolatry, so that, as well as he knew how, he was worshipping the only and true God. Here, then, was an instance where the Master sends some to reap that whereon they have bestowed no

labor. They have entered into the labors of their predecessors. Often, this appears to be the Divine plan, in which we should cheerfully acquiesce. For wise purposes, he withholds from the sight of his servants much of the good they are permitted to do. Let them, in seasons of discouragement, allow a wide margin for possible good wrought by their instrumentality, and go on sowing the seed, the matured fruit of which others may be called to harvest.

In some time or other—either at the time of labor, or subsequent thereto—all truly scriptural “well-doing” must be fruitful of happy results. On this question we speak with confidence. The word of God endorses such confidence. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Ps. cxxvi., 6. “And let us not be weary in well-doing, for in due season we shall reap, if we faint not.” Gal. vi., 9. “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord.” I Cor. xv., 58. This history of the Church demonstrates the soundness of the position taken in the present writing. When the “twelve” and the “seventy” went forth at the bidding of their divine Master, multitudes rallied about the blood-stained standard which they raised, and Christian churches were planted wherever they directed their steps and raised their voices in preaching the truth as it is in Jesus. When Martin Luther and his co-adjutors began to raise their earnest protestations, and unsparing denunciations against the “scarlet breast,” the “man of sin” began to tremble upon his iniquitous throne, and the papal dominions then received a shock from which they never have, from which they never will recover. When the “Holy Club” at Oxford, went forth on their heaven-appointed “irregularities,” they roused a slumbering national Church, and set kingdoms, nations, and continents on a blaze with awakening and converting power. Whenever and wherever the ministry

and the membership of the church of the Redeemer have given themselves to fervent prayer and earnest labors, the Great Head of the Church has co-operated with them, “confirming the work with signs following.”

When we hear a good man say, “I can do no more,” we are reminded of the story of Robert Bruce and the spider. Like a true patriot, Bruce had espoused the cause of his country, and in defense of her liberties, had exerted himself, as he thought, to the utmost. At a certain time sunken and dejected, he took refuge for the night in a barn. Sleep forsook him. In a feverish and restless state he lay till morning, reflecting on the course which he should pursue. The cause of the patriots was becoming desperate; nay, it was already so. And what more could be done for his oppressed and bleeding country. While he lay distressed by this conflict of feeling, his attention was attracted by a spider who was attempting to pass from one beam to another, but he fell. Presently he was again ascending, and on reaching the same spot, again he fell. On the third, fourth and fifth trials he was equally unsuccessful. But he seemed in no wise discouraged, but intent and determined. Bruce had counted the nineteenth time, all unsuccessful. The movements of the spider were, evidently, less vigorous. He appeared weary, but still bent on accomplishing his purpose. Once more therefore, he ascended; his pace slower, his step faltering. Again the important gap is reached. He seems now to girt himself for a desperate effort. He gives one more leap, it is the twentieth. But the twentieth leap is successful. The spider was, unconsciously, reading a lesson of vast importance to the Scottish patriot. The lesson is not in vain. Bruce is at once aroused. More can be done. The fortunes of his country, desperate as they seem, may be retrieved. He rises, more invigorated than if he had slept the entire night. He sallies forth, gathers his few dispirited followers about him, and, putting himself once more at their head, fights and wins the celebrated battle of Bannock-

burn, which gives independence to Scotland, and crown of glory to Bruce.

"Art thou a Christian? Shall the frown
Of fortune cause dismay?

For thee a heavenly crown awaits,
For thee are op'd the pearly gates,
Prepared the deathless palm;
But bear in mind that only those
Who persevere unto the close
Can join in victory's psalm."

EXPERIENCE OF

MISS OLIVE BLIGHTON.

I was converted at Varysburgh, Wyoming Co. N. Y., at the age of twelve. Two years after, I was baptized, and united with the Methodist Episcopal Church, of which I was a member about seven years. I never was satisfied with a mere profession of religion, but prayed earnestly for the witness of the Spirit that I was accepted through Christ. My mother having moved from Varysburgh to Warsaw, I was highly blessed with the means of grace which I gladly improved, and I have thought since that I trusted too much upon the means of grace, although I did not realize it at the time. In 1858 I attended a camp-meeting, the first in my life. While going, the brother I went with, asked me with the others that were with us, what we were going for. I told him I was going to get blessed, and I was blessed abundantly before I left the ground. It was one morning at family prayer. I had been pleading for two or three days, and that morning it rained quite hard, and as I knelt down in prayer, I asked God to send a rain of righteousness into my heart and no sooner had I said the words than the blessing came. I felt as though some one had come and poured water on my heart and washed away all sin and the stains of sin. I began to praise God aloud. For the first time in my life I shouted, and that day, although the heavens were dark with rain I thought the sun shone all the time, and it did in my poor heart. I could praise God with all my heart and was not afraid of the people. Would I could

say I had always lived in that unclouded light, but I have wandered.

"My lips with shame my sins confess,
Against his law, against his grace."

I lived in the unclouded light for some time, but my eyes were taken from Jesus. I began to look at the things around and I began to sink. I struggled on, sometimes in the light and again in the darkness until about two years since. Temptations came in upon me like a flood. Difficulties came up and weighed heavily upon me. I struggled for a time and then gave way. I did not mean to backslide, but I neglected one duty after another, gave way to one temptation after another, till I found myself fast drifting upon the rocks of unbelief. My former experience seemed but a dream. In the place of the Bible I took the newspaper and other reading. I could look with cold contempt upon Christians, and Christian institutions. Those means of grace once such a comfort, were cast aside. But I thank God he did not leave me alone. He spared my life though I often wished I was dead. I was led to reflect, to turn, to mourn over my wanderings and Jesus ever merciful and kind, had mercy upon my soul, and spoke me his peace once more.

"Far off the Father saw me move,
In pensive silence mourn.
And quickly ran with arms of love
To welcome my return."

I praise his name! I feel his smile once more. Many will read this with whom I have been acquainted. Help me to praise God that I have been brought into the fold again, and pray for me that I may ever hereafter adorn the profession which I have made. It is my cry day and night that I may be kept in the narrow path—that Jesus may dwell in me from day to day.

HEAVENLY BLISS may be freely participated in on earth, and immortal joy may thrill the heart of mortal man! Death itself may be swallowed up of victory, while life immortal doth seize upon the soul.

MINISTERIAL FIDELITY.

Of all the momentous things involving responsibilities of a fearful character, in which human probationers participate, the functions of an ambassador of Jesus Christ hold a decided pre-eminence. The writer of this lays no claim to superior knowledge, nor to any extraordinary discrimination touching the ministerial office; but such have been his views of this subject, and so painful the feelings awakened thereby, that, after great hesitation, he tremblingly offers a few thoughts, which are the result of serious reflection. That saying which was the dictation of the Holy Ghost, viz., "No man taketh this honor to himself but he that is called of God," may have a two-fold application:—

1. God allows no man to seize on the office as an ambitious aspirant. Having the most perfect knowledge of the moral condition of mankind, as well as the mental and physical constitution of all, he makes his own selection in the exercise of that infinite skill which needs none to be its counselor.

2. No man, forming a just estimate of this "awful charge," will ever volunteer to meet the solemn claims of such a ministry, till so pressed with that divine agency which "thrusts out laborers into the vineyard" as to feel, "Wo is me if I preach not the Gospel." Who ever entered upon this great work with a firm conviction that the eternal happiness of millions depended on a faithful ministration of the word of life, and a corresponding guardianship over immortal souls, with realizing emotions which language has no adequate terms to describe?

A minister of the Gospel should maintain fidelity,

1st. *In obtaining the various items of his message.* To him God has said, "I have made thee a watchman to the house of Israel: therefore hear the word at my mouth." To do this he must apply himself to that word of revelation which embodies the great principles of Christianity in all the varieties of aspects necessary to render

them clear to the understanding and forcible to the heart. Here are the pure doctrines of the Most High,—and woe to that man who shall dare to pollute them with the muddy streams of human philosophy. Every assembly met in the name of the Lord is authorized to look for unadulterated truth from the minister of Christ. God has set him as a guide to the people, and it is theirs to claim the truth at his hands, without addition, diminution, or alteration. In searching the sacred record he should collect his lessons of divinity as if he were the first and last ever to lift up his voice in the hearing of a ruined world. He should take his doctrines as he finds them, irrespective of the whims of mortal, or the phrensied vision of a bewildered race. He must "strive to show himself approved unto God," a workman that needeth not to be ashamed, rightly dividing the word of truth." He is not to "walk in craftiness, nor handle the word of God deceitfully; but by manifestations of the truth to commend himself to every man's conscience in the sight of God." It should be his great object then to search for the truth, that his mind may be replenished with its doctrine. Hence the Bible must become the chart by which he is to ascertain his course respecting the pending interests of a fallen world. But he need not, he *should* not use it to the exclusion of every other book. Having searched this richest of all the treasures of truth with humble and fervent prayer, if he feels the thirst for religious knowledge which every minister ought to feel, he will fly with all the avidity of one famishing for the cooling spring, to every help within his reach to be led more clearly and fully into the deep things of God. He will endeavor to gather up into the depositories of his own intellect the immense riches of pious research that have been pouring into the archives of the Church from the days of patriarchal simplicity down to the present era. He will avail himself of every scope of argument, and all the varieties of illustration, which have been the fruit of the most laborious

thought among all the mighty men of God in every age. If his mind has been stored with the riches of science, and he has been permitted to trace Jehovah's unequalled skill in the amazing apparatus of the material world, he will find an imperious necessity of pressing all this knowledge into his service in the investigation of truth. If his scientific attainments are limited, and God has put him into the ministry, he will feel the demand for improving his mind to possess an imperativeness next to that which led him to enter into the sacred office: and when he ceases to give evidence of this, he furnishes proof that he is a blasted minister. He will not only fail to present his lessons of moral instruction in that rich variety of aspect so important to the nourishment and growth of the Church, but that Divine unction, which is indispensable to make the truth come to a sinner's heart "in power" will perish from his soul. He may offer "strange fire" which will kindle a spurious flame, while pure devotion and Scriptural revivals will be unknown under his ministrations. But he is deeply concerned to know the teaching of the Divine record in relation to experimental religion as on any branch of speculative theology. He is the man to ascertain to the last minutiae what it is to be born again. He should know the entire measurement of that exceeding broad command, "Thou shalt love the Lord thy God with all thy heart." He will be the least excusable of all the men God ever made for ignorance in this matter. He must read, and ponder, and pray, till the last shadow has fled from the subject, and till every lineament in the features of "the new man" shall gather into such vividness and prominence before his mental vision, as to form an un eclipsed and immovable distinction from all the semblances and counterfeits which this world of deceptions ever knew. There are men who look to God's messengers for guidance in these things with an honesty as confiding as that which marks the interrogatories of the dying; and who shall teach them to discriminate between the

delusive dreams of fancy and the new creation of God, if these are unprepared for it? They are to know on what a man's happiness depends—to ascertain what is rock, and what is sand and sea, amidst the ten thousand varieties of feeling rested in by the children of men. Let every minister who believes he must give an account of himself at the final judgment learn from God's own word, as though he read it in the blaze of that throne from whose glory heaven and earth shall flee away, what constitutes Gospel repentance and holiness. From the same faultless record should be collected with equal fidelity all that relates to practical godliness. Here let us understand all that is forbidden, as to the indulgence of appetites, the gratifications of fancy, or the exercise of our passions. Let us know what is interdicted of *every kind, great and small*; and let it be sufficient to know what God says about it, without the least frittering away by human glosses. Let us also learn all that is to be *done*—all the duties in reproving, exhorting, teaching, praying, and giving.

Secondly. *A minister should maintain fidelity in the announcement of his message.*

Having obtained the truth, with the utmost scrupulosity let us proceed to declare it with the same integrity that marked our pursuit of it, when upon our knees we often spread the holy volume with jealous distrust of our closest thought, and poured out strong crying and tears for the unfailing guidance of the light of Heaven. We now enter upon an awful work. And whether we awake interest in our audiences or not, there is unquestionably a thrill of it streaming through celestial ranks every time we ascend the desk, more intense than was ever borne upon a mortal nerve. A minister may carry this awful embassy and not feel a bosom oppressed with its burden; but if so, his eye has never yet been unsealed to a vision of the everlasting glories of heaven, nor the eternal pains of hell. And if he even nod over his solemn charge, there is a world that is all awake to its issue.

In the announcement of this message several things should be kept distinctly before the mind. He is neither commanded nor allowed to seek the applause of the multitude. Hence, in the choice of his subjects he is not at liberty to select such as are the most popular. Every person acquainted with divinity and with human nature knows there is a class of subjects, belonging to pure Christian theology, of such a character as not to assail the fallen heart even in its most sullen attitude of rebellion. A preacher may descant upon the sublime topic of Jehovah's illimitable wisdom, power, and goodness, or upon the eternal felicities of the heavenly state, and yet be certain to give no umbrage to the most carnal of his audience. This circumstance is calculated to operate on him as a powerful inducement to make these the more frequent theme for his public ministrations. And if he be not swerved by it he must be a man of rigid moral principle. He must keep his heart alive to that impressive charge, "Thou shalt hear the word at my mouth, and give the warning from me."

The above-named points are certainly to constitute a part of his message, but they are never to be separated from those vital and pungent truths with which they stand so uniformly connected in the word of God. Mark that admirable declaration of the apostle, "The love of Christ constraineth us because we thus judge, that if one died for all, then are all dead; and that he died for all, that they which live should not live unto themselves, but unto him that died for them." Here the doctrine of atonement is urged as invincible proof of human apostasy, and this amazing display of Divine love, as laying the most imperious obligation on man to live to him that died for him. Again: hear the alarming exclamation of the apostle as he closes that grand development of infinite goodness, "How shall we escape if we neglect so great salvation!" It were a most shocking perversion of any truth in God's book to make such use of it as would soothe and please a man intent on a wicked

life. If, then, an ambassador would acquit himself in the prosecution of his great work, let him invariably seize on such a topic as will be most likely to lead his congregation to a better life. Are they slumbering in the midst of danger? Let him ascertain the very pillow on which they rest their drowsy heads, and wrest it from beneath them, or plant it with thorns. That principle or practice which is operating with most mischievous influence is the one at which he must aim his deadliest blows. The grand inquiry should always be, what subject is best adapted to the wants of the congregation? even though it be repulsive to their taste. This may be so vitiated, that he who would invariably seek its gratification might be sure to lead them to hell.

But this fidelity should take its most unyielding position in giving lessons on experimental and practical religion. However harmless any doctrinal error may be, an error in experience is fatal. A man whose heart receives a moral fitness for heaven will reach that blissful state though his mind be considerably shaded with erroneous sentiments during the days of his pilgrimage. But he who retains an unrenewed heart till he has passed the bounds of his probationary state, must be a certain outcast from heaven's untainted society, though the correctness of his opinions might have challenged the severest scrutiny of orthodoxy itself. With what jealous care, then, should every branch of inward religion be set before people of all ranks and conditions! How carefully should the messengers of God point out the difference between the spurious ebullitions of sympathy, excited by affecting anecdotes or moving circumstances, and that godly sorrow which arises from a clear and painful apprehension of the exceeding sinfulness of sin! With what earnestness should they insist also that it must not only embrace a mental change of purpose, but will assume such a poignancy as will urge the soul to cry out, "God be merciful to me a sinner!"

We know the world would be pleased with a smoother way—a repentance

without tears—a crucifixion without pain: and it is an alarming truth that some have made a fearful approximation to their views. But let him that would stand in the terrible day of the Lord beware how he pampers such desires or gives countenance to such doctrine.

Another important branch of Christian experience is the witness of the Spirit. God never designed that the dubiousness of night should envelop the minds of his people. He is not only ready to effect a deep and powerful work, but also to add his own unequivocal testimony that it is done. But alas, how few now press this great truth on the people of God with that energy which characterized the venerable Wesley! Salvation from all sin is another branch, and indispensable prerequisite for heaven. The great object of preaching with Paul was, “that he might present every man perfect in Christ Jesus.” No minister should consider himself at liberty to leave a single individual till he has brought him to this state. That unwelcome story of deadness, doubts, and fears, repeated almost every Sabbath by the generality of Christians, should meet a faithful rebuke, and every soul given to understand that “it is the will of God, even our sanctification,” and “without holiness no man shall see the Lord.” There is, perhaps, no point less palatable to the common mind than this; and on that very account the temptation becomes stronger to pass it over in silence, or to preach it in so vague a manner as to render it perfectly nugatory. Why is it that so many preachers never present it definitely before the people? And have we not reason to fear that in some instances a meagre thing is substituted for it which falls altogether below the Bible standard? The great mainspring of the astonishing revivals in Mr. Wesley’s day was the faithful preaching of repentance, present salvation by faith, the witness of the Spirit, and heart holiness. These formed the burden of all those sermons which shook Great Britain from its slumbers, and roused the nation to piety and prayer. And whenever

we shall presume to lay these aside, or suffer them to deteriorate in our hands, we may look for a correspondent wane in the spirit and extent of revivals.

CRUMBS OF THE BREAD OF LIFE.

BY REV. LEVI WOOD.

IN THE pulpit avoid the queer and the jocose; but indulge freely in the strong, the apt, the striking, the sublime and pathetic. Remember that the pulpit is not the place of “man’s wisdom,” but where God speaks through man. Therefore, suffer the Holy Ghost to regulate his own instrumentality. In the sacred place, proclaim all the truth; speak and fear not, for thy God is with thee.

“HE THAT walketh uprightly walketh surely;” and none of his steps shall slide.

‘T IS not in the most exact and rigid discipline, nor in outward forms, ceremonies, and appliances (though these are useful in their place as auxiliaries) that success is to be achieved; but, rather in the distinct and forcible utterances of eternal truth, and in the inspirations and burning impassioned eloquence of holy love.

THE HEART may be the seat of all kind influences, and of all generous impulses; it may be the home of confidence and love, of fidelity and truth; it may possess whatever is noble, trust-worthy, and inviting; yet it may experience so little of what it craves, so little genial to it, so little that invites its trust or rewards its devotion, that it shall turn all its feelings within; it shall put itself forth as dreading some blow, or burn, or cold reserve, it has so often received on its ventures; it shall prefer its own witherings, its own unnatural solitude, its own collapse and lonesome sensations, rather than to be destroyed by treachery and violence of rude hands, it shall shrink from, and be disgusted with, the very loving and trusting which it all the while feels itself prompted to, and created for. To find the counter.

part of such a heart is indeed to find a rich boon, an invaluable blessing. It is to find the perfection of social bliss.

TO BE insensible to the charms of piety, and the beauty of holiness, is to be entirely wanting in the best sense and taste a man can have. Whatever is excellent and desirable in the universe of God, concentrates in holiness. Holiness is the ultimatum of human hopes and happiness.

PONDER well the paths of thy feet, so shalt thou walk surely, and thy ways shall be established.

ALL VOLUNTARY intimacies and friendships, in order to be pleasing to God, and profitable to the heart, must be formed within the warm and radiant circle of holiness: otherwise they are poisonous and destructive.

THE ESSENCE of the Divine unity is love, and God is only known by loving Him.

THE NAME of the Lord is a strong tower into which the righteous man runneth and is safe.

TIME is that portion of eternity allotted to human probation.

DIVINE ASSURANCE.—“And it is the Spirit that beareth witness, because the Spirit is truth.” I. John, v, 6. “He that believeth on the Son of God, hath the witness in himself.” I. John v. 10. “Ye have received the spirit of adoption, whereby we cry, ‘Abba Father.’” Rom. viii. 15. “Who hath also sealed us, and given us the earnest of the Spirit in our hearts.” II. Cor. i, 22. “God hath given unto us the earnest of the Spirit.” II. Cor. v, 5. “In whom, also, after that ye believed, ye were sealed with Holy Spirit of promise, which is the earnest of our inheritance.” Eph. i, 13. “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Eph. iv, 30. “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying ‘Abba Father.’” Gal. iv, 6. “And hereby we know that he abideth in us, by the Spirit which he

hath given us.” I. John iii. 34. “The Spirit itself beareth witness with our spirit that we are the children of God.” Rom. viii, 16. Truly the Christian’s assurance is a most blessed one, and well may it be termed “the full assurance of faith.” The Holy Ghost is Heaven’s own testifier, whose testimony forever precludes the possibility of doubt. “He shall testify of me,” said Jesus. He it is that worketh within the believer the nature of Jesus, and then beareth so sweet a testimony to His blessed work. Reader, have you this Divine assurance that you are a child of God?

TO LIVE in the heart of a true friend is the highest social bliss. But true friends are very rare, and as precious as they are few in number. True friendship hath its bases in a pure heart and is rich in its love to all, but especially those who have a heart capable of perfect reciprocity. “He that will have friends, must show himself friendly.” There is a friend that sticketh closer than a brother, who is evermore to be confided in, and to secure his friendship is indeed the chief good.

THERE ARE no valuable or lasting pleasures but such as are in some way connected with the *pain* of the cross. We must suffer with Jesus, if we would also reign with Him.

THOUGH we cannot now see Jesus, yet we are “walk as seeing him who is invisible;” and “rejoice with joy unspeakable and full of glory” in the assurance that he is ever near us.

CHOOSE wisdom for thy friend.

FAITH is the master-spring of a minister. “Hell is before me, and thousands of souls shut up in everlasting agonies—Jesus Christ stands forth to save men from rushing into this bottomless abyss—He sends me to proclaim his ability and love: I want no fourth idea!—every fourth idea is contemptible! every fourth idea is a grand impertinence!”

HYMN OF THE LAST DAYS.

BY H. BONNAR, D. D.

Help, mighty God!

The strong man bows himself,
The good and wise are few,
The standard-bearers faint,
The enemy prevails.

Help, God of might,
In this thy Church's night!

Help, mighty God!

Evil is now our good,
And error is our truth,
Darkness is now our light,
Iniquity o'erflows.

Help, God of might,
Defend, defend the right!

Help, mighty God!

Men turn their ear away
From the great voice divine;
And each one seeks his own
Dark oracles of lies.

Help, God of might,
The idols, Lord, affright!

Help, mighty God!

Men slight the grace divine,
They mock the glorious love;
And the great gift of God,
Is a thing of nought.

Help, God of might,
The foe arise and smite!

Help, mighty God!

The blind now lead the blind,
Man has become as God,
The tree of knowledge now
Bears its last ripe fruit

Help, God of might,
For us come forth and fight!

Help, mighty God!

The perfect word of heaven
Is as a Sibyl's scroll;
And the great mount of God
Is as Dodona's shrine.

Help, God of might,
And in the dark give light!

Help, mighty God!

The cross is growing old,
And the great sepulchre

Is but a Hebrew tomb!

And Christ has died in vain!

Help, God of might,
Else faith shall perish quite!

Help, mighty God!

The Christ of ages past
Is now the Christ no more!
Altar and fire are gone,
The victim but a dream!

Help, God of might,
Put the fierce foe to flight!

Help, mighty God!

The world is waxing gray,
And charity grows chill,
And faith is at its ebb,
And hope is withering!

Help, God of might,
Appear in glory bright!

"I SHALL NOT wonder if you think me mad. I have been mad and I am just beginning to see my madness. O, how little zeal, how little love, have I manifested! How madly have I misimproved my time and talents! how wretchedly neglected the all-important work to which I am called; how ungratefully requited the best of Saviours! How often have I called his love and faithfulness in question, at the very time he was taking the best possible measures to promote my happiness; now he returns to humble me, and shame me for my folly and ingratitude. O, I know not how to bear this astonishing, overwhelming goodness! Methinks I could bear his anger—but his love cuts me to the heart. O, that I may be dumb, and not open my mouth any more, since he is pacified towards me for all that I have done! O, that for the remainder of my life, I could hear of nothing, speak of nothing, but the wonders of his person, his character, and redeeming love! But unless he prevents, I shall wander again and act over, not only once, but often, my past sins. It seems now infinitely better to die, than be guilty of this; but he knows, and will do, what is best."—Payson.

REMEMBER to keep holy God's day.

SAINT AND SINNER.

BY REV. E. P. HART.

As a saint is a child of God so a sinner is a child of the devil, and as the offspring usually resembles the parent, so the features of the moral character of each of these bear a striking resemblance to their respective father's. Benevolence is the ruling principle of the mind of God, and the supreme law of his kingdom. So too, benevolence is the motive power within the Christian's heart, constraining him to unswerving fidelity to the righteous principles of God's moral government. Benevolence is good-will, and while God is almighty in power and infinite in wisdom, these attributes with all the other parts of his character, are subject to this ruling principle—benevolence. So when God looked down with pitying eye upon a world lying in ruin lost, He laid infinite wisdom and omnipotent power under contribution, to devise and carry out the great plan of human redemption. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." And when the messengers of God heralded the advent of the world's Redeemer, they sang "Glory to God in the highest, and on earth peace; good will toward men." So, too, the child of God, actuated by pure love, lays every power of his ransomed being under contribution to glorify God and do good to his fellow-men.

On the other hand, selfishness is the supreme law of Satan's empire. It was this that led him to make war in heaven, and attempt to dethrone the Almighty. So, too, selfishness is the motive power that actuates every impenitent sinner. Instead of being willing to die for the good of others, he would gladly have all others sacrificed on the altar of his selfishness and ambition. The guilt of any action is equal to the evils which it has a natural tendency to produce. Selfishness would destroy God's government, establish Satan's, and people hell with all mankind. Alexander is

said to have wept when he supposed he had conquered the world, because there were no more worlds to conquer. This same unholy selfish ambition would have led him if possible to place himself at the head of heaven's rebellious host, and subjugate the Almighty God, as his father, the devil, tried to do before him.

AN ILLUSTRATION.

BY MRS. H. A. CROUCH.

I WAS talking with a disciple of Jesus about that perfect love, of which we read so often in the Bible, when she said (giving expression to an idea that she had, that if any one were perfect, there could be no higher attainments for them,) "it says in the Bible that we are to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." Yes, I told her; so we are. Flowers will grow and blossom in a garden where there are some weeds, but they will grow faster, and blossom with more fragrance and beauty, after the weeds are all removed. So with the fruits of righteousness, and the graces of the Spirit: though they will grow in a heart where there may be weeds of inbred sin, they will grow much faster, and blossom with greater beauty after these weeds are removed. She replied, "you would have the weeds all removed, and every root of bitterness taken out of the heart, and the soil completely sifted from the seeds of sin; then how do they spring up and grow again?"

Let me here give glory to that Spirit who is always ready to help a sincere soul to give a reason, and who prompted me to say, "They will not as long as the Lord Jesus keeps the garden; but if the enemy gets in, he will sow seeds which will spring up and ripen quickly." God grant that our actual sins may be forgiven, and our hearts cleansed from all unrighteousness, that with surprising beauty and fragrance, the flowers of grace may grow and flourish, till transplanted to the banks of the river of life in the garden of the Lord.

EVIL SPEAKING.

BY MRS. L. C. EDELER.

THE Scriptures give numerous and explicit commands in regard to the sin of evil speaking. Mr. Wesley in his sermon says, "the command, speak evil of no man is as plain as thou shalt do no murder; but how few there are that understand it. What is evil speaking? it is not the same, as some suppose, as lying or slandering; all a man says may be as true as the Bible, yet the saying of it is evil speaking; for evil speaking is nothing more nor less than speaking evil of an absent person. If the tale be delivered in a soft and quiet manner, perhaps with expressions of good will, then we call it whispering, but however it is done, still the thing is the same, still it is evil speaking if we reveal to another the fault of a third person when he is not present to answer for himself."

David in two places describes a citizen of Zion; he says, "who shall ascend into the hill of the Lord, who shall stand in his holy place? He that hath clean hands and a pure heart." And again, "Lord who shall abide in thy tabernacle, who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." One command is as plain and authoritative as the other, and yet how often is it the case that some good sisters who have cleansed their hands as they say, by stripping them of gold, (which is in accordance with Scripture, for we are commanded not to adorn ourselves with gold or pearls or costly array) will, after speaking of this in meeting, have no scruple whatever, about going home and telling about their neighbors, or brethren or sisters; coolly dissecting them as it were, speaking of their faults and failings, discussing their temporal and spiritual affairs, their exercises in meeting, etc. This kind of evil speaking is carried on sometimes in a laughing spirit, something as a child does when it believes that others are listening, and

its pride and vanity are encouraged, if it can force a smile from them by its remarks. It is sometimes done with the secret, scarcely acknowledged thought in the heart that by this judging of others, the hearers will give credit for superior discernment and a knowledge of the way of the Spirit; and sometimes with the idea that it is on account of the work of the Lord; thus doing evil that good may come, but the results are not good after all. Sometimes people are discussed and taken to pieces merely from the result of an impression upon the mind. In an article on spiritual discernment in the December No. of the Earnest Christian, we read, that "some judge of the spiritual condition of others by the attention they show to them, or endorsement they give to their own views and labors." So it is often the case that if a person will not endorse another's views and uphold them, he is judged to be wrong and reported of accordingly. These forms of evil speaking strike out in a thousand different directions and spread desolation and division, and the best plan is to check the evil within ourselves. We may be *impressed* that others are wrong, but if we are in any way speaking evil of them we may be *sure* that we are, and need to get that cured first, we are otherwise greatly in danger of being governed by impressions instead of by the Word of God, which says, "a tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." Mr. Wesley says, "do not think to excuse yourself by saying I was so burdened that I could not refrain, you are under the guilt and sin of disobeying a plain command of God."

A sister who is now on a sick bed says that during the early part of her sickness she was visited by church members, who regularly entertained her, and themselves, with accounts of their neighbors faults. At that time she was also a *professor*, but soon after *experienced religion*, and one of her first duties was to tell these sisters that she could not have them come to her house and talk as heretofore, she had seen

what a sin it was. If they chose to come and read the Bible and pray, and talk of Jesus, she would be glad to see them. They all discontinued their visits but two. Other evils which are possibly not as baneful in their results are enlarged upon, while this one is comparatively unheeded, even by those who make a high profession. May the Spirit of the Lord enable us to look within, and correct our impressions in regard to the duty of exposing other's faults, and compare ourselves with the written word:

"Thou shalt not go up or down as a tale-bearer among thy people." Lev. xv. 16.

"Thou sittest and speaketh against thy brother." Ps. i. 20.

"Speak not evil one of another, brethren." James iv. 11.

"To speak evil of no man." Titus, iii. 3.

"Wherefore laying aside all malice and guile and hypocrisies and *all evil speaking*." I Peter, ii. 1.

"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." Prov. x. 19.

"My brethren be not many masters, knowing that we shall receive the greater condemnation, for in many things we offend all. If any man offend not in word the same is a perfect man, and able also to bridle the whole body." James iii. 1, 2.

The safest way is that laid down in the Scriptures which says, "If thy brother trespass against thee go and tell him his fault between thee and him."

THAT UNEBLY MEMBER.—Some persons sing with great earnestness, and very devoutly,

"Oh, for a thousand tongues to sing,
My great Redeemer's praise!"

But from the way they use their one tongue, we might well praise God they have but one, for their practice speaks as though they longed

For a thousand tongues to speak

About their neighbor's faults.

It is a great thing to use one tongue as God would have us.—A. C.

WORK OF GOD IN THE ARMY.

BY J. J. CALDWELL.

THE cause of Christ is flourishing gloriously in this part of the army, notwithstanding the numerous obstacles it has had to encounter. A brief synopsis of the rise and progress of our church-organization would perhaps be interesting to many readers:

After waiting a considerable length of time—precious time—its value will be known only in eternity—for *some one* to "go ahead," the few remaining professors, who had "brought oil in their lamps" banded themselves together, vowing to God and to each other, to love and serve him still; after which the twilight might have discovered the trail of four men, in the sand, (for we were on Matagorda Island) leading to a distant part of the island and ending in knee-prints in the sand; where until a late hour in the night the few remaining members of the church continued to pour out their souls in prayer and praise to God and ardent pleadings for the souls of men. How consecrated is the place. The verdant cactus that marks the spot could not have been more vivid in its hues than in the minds of those who worshiped there. There, in the still dark hour the night-bird was startled by the voice of prayer; there they sung and prayed for a quickening of the work of grace; nor were their prayers unanswered, for soon the latent energies of lukewarm professors were aroused and each evening began to show an increase of numbers in the little band of worshipers. Nor did the Spirit confine itself to believers only in its operations, but a spirit of inquiry began to take hold of unbelieving hearts, and soon the veterans of the cross had the satisfaction of seeing new recruits added to the little company and to the army of the living God. The fire now began to burn with fervor, and unable longer to hide our lights under a bushel we began to hold prayers in our tents. This seemed to give the work a fresh impetus.

About this time Mr. Hill, chaplain of

the 21st Iowa, came to us, full of the Holy Ghost. Under his efforts the fire spread with increasing rapidity. A general army church was organized and many accessions were made to it. A *Christian* brotherhood was formed in our Regiment, which still continues to flourish despite of opposition. Brethren York, Davis and Baldwin are leaders of this little band, of whom I feel it my duty to say that their indefatigable efforts and unintermitted devotion in the work have won them the confidence and esteem of all. We are making preparations for an active campaign in Ala. We perhaps go forward soon to a bloody work, but the little "*Christian Brotherhood*" feel fully prepared for such an event. Pray for us that if we fall in the struggle, we may fall at our post and with our faces Zionward.

23d Iowa Reg't, Mobile Bay.

THE ARK UPON THE WATERS.

BY GEORGE BARNER.

KIND READER, sometime having passed since you have heard from me through the Earnest Christian, I thought I would carry you back in your imagination over a space of four thousand years to behold God's remarkable care in the preservation of his Church when the rest of mankind were consigned to utter ruin. I refer you now to that period when the flood-gates of wickedness being open, and the torrents of iniquity overflowing the earth, the Lord swore in his wrath "My Spirit shall not always strive with man." The Spirit of God being withdrawn, the prince of the air, the spirit that worketh in the children of disobedience, had full triumph. Generation succeeded generation, practising the most open, daring and atrocious wickedness. Violence, murder, war, rapine, and vile idolatry filled the earth. Terrible and many were the enemies of the Church. But amidst the moral desolation of the old world the church stood, and ever will stand, through the strength of Jehovah. In the families of Enoch, Methuselah, La-

mech and Noah it lived, and in the last of these holy men, God designed to carry it through the most awful judgment ever inflicted on our globe. Upon viewing the horrid iniquity that filled the earth "it repented the Lord that he had made man." And the Lord said, "I will destroy man whom I have created, from the face of the earth, both man and beast, and every creeping thing, and the fowls of the air, for it repenteth me that I have made them." But for the preservation of Noah and his family, God directed him to build an ark, for, says God, I am about to bring a flood of water upon the earth to destroy it." It was a strange commission. But Noah believed the word of the Lord. He did not expostulate against the judgment. But moved by fear and reverencing Jehovah, he commenced the work; and by his works for one hundred and twenty years, warned every beholder to repent of his sins and flee from the impending destruction. They beheld and mocked. No heart relented. No sinner inquired, where is God, my Maker?

The Ark being completed, Noah and his wife and his sons and their wives, all of the Church of God that remained on earth amid the vast multitudes that then inhabited it, and two of every flying fowl, and beasts, and creeping things, for their continuance upon the earth, were gathered in. Solemn moment! the door was shut, the rain descended, the windows of heaven were opened and the fountains of the great deep were broken up; the waters began to rise; the Ark began to float above the drowning world; yet Noah and his family felt secure amid the cries of the drowning, for they knew the eyes of the Lord were upon them. Can we well conceive a more sublime picture than that of the Ark, as it floated in isolated grandeur upon the watery sepulchre of the world! It was the only connecting link between the throne of God and a desolate earth; it was alike the monument of justice and mercy; it spoke in potent accents of the wrath of heaven, which could only be appeased by the demolition of a rebel universe,

and told of a God's benignant nature, in his safely housing a righteous man from the engulfing deluge. Angels must have looked with supreme interest on that floating Ark. It must have been the cynosure of ten thousand seraphic eyes. And what must have been the feelings of Noah in his secure retreat: how calm, and serene must he have been as day after day rolled on, and the noise of deep calling unto deep fell upon his ear like the dirge note of creation. Pity for the submerged rebels must have been the predominant feeling in his heart. Reckless as they had been, he must have wept at the calamity which had so suddenly come upon them; breaking up forever their cherished purposes, and consigning them to utter desolation. They were allied to him by the golden link of common brotherhood, endeared to him by closer ties, it might be. And when the race to whom he had preached so often were no more, oh! he must have felt as if an integral part of his own nature was swept away. But another sentiment must have been, thankfulness to God for his own individual safety. Could he look out of his window on that mighty ocean, on whose bosom he floated as an atom, without extolling the goodness of the Almighty, and proffering him the unadulterated homage of a grateful heart? He had been singled out with his little family, and safely housed as in the hollow of Jehovah's hand, when upon mankind at large had been suddenly let loose the tempest of his Maker's ire, he must have been deeply impressed with the fact of his indebtedness to the Almighty for his protection, and security. A third emotion which must have swayed his bosom, must have been a conscious delight in his Heavenly Parent. We can not suppose that for an instant his heart pulsated with alarm, in view of his position. No! God had shut him in and pledged to him his guiding providence, and amid the wreck and ruin he could feel the same sense of personal safety, as if his feet were placed on the green carpet of a blooming world. In his wooden prison he

felt, as if he were as securely housed as in the heart of Deity.

This interesting portion of biblical narrative is replete with practical reflection. The Ark of Noah undoubtedly typifies the Ark of Christ's blessed church. Into that retreat how often have we been urged to go, to escape the approaching storm of accumulating justice. Though we may not realize that danger is at hand, yet the gospel comes to us with clear intonations, to warn us of an approaching hour, when a fiery deluge shall sweep away the cherished hiding place of the ungodly. And if faith for a moment do but gain the ascendant in our bosom, we shall flee for refuge to the blessed sanctuary. A good man separates himself from an unbelieving world, and takes refuge in the Ark of Christ. Like Noah he induces his family to adopt the same course and embrace the same shelter. Feeling that the welfare of that family is identified with his own, he persuades them also to accompany him to the gates of Paradise, and leave behind them the Sodom of the world. And as Noah with his wife and sons and son's wives stepped out at last on the peak of Ararat, so the Christian with those whom God has given him, shall stand at last on Mount Zion, in the city of his God, and feel and know that every tempest has passed away forever. Happy they who escape the deluge of God's wrath, and view the rainbow of peace as it spans the azure firmament, telling of God's complacent smiles and foreshadowing an eternity of peace and joy, known only to the pure in heart. Dear reader, how is it with you to-day? are you in this ark of safety? are you securely housed, so that you can stand when the world shall be wrapt in flames and the elements melted with fervent heat? If you are, happy are you, but if not, come thou into the ark, that you may stand secure amid the wreck of worlds and crush of matter, being able to rise with God's children above the fiery void, and join the general assembly and church of the first-born, and the spirits of just men made perfect.

PRAYER.

BY B. F. DOUGHTY.

AN old writer has truly said, "All our happiness depends upon prayer; all our prayer on love."

1. We understand prayer to be the message containing the expression of our wants and desires, which we send by the hand of faith to our Father in heaven. By prayer we acquaint ourselves with God, and learn of heaven; hence the promise "Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Jer. xxxiii. 3. When we consider our distance from God, it is necessary for us to pray with humility. We address a being whom angels worship with reverence. When Abraham prayed to the Lord upon the plains of Mamre, he said, "I have taken upon me to speak unto the Lord, which am but dust and ashes. We are expressly commanded to "ask in faith." To pray in faith, implies a firm belief that God will both hear and answer our prayer; and this belief is founded on a persuasion, that we pray according to the divine will. The Saviour said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What union of power with weakness! The power of prayer has subdued the strength of fire, bridled the rage of lions, hushed anarchy, extinguished wars, appeased the elements, expelled demons, burst the chains of death, opened the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, and stayed the sun in its course. As Gurnall said, "Prayer moves the hand that moves the universe."

2. Fervency is necessary in prayer. When our affections are languid, devotion loses its spirit, and degenerates into a worthless form. Christ directs us to be importunate in this solemn duty. This will appear highly necessary when we consider, that, unless we are importunate, we cannot be in earnest; nor do we see the value and importance of the things for which we pray. In the

liturgies, the deacon was accustomed to cry aloud, "Let us pray fervently;" again, sometime after, "Let us pray more fervently." A certain writer has said "God loves to be entreated, he loves to be compelled, he loves even to be vanquished by our persevering importunity." The nearer we approach the fountain head, the stronger we become; without a fresh baptism of God's love every morning, we are illy prepared for the avocations of the day. If we begin the day with God, the whole day will go on well. There is something in the first impressions and direction in the morning, which corresponds with the first impressions and direction given to youth; the latter ordinarily determines the character of the entire life; the former of the entire day.

We are commanded to "pray without ceasing." Of this Mr. Wesley says, "On every occasion of uneasiness we should retire to prayer, that we may give place to the grace and light of God." Apostacy generally begins at the closet door; secret prayer is first carelessly performed, then frequently omitted, after a while wholly given up, then farewell God, and Christ, and all religion. This business between God and our souls is managed more with groans than with the use of words, "more by our tears than by our talk."

Secret prayer will prepare us for that which is public. We should call our families together, and pray with them, lest the fury of God should be poured upon us. Recollect the words of Jeremiah, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Jer. x. 25. Mr. Wesley said, "no day should be passed without family prayer seriously and solemnly performed."

Buckhart, III.

THEORY is more speedily gained than practice; but it comes first, and must always precede practice, but cannot supply its place. The two are distinct, but always appear to the best advantage when united.

THE PRACTICAL MAN.

BY THE AUTHOR OF "HOME THRUSTS."

It is all practical, everything about the man inside and out. His preaching is practical, and his practice is practical,—he practices what he preaches. His writings are the same. All his communications whether for the press, or epistolary, are filled with practical things. Moreover, the conversation of this practical man is practical, his lips are sure to flow out with things practical, edifying, administering grace to the hearers. Wherever he is—in whatever engaged, at home or abroad, with saint or sinner, he is sure to have a word in season; something beautiful, like apples of gold in pictures of silver. Whenever the conversation begins to flag or degenerate into things trifling or common-place, this practical of all practicals is sure to give it a happy, profitable turn, to introduce something of a direct practical tendency, that will elevate, purify and sanctify; prove beneficial for time and eternity. Like the philosopher's stone, he turns everything into pure gold!

"Let me not pass a day without its line,
Not one without a goodly deed,
Nor an hour unblessed by thought divine,
On fast, accusing wing be freed:
Be each swiftly-moving moment fraught
With praise to God, and good to man,
As we in the best of books are taught—
The word of Him who time did plan."

The religion of the Bible is a practical religion. It is not a jewel which one locks in a casket and hides in his bosom. It is life; it is action; it is practical beneficence. He lives the longest who is most useful, most practical. He is the true Methuselah who puts in motion thoughts and deeds most productive of happiness to others. Many lives are wasted. The power which is in them is never developed; the tree bears no fruit. The longest, greatest, most eventful life ever passed upon the earth, though thirty-three years were its measurement in time, was that of the Son of God, our Re-

deemer and exemplar. He prolongs his life most, who most closely imitates the well-doing of his Master in things practical; whether by wise thoughts, benevolent purposes, by speech by gifts, by toil, by accomplishing the most in blessing his species. Rely upon it, this is the very substance of life the credit sum when the balance is struck—practical usefulness. He lives to a good purpose, who lives to do good; and when his stewardship is ended, his works follow him. Is not this true, friends? What do we live for? What avail our preaching, writing, conversation, if not practical, made up of things edifying—tending to purity of thought, word and action, to make the world better and happier, prepare us for a peaceful, joyful death—glory everlasting? "Out of the abundance of the heart, the mouth speaketh." "By thy words thou shalt be justified, and by thy words shalt thou be condemned."

"Speak thou as duty bids thee, truthful words!

If danger threatens, still be bravely true;
Trust thou in Him who rules the raging flood,

And thou shalt triumph o'er the billows too."

SELF-EXAMINATION.

BY THOMAS R. JACKSON.

I AM alone with Jesus, and I feel that his blood cleanses me from all unrighteousness. Bless his name forever! While meditating this evening before God in his word, oh, how the poor formalists loom up in my mind! Lord pity them. I have been asking the question why is it that people live thus, and these words came to me, "If thy right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. v. 29. Let us examine our hearts. Why do I chew tobacco? I love to. "Let us cleanse ourselves from all filthiness of the flesh and of the spirit, etc." II. Cor-

vii. 1. Do any chew it that loathe it? Why not? Have none such a watery stomach? Why do I attend the Masonic lodge? I love to. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." II. Cor. vi. 17. Will God receive us if we do not obey him? Why do I read political papers, on the holy sabbath day! I love to. "Study to show thyself approved of God." II. Tim. ii. 15. Why do I rejoice in the things of the world more than in Jesus? "Should we not rather rejoice that our names are written in heaven?" Luke x. 20. Why do I purchase and wear costly clothing, when cheaper would do me as well? I. Peter, ii. 9. Why do I wear these artificials and these rings? I love to. "Let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of apparel." I. Peter, iii. 3. Why do I spend *hours* in talking about the things of earth, and so little about Jesus and heaven? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." II. Peter, iii. 11. Are there any right eyes here? "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him." I. John, ii. 15. (The 16th and 17th verses tell why this is so.) Now shall we lop off some of these branches? No! The (gospel) axe is laid at the root of the tree. "Therefore, let us present our bodies a living (continual) sacrifice, holy, acceptable, etc." Rom. xii. 1. Then as we see a right eye that offends, or stands between our souls and God, "pluck it out," give it up, die to it. "Little children, keep yourselves from idols." I. John v. 21. If we will not do this, are we prepared to be judged by the word (Bible). "The word that I have spoken the same shall judge him in the last day." John xii. 48. Oh, let us lay up treasure in heaven; and we may know when we are thus doing, for "where our treasure is, there will our heart (mind) be also."

Bonus, Ills.

RAINBOW.

BY MRS. H. A. CROUCH.

"REJOICE evermore," is the injunction of the apostle Paul. Again he takes up the strain in another place, in clearer, deeper tones, and O, wonderful! wonderful! the world never can learn that song; the half-hearted professor, the lukewarm never can touch one note of it, "*I am exceeding joyful in all our tribulation.*" What a testimony this! Angels dwelling in light and glory ineffable, may start back in surprise as they shall hear the glad songs rise from cheerless cellars, where Christ lives in the bodies of his poor saints, or listen to bursts of praise from lips baptized with tears; but it is not theirs to praise under such circumstances. They praise in a realm where there is no sorrow, and tears are forever wiped away from off all faces. And there are those on earth to whom the lines have fallen in pleasant places, who praise, and it is well, for "Whoso offereth praise glorifieth me," God says; but they cannot show to the world the infinite beauty and excellency of religion, as those can who rejoice with a joy unspeakable in the hottest fires of tribulation. Sunshine is cheerful and beautiful, but nothing but sunshine and tears will make a rainbow.

Be ye likewise clothed with humility. Let it not only fill but cover you all over, let modesty and self-diffidence appear in all your words and actions. Let all you do show that you are little and base and mean, in your own eyes. As one instance of this be always ready to own any fault you have been in; if you have at any time thought, acted or spoken wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God: no, it will farther it. Be therefore open and frank when you are taxed with anything, do not seek either to evade or disguise it.

Wesley.

Be diligent in prayer.

LET ME STAY.

BE REV. M. V. CLUTE.

Let me stay, I fain would labor
In the vineyard of the Lord,
For the fields are ready whitening,
Jesus says so in his word ;
Let me thrust the Spirit's sickle
In the fields already white,
Let me blow the Gospel trumpet
Let me do with all my might.

Let me stay and wear the armor
That my Father doth supply,
Let me cheer the broken-hearted,
Help the pilgrim on his way ;
Let me point the poor and needy,
To a boundless store of grace,
To a mansion in the Heavens,
Where the weary are at rest.

Let me stay and warn poor sinners
Of the danger they are in,
While by Christ they're unprotected,
Foes without and fears within ;
Let me tell how Jesus loved them
When he died upon the tree,
When he cried in grief and anguish,
"Why hast thou forsaken me?"

Let me urge, constrain, persuade them
To forsake their sins so dear,
Lest the God of Heaven visit
Them with Judgments most severe ;
Let me tell of Pharaoh's troubles,
Of old Sodom's fearful hour,
Mercy's gone, nor lingers Judgment—
Oh, the fearful, fearful hour!

Let me speak of muttering thunders
Heard from Sinai's cloud-capped brow,
Let me tell them of the wonders,
Jesus wrought, that they might know
All the height, and length and breadth
Of God the Father's love to man,
And forever feast on blessings
In the New Jerusalem.

Let me stay a little longer
Gathering for the garner great,
Golden sheaves, oh precious jewels,
Stars in Jesus' crown complete ;
Let me finish all my labor,

Then my armor I'll lay down,
And with Jesus Christ my Saviour
Ever wear a starry crown.

Then I'll range the fields of Heaven,
And with angels ever sing,
Hallelujah! glory, glory!
Hallelujah to my king!
Then with white-robed seraphs worship
Round the Father's great white throne,
Always crying, thou art worthy!
Oh my God, and thou alone.

THE REPROACH OF GOD.

BY NOAH STOWELL.

THERE is a kind of popular opinion among the people, that if a person does about right, everybody will love and respect him; but the standard of *doing about right*, must be established by popular sentiment. It will answer very well to belong to the Church, to say, or read prayers; be strictly moral in all outward deportment, but they must let others alone, and mind their own business. The devils said "let us alone." The rebels against this government, said "let us alone." All who are in determined rebellion against God like to be let alone. The kingdom of God is not only defensive in its movements, but is also aggressive in its operations. "The kingdom of heaven suffereth violence, and the violent take it by force." It is a warfare. "The Lord is a man of war." Ex. xv. 3. The "Captain of our salvation" has provided us with an armor, not only for defence, but also "the sword of the Spirit." "The word of God is sharper than any two-edged sword." We must first let the word of God in the flaming light of the Spirit, search our hearts and know that "the blood of Jesus Christ cleanseth us from all sin," have the beam taken out of our eye, be filled with Divine light, love and glory; and then go forth fearlessly, following the teachings of God's word. "Them that sin, rebuke before all, that others may fear." We are to be a terror to evil doers; reprove, rebuke, exhort with all long-suffering and

doctrine, and then we shall find that sin and holiness are antagonisms. Whoever therefore, will take the narrow way of holiness, and search for the deep things of God, will also find that there can be no compromise with sin, or with a sinful world; consequently, "all that will live godly in Christ Jesus, shall suffer persecution." The history of the Church proves this; the three Hebrews who would not be idolaters, when all the rest of the kingdom consented to bow down, were cast into a burning, fiery furnace. Daniel, who would pray, notwithstanding the King's decree to the contrary, was cast into a den of lions. The Apostles were cast into prison because they would obey God rather than men. So with Luther, and the long list of Martyrs, whose blood has been the seed of the Church. The Wesley's also, and many of the early Methodists, were greatly persecuted. The same, holy living now, will meet with the same opposition from modern Pharisees, who are in regular succession of those who "crucified the Lord of glory," calling the Master of the house Beelzebub; and those of his household will share a similar fate; for unto us it is given "not only to believe on him, but also to suffer for his sake." Those who are wholly saved and confess Christ as their sanctification, must not only endure the reproach that comes from a wicked world, and formal professors of religion, but must welcome the more severe reproach, which comes in consequence of the high profession of those who boastingly claim to be in the sanctified state, yet by their example disgrace the profession; showing a great want of humility, which is one of the most precious graces of perfect love; but after all, we may with Moses, esteem "the reproach of Christ, greater riches than the treasures of earth." Jesus said, "Blessed are ye when men shall revile you, and persecute you, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." Among the white-robed are those "who have come up out of great tribulation."

Marcellus, N. Y.

NO RESERVE.

IN THE sacrifice which we made when we fully devoted ourselves to God we reserved nothing, and felt happy in so doing, while we were looking at things with a general view, and at a distance; but when God takes us at our word, and accepts our offer in detail, we are made aware of a thousand repugnances, the existence of which we had not so much as suspected before. Our courage fails; frivolous excuses are suggested to flatter our feeble and tempted souls, then we hesitate and doubt whether it is our duty to obey, and only do the half of what God requires of us. A jealous God retires, the soul begins to shut its eyes that it may not see that it has no longer the courage to act, and God leaves it to its weakness and corruption because it will be so left. . . . False wisdom is the source of the whole difficulty, it is not so much through defect of courage as through excess of reasoning that we are arrested at this point. . . . While souls resist they find pretexts both to conceal and justify the resistance; but they insensibly grow dry, they lose their simplicity, and make what effort they may to deceive themselves, they are not at peace, there is always at the bottom of the conscience a feeling of reproach that they have been wanting towards God.—*Fenelon*.

ITEMS OF THOUGHT.—Do your duty now this moment, and you will you do it every moment.

You are as accountable for moments of time as for grains of gold.

Temperance and a studious habit often perpetuate youth.

Confessions should not be spoiled by justifications.

He who acts as the Devil's servant, must be satisfied with the Devil's wages.

Satan cares not for your pledge, if he can get your work.

Those whom God calls, Satan hinders if possible, and urges out those who should stay at home.

Editorial.

REPENT.

The requisite effort often fails to accomplish its object because it is not put forth in the right direction. The farmer who should harrow his field before he breaks up the fallow ground, would fail of a crop, not for the want of industry, but of common sense. The scholar who rushes into the intricacies of science, before he has mastered the fundamentals, makes slow and toilsome progress, notwithstanding his hard study, in consequence of his want of familiarity with first principles. It is so in religion. There are many who are trying to work out their own salvation at so great a disadvantage that their failure is almost a certainty. They pray enough to make them saints and yet they are but little better for their devotions. They give, up to the demand of charity, but their benefactions profit them nothing. They are yet in the flesh and so they cannot please God. They love the world. They are acting all the while from selfish motives. They run as uncertainly; they fight as one that beateth the air. The trouble with them is **THEY WERE NEVER CONVERTED.** There has been a change in them; but it is not sufficiently radical to make them Christians. Their lamps burn for a season but they have no oil in their vessels, with which to replenish them. There has been a fashioning over of old materials rather than a new creation. With them old things have never been done away. Their feelings, their habits of life are the same as ever, *save they have undertaken the performance of a few of what they call religious duties.* They are not dishonest, but deceived. Their perseverance in endeavoring to live religion without enjoying it, entitles them to commendation. After the unsuccessful attempts to lead holy lives without holy dispositions, to "gather figs of thorns and grapes of thistles," they give up in despair trying to live religion. They were taught wrong. They followed blind guides. They were taken up into the mountain when they should have been led into the valley. They were encouraged to believe

when they should have been required to *repent.* There is a great amount of superficial piety occasioned by wrong teaching on this point. A man who has been dishonest and wronged his neighbors, becomes convicted. He manifests in a religious meeting his desire for salvation, perhaps by rising up, perhaps by going forward.—Friends, desirous of encouraging him, tell him, one after another "to believe." "It is wicked not to." "You must believe that God accepts you—that you are now a Christian." "But I do not feel any different" says the bewildered seeker. "Never mind your feelings" reply the instructors, "go on and do your duty and you will feel better." "You are so good, so moral, that you must not look for any marked change." He yields at last, and, contrary to his convictions, tries to persuade himself that he is a Christian. A belief in one's safety whether true or false, produces comfort, and so he cherishes it. His skeptical neighbor says "I shall believe there is something in it if he pays me what is honestly my due—perhaps the usury he extorted from me." But there is no confession, no restitution, and no perceptible difference in his spirit and general demeanor. But is the man really converted? By no means. It is plain and palpable that he has not complied with the conditions of salvation. God is not deceived. He receives none that do not come fully and heartily to his terms. *Repentance is indispensable to becoming converted to God.* Nothing will be accepted as a substitute. There is no such thing as getting into the way of life without passing through the gate of repentance. You may as well undertake to learn a strange language without a knowledge of the alphabet as to become a Christian without repentance. This bitter cup must be drunk by all who would taste of the sweets of salvation. This cross must be borne by all who would wear the crown of life. You evade it at your peril. You shun it at the risk of your eternal ruin. Jesus says *except ye repent [ye shall all likewise perish].* Then offer no substitute. Make no delay, but humble yourself before God and make a penitent confession of your sins.

This is a duty incumbent not only upon

open sinners but upon professing Christians. They should be always in a penitent frame of mind. But if you have lost your first love there is no regaining it without repentance. Going forward to seek the blessing of holiness will not answer. If you would build your house so that it will abide the terrific storm of the last day, let the foundations be deeply laid in heartfelt repentance.

AS YE GO, PREACH.

On the 7th of March, we left our home in Rochester to dedicate three churches, and preach the Gospel in the West. We stopped over night in Buffalo and preached to an attentive congregation. The Free Methodist Church there is in a prosperous condition. The members appear to be growing in grace, sinners are coming to the Saviour, and the house is filled with those who listen eagerly to the preaching of the word.

A pleasant trip over the Lake Shore and Michigan Southern railroad, brought us in due time to Chicago. The 10th, 11th and 12th, we preached at

LEBANON, ILLS. This village is the seat of McKendree college, and is about 25 miles east of St. Louis. The Lord has done a good work here, and we found a people who know from experience the joy of salvation. We dedicated here a very plain, humble edifice to the worship of God. He accepted the offering and manifested himself gloriously among the people.

AT TAMAROA in southern Ills., we preached to a united congregation of Presbyterians and Methodists. The Lord enabled us to bear a plain testimony to the truth, and it was well received. Southern Illinois affords a great field of usefulness for faithful ministers of the Gospel.

AT NEW ALMA coal mines we preached twice, and dedicated a plain, convenient church. This village, located about 17 miles east of St. Louis, is composed of about 200 houses. The men are all connected with the mines. Until our brethren went there, no religious services were held, but the Sabbath was spent in cock fighting, hunting, drinking, and other similar recreations. A great change for the better has taken place, a goodly number have been

converted, and there is a prospect of a gracious work of God. We preached to a large and interesting congregation. The owner of these mines it is said was twenty years ago a common coal digger—now he is a millionaire.

ST. LOUIS.—This must always be one of the most important cities in the United States. Its location is very advantageous. It is near the junction of the Missouri and Mississippi, which with their tributaries, drain a large part, and that the most fertile part of our national domain. St. Louis is the place where the immense commerce of these rivers naturally centers. Boats of lighter draft are required for the up-river trade, and both passengers and freight are re-shipped here. The manufacturing facilities of this city are excellent. Immense coal beds are found within ten miles of the city, and a mountain of iron ore is but a few miles distant. The country around is very fertile and capable of sustaining an immense population. The present population of St. Louis is said to be 187,000 and is rapidly increasing. Here is a great field for laboring for the salvation of souls. A large proportion of the people attend no place of worship whatever. Of the religious denominations, the Roman Catholic is the largest, most influential and prosperous. They claim to have received in this city over six thousand converts within the past two years. We conversed with one of these converts, a lady of intelligence. She said her dislike for Protestantism arose from the treatment she had received from her Protestant friends. She had formerly been a member of the M. E. Church, and all her relatives were generally Methodists or Baptists. She said that when she was in affluence, and could give the ministers five or ten dollars when they called, their calls were frequent and their attentions all that could be desired. But when reverses came and their property was lost, not one of them, though frequently invited to do so, ever called again. As Protestant friends fell off, the Catholics became more kind and attentive than ever. Books were given her to read, designed to lead her to embrace the Catholic faith; she went to their churches and found that the poorest were as welcome as the most

wealthy and aristocratic, and finally at a protracted meeting held by some of their most zealous and eloquent priests, she, with many others, united with their church. Of the seventy-six church edifices, twenty-eight are Roman Catholic, and these are, by far, the largest and most numerous attended. There are in all forty-four orthodox, evangelical churches. Suppose them capable of holding an average of 500 persons each, this would make church accommodations for only 22,000 souls. But these Protestant churches for the most part are upon the exclusive system. The *right* to attend them depends upon the ability to hire a seat. The spiritual welfare of the masses brought up in the Protestant faith is uncared for. Multitudes are rushing down to hell. Many, no doubt, are in the condition of two young men from Buffalo, formerly attendants of the Free Church there. At the close of service they came forward and made themselves known to us. They said they had not attended church anywhere since they had been in St. Louis, for they did not know where to go. Americans do not like to accept a seat in a church, perhaps grudgingly given, to which others claim the exclusive right. They do not like to be treated either as intruders or paupers. St. Louis, like most of our large cities, is as properly a mission field, as Constantinople or Calcutta.

THE FREE METHODIST CHURCH which we dedicated on Sabbath, the 19th of March, is located on Fifteenth St., between Franklin Avenue and Morgan Sts. The location is good. The church formerly belonged to the M. E. Church South. The edifice is of brick, built in a plain, substantial style. The audience room is forty feet by sixty, light and pleasant. There is a good basement the size of the Church. The lot is fifty feet by one hundred, and standing on a corner it affords room for a parsonage. The cost of the house and lot and necessary repairs was about \$9,000. Considering the price of real estate here this was purchased very low. There remains yet \$6,000 unprovided for. Any one having in their possession any of the Lord's money which they wish to appropriate to a good purpose cannot do better than to aid in liquidating

the indebtedness of this church. Our society here is poor, and they have struggled through difficulties which but few societies could have survived.

It was in this city that Dr. Redfield received the blow to his health which resulted in his untimely decease. As this church is one of the fruits of his labors, it is proposed to place in its walls a marble slab, with a suitable inscription, to his memory. We trust the friends of the Doctor in all parts of the land will aid in this object. If six hundred will pay ten dollars each, the house will be paid for, the commemorative tablet reared, and a place be secured where, for all coming time, may be taught the doctrines which he proclaimed so faithfully when alive, and which carried him so triumphantly to the better land. Any contributions for this purpose may be forwarded to Rev. Cyrus H. Underwood 172 North 8th st., St. Louis, Mo.

QUALIFICATIONS FOR WRITING.

We are determined, by God's help to keep our columns to the one thing—salvation in its life and power. We thank the Lord for giving us so many contributors whose hearts glow with love to God and man. Our proportion of original matter is greater than that of any similar magazine with which we are acquainted. Yet we are obliged to decline much that is sent us. It may be well written but it lacks the fire and power. If you would write acceptably for us, come from the closet to your desk with your soul baptized with the Holy Ghost. Write because you feel the truth shut up in your bones. Get courage to write boldly and be willing to assume the responsibility of what you say. We are obliged to decline many articles because the writers fail to send us their names. A brother in a letter to us says:

I do not think *any one* ought to attempt to write for the Earnest Christian until fully saved. He may have a talent for writing, be gifted, educated and all this, yet there will be a great lack without the anointing of the holy fire. A written article may be full of the Holy Ghost as well as an exhortation or sermon. Why, I have read articles that seemed to send shock after shock

of Divine power through soul and body, and I always think these come from a sanctified heart and were written by a sanctified pen, held in a sanctified hand, which was a part of a sanctified body, which was a temple of the Holy Ghost. Now these are just the kind for the Earnest Christian. Its readers, most of them, expect just such a stream of red hot gospel lava from a volcano of holy fire every time it comes, and this is what they have had, and this is what they love. This they cannot very well do without, and not droop and wither and die."

REVIVALS.

We are rejoiced to hear of powerful revivals of God's work in many places:

IN CENTERVILLE AND EAGLE, N. Y., a sister writes us that some forty have been converted and the power of God has been wonderfully displayed.

REV. AMOS HARD, has, we learn, been on a preaching tour in Central New York, and as a result of his labors about one hundred have obtained the blessing of pardon, and some thirty or forty have professed to experience the blessing of holiness.

AT AURORA, ILLS., a good work commenced under the labors of Rev. G. H. Fox. But soon after his appointment there he felt it his duty to accept a chaplaincy in the army. Two local preachers belonging to the church there, took hold of the work heartily, and the Lord blessed their labors to the salvation of a goodly number of souls. Rev. E. P. Hart is now laboring there with encouraging prospects of a gracious work.

ON THE ST. CHARLES circuit and also on the MARENGO circuit, we hear that good revivals are in progress, and souls are being saved. This is said to be thus far a year of the greatest spiritual prosperity that the Free Methodists have enjoyed at the west.

REV. C. D. BROOKS writes: Bro. Roberts, we have witnessed quite a number of clear conversions, on Kendall circuit, and several members have obtained the "perfect love that casteth out fear." At West Kendall the good work is moving with encouraging prospects. Some are now convicted who have passed through other seasons of refreshing unmoved. I have visited and

prayed with about two hundred families during the past three months, and am preaching thirty sermons a month. About thirty have found peace with God. The Lord is my shepherd and trust, Praise his name for all his mercies!

Kendall, N. Y.

BACK NUMBERS.—We can still supply new subscribers with back numbers from January. Will our friends continue their efforts to extend our circulation? To any one sending us five new subscribers, we will, if they request it, send a sixth number gratis.

SOWING THE GOOD SEED.

In sowing the good seed friend, how do you do it, and when? Are you consecrated to the work of visitations and distributions? Is your soul alive, on fire for salvation? Do you love the work, engage in it with your whole heart joyfully, as a blessed privilege, a duty indispensable? When you go out, do you go amply supplied with gems of truth, tracts, books and periodicals that will tell on the heart for good? Are you prepared to cast your bread upon the waters that you may find it after many days? Do you begin early to do this blessed work? "In the morning sow thy seed and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they be alike good." Is prayer the watchword? When you hand a tract to this man or that man, this woman or that woman, this child or that child, do you do it with singleness of eye in the name of the Lord and for his glory? Do you lift your heart in ejaculations for the Holy Spirit to accompany the messages of truth, that it may be a blessing to the soul of the receiver and reader? Is it a sinner exposed momentarily to the wrath to come, to whom you present the religious tract, book or periodical? do you beseech God to convict him, open his blind eyes, unstop his deaf ears, lead him to see his guilty, lost situation without the benefit of the new and everlasting covenant? Do you make a similar prayer in your distributions to backsliders, those who have departed from the simplicity of the Gospel, lost their

first love, hewn out to themselves broken cisterns that hold no water?

No matter beloved, what kind of sinners they are, in the church or out of it, sabbath breakers, profane swearers, rum-sellers, tobacco raisers, chewers, smokers, novel-readers, pleasure seekers, time servers, those who receive honor one of another, and seek not the honor that cometh from God only, be sure to ask God's blessing on your efforts. "The seed will fall by the wayside," say you. Well, suppose much of it does, and what then? Has it not been so in all ages? In sowing the good seed some seeds fall by the wayside, some on stray places, some among thorns, and are you sure none falls into good ground. All we can do is to sow the seed in faith, water it with prayer as the dew of heaven, the Lord will take care of the germination, the growth and the crop. Paul may plant, Appollos water, but God alone must give the increase. Do not be discouraged, friends, if the fruits of your labors do not immediately appear. Sow on, pray on. Speak for Jesus, "warn the unruly, comfort the feeble minded, support the weak, be patient toward all men." "Be not weary in well-doing, for in due time ye shall reap if ye faint not." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." N.

DYING TESTIMONY.

LEONARD MITCHEL died at his residence in Rose, Wayne Co., N. Y., of congestion on the brain, on the 8th of March 1865, in the 47th year of his age. Bro. Mitchel was converted to God in the winter of 1843, after which he united with the M. E. Church with which he remained a consistent member until the organization of the Free Methodist Church at Rose, with which he was one of the first to cast his lot, and with which he walked in fellowship and love until his departure. He was a godly and faithful man. By his death an affectionate husband, a kind and exemplary father, an accommodating neighbor, and a pillar in the Church of God has been removed from among us. The church and community feel his loss. He was an "old-line" Methodist in spirit, faith and practice.—

During his connection with the M. E. Church, he was faithful to her interests. He would not compromise with the anti-Methodistic and anti-scriptural innovations that from time to time obtained admittance. But (being a class-leader) he stood at his post and was *faithful*. He was clear in religious experience. He knew the power and glory of entire sanctification. After he united with the F. M. Church he remained faithful to God. He was not a mere sympathizer with the work and the church, but was a Free Methodist *at heart*, and by his death the church where he lived and the church at large lost one of its truest friends among the laity.

The period of his illness was short. On Friday evening, March 3d, he was with us in social meeting at the church the last time. He was well as usual with the exception of cold in his head. After he went home he had a chill. Disease took fast hold of him, which baffled the skill of his attending physician, and on the following Wednesday morning his spirit entered the heavenly rest to gaze with unclouded eyes on Him whom he loved and obeyed. The evening prior to his death he said he had Bible faith, and was soon unconscious of the presence of his friends, and remained so till he gently fell asleep in death. He leaves a wife and five children, for whom we ask the prayers of God's children. M. N. DOWNING.

Sergeant CHARLES Y. FELTON, of the 122nd Regt. N. Y. S. V., died in Lincoln Hospital, June 23, 1864, aged 39 years.

Our dear brother joined the army in obedience to solemn convictions of duty, hence amidst all the sufferings and dangers of his new life he never regretted the step he had taken. He met his trials with cheerfulness and performed his duties with fidelity. In the camp he ever preserved his identity as a Christian, winning the confidence and affection of his associates. He went into battle with a praying heart filled with the love of God, hence, was calm and free from tormenting fear. In the battle of Gaines' Mill he received a wound which proved fatal. His sufferings were terribly severe but he never murmured. When convinced that he must die, he said to his wife, "The will of the Lord be done; cannot you say

so?" She hesitating, he continued, "I wonder you cannot say so; you must say this until you get it by heart." This sublime resignation of the dying soldier was honored with a glorious triumph. "I wonder" said he "how you can cry when everything is so bright—so glorious. The way is so delightful; Glory! Glory!" Just before his spirit departed, after a season of earnest prayer, he said, "O I see Jesus! He is arrayed in white. I see the great white folds of his garments." Beckoning with his hand and tenderly saying "Come Jesus" he soon appeared to be conversing with him as if he was near; then, his countenance brightening with unearthly radiance he exclaimed "Now Jesus open the pearly gates," and so passed through to receive a martyr's crown. D. W. THURSTON.

MRS. DORA BURDICK, wife of Rev. A. B. Burdick, fell asleep in Jesus the 22nd of March. She was a devoted Christian, a faithful laborer and her loss will be deeply felt. Her afflicted husband says, "Her end was peaceful, proving that death had lost its sting; a conquered foe! Captivity is again led captive! The riper fruit is being gathered home; while we are left to mourn *our* loss, and to rejoice in *their* gain. I feel already what it is to be left alone in the world; and yet not alone, because Jesus is with me.

But a short time before her death she wanted to speak in "love feast" in the Earnest Christian. "Though dead she yet speaketh." The sum of her testimony is as follows: 'The Lord Jehovah dwelleth in me, and I in him. I never realized it before as I do this morning. I believe in God without wavering or doubting. He saves me to the uttermost.' Thus she passed away, praising and trusting the Lord through death unto life."

A FOUR DAYS GENERAL QUARTERLY MEETING will be held in Binghamton, commencing April 13th, Thursday evening, and hold over the Sabbath. Bro. Thurston will be in attendance. All lovers of an earnest and thorough Christianity are cordially invited to attend. Especially the members of the district to consult in reference to camp-meeting. Come filled with faith and the Holy Ghost, looking for the cleansing, purifying power of Jesus.

B. F. STOUTENBURG

THE LOVE FEAST.

MRS. R. A. STOUTENBURG.—Jesus is very precious to my poor heart. Bless his name for what he has done for me among the people of God, and for what he is still doing! For a few weeks he has been leading me by his blessed Spirit, and I find that his ways are all unlike my ways, but they are pleasant. Bless the Lord! I find him such a good teacher, and I have been enabled through grace to get so near my Saviour as to hear the whisperings of his voice, and he seems to be saying all the time, this is the way walk ye in it, and my heart says I will. Oh how the light shines, and how God marks out the way, and there is real triumph, and victory in it! Glory to God! why, it is the king's highway. I love the real, Bible holiness, I know something about it. I feel it all through my soul like living fire. It gives me real freedom through Christ, he lifts me above the world and its frowns and its scornful smile. Hallelujah! I would like to testify to all the world the power in Jesus' blood to save and keep us saved. The Bible is my chart, it points forever true. I find it safe to obey God and walk in the light. Praise him!

Binghamton, N. Y.

E. OSBORN.—I am glad I have the privilege of bearing witness to the power of saving grace. The Lord is my light and my salvation. I love the narrow way more and more. Glory to God and the Lamb forever and ever!

Burlington, Iowa.

MRS. CLARISSA MACOMBER.—I want to speak in your love feast. The testimony of others has been to me as ointment poured forth. Bless the Lord! I feel this moment that the great God of the universe is my Father, his Son is my elder brother, his Holy Spirit my teacher and comforter. I want to

"Fall at his feet,

And the story repeat,

And the Lover of sinners adore."

O how glad I am Jesus gave me eyes to see what I was and then set me free. Bless his name! He did take me a poor forlorn child into his blessed school, and Oh, what prec-

ious useful lessons he has given me, and to-day I praise his holy name for keeping me in one lesson till I well understood it before he would allow me to turn over the leaf. Glory be to Jesus, what a wonderful fashion of teaching he has! How wise unto salvation he makes us through faith! How I love to sit at his feet and hear his words, and do them—praise his excellent name!

Greene, N. Y.

JOSEPH TRABUR.—I do thank my God, that his grace is sufficient. I feel the warmest showers of grace falling on my heart. O what joy, that we have so blessed a Saviour! I will live for God, I am determined to praise Him all the rest of my days. I sometimes look back on my past life, and think how blind I was, but, glory to God! I know that salvation is free for all. I have made a clean consecration to God, and am determined to do his will. My soul is full of the tender love of Jesus.

Co. C. 18th Ills. Infantry.

MRS. SARAH LYMAN.—I love the Lord my God with all my heart. Fifty-one years ago last June he, for Christ's sake, forgave my sins, and I can testify to his faithfulness. Not one of his precious promises have failed. Oh, the mercy and goodness of God to me, a poor pilgrim here, sighing for the land of rest, where are safely garnered the loved ones who have passed on before.

Rose, N. Y.

LUTHER FINCH.—I too, love the Lord with all my heart. It is my meat and drink to do his precious will. I gained the blessing of purity over six years ago, after Dr. Redfield came among us. I am now rejoicing in hope of the glory of God. I love his work, I love his praise, and I love his reward.

Woodstock, Ill.

MRS. LUCINDA MEACHAM.—I wish to testify for the Lord. I am growing in grace and in the knowledge of my Lord and Saviour, Jesus Christ. I can bear witness that the blood of Jesus cleanseth me from all sin. Although I have been deprived of meeting with the children of God most of the time lately, still the Lord has been with me. Praise his holy name forever and evermore!

B. F. STOUTENBURG.—Glory to God for a free, full and present salvation! I am all the Lord's this morning, and he saves me. Bless his holy name! This real salvation does work a complete reformation in my whole being. The things I once loved (such as tobacco, the love of the world, the love of ease and pleasure,) I now hate with perfect hatred. My appetites are completely changed, and I realize there is power in Jesus' blood to cleanse and keep me clean. I am going through this straight, cross-bearing, self-denying way, the grace of God helping me.

Binghamton, N. Y.

REV. P. BUTTERFIELD.—Thanks be to God who giveth us the victory through our Lord and Saviour, Jesus Christ! Souls are being saved in Wales. During the last few weeks the Lord has been pouring out his Spirit amongst us, and some twenty-five or more souls we trust have been thereby saved in Christ. To God be all the glory!

Wales, N. Y.

B. F. SMITH.—Hallelujah to Jesus for grace that enables me to cling to the banner of Jesus! and everywhere I go to be enabled constantly to contend against sin in every form. Yea and I repeat, Hallelujah to Jesus! that by his grace alone I am not at all disposed to lower the banner to meet the compromising spirit that almost every where prevails among professors of religion. Oh! I would to God that the world could hear me while I praise the name of Jesus for giving me light to behold the almost endless evil of public sins that are so commonly tolerated. And Oh, how I sink into nothingness when I behold my intellectual qualifications, but am hindered in a moment by the Spirit, when it demands me to trace the teaching of Jesus and see who he chose to follow him, and then I can but say "Lord point out the way and I will follow."

ELIZA JANE OGDEN.—I do know Christ to be a complete Saviour.

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

I praise his name that he has power to cleanse the heart, and fill it continually with his presence. Yea, the tabernacle of God is with his children. Glory to his name!