

The Earnest Christian

AND

GOLDEN RULE.

AUGUST, 1865.

TO SEEKERS OF HOLINESS.

You would choose for your happy and everlasting motto, "Holiness," or "wholeness," to the Lord.

Then, first of all, you will dedicate all to him. Not but what all you have is his, and has been from the beginning, but you have not so regarded it. You have taken your portion and gone your way heretofore, wasting your Father's gifts in selfish living. Let all this cease at once; and let it be your language, the language of your heart, "What wilt thou have me to do?" In a word, consecrate all to your Heavenly Father. How will you do this? We answer,—consent and decide, that all, whether act, word, thought desire or possessions shall be not as self, or men may will, but as God wills. This, you say, I have tried to do, again and again. Doubtless you have, and done it acceptably, too. But here you halted; *you did not believe*. Believe what? you ask. I answer,—the word of God to you at that point. That word is that He "accepted" and "received" you. Hear him,—"*Be ye separate and I will receive you.*" You separated yourself, "*presented yourself a living sacrifice;*" but *did not believe*, on the assurance of His word, that you were accepted. No, you waited for some sign, some sensible manifestation, to come up in your feelings, to assure you that all was received, thus making some preconceived emotion the ground of faith. God does not say, faith cometh by feeling, joyous, peaceful, or otherwise, else you would be right in expecting it to rise and inspire you with faith.

Nay, "FAITH COMETH BY HEARING, and hearing by the word of God." Therefore, when you consecrate all, as well as you are enabled, you have God's word for the fact that He "RECEIVES you." This faith will inspire you with feelings of peace, gladness, and great quiet of soul. In God's order, faith gives rise to feelings, and not feelings to faith, as you have erroneously supposed. Hence, you may take God's word and rest upon that. There is no error in this. It is the only way of success; as has been tried and proved by hundreds, after having struggled and floundered in this same error.

To illustrate: suppose the Lord had said, in his abiding word, "If any man will place twelve stones upon the earth, and put a lamb thereon, and burn it to ashes, I will receive him, and be a Father unto him, and he shall be my son." Now I ask, if you should do this, and the lamb be consumed to ashes, would you not have God's word for your assurance? Yea, as convincingly as if heard audibly from heaven,—that He "received you."

The Lord has not said this; But he has said, as shown above, that if we "come out from among them, and BE SEPARATE, and touch not the unclean thing, He WILL RECEIVE US." Now, I ask, if we thus do, have we not the testimony of the Spirit, written in the word, that we are accepted? Do not fall into the common error of separating the letter of the word from the spirit of the word. You must by faith regard the letter as the testimony and expression of the mind and spirit of God to you; just as you believe the letter of

friend to be the expression of his mind and spirit. It is through this written word, directly or indirectly, that the Spirit speaks, testifies, or witnesses to us. To regard the word as a dead letter, is to remain in darkness and unbelief. To faith, "these words are spirit and they are life." Let us therefore, "*believe, nothing doubting.*"

But, says one, "How am I to know that the consecration is complete?" I answer, if you see nothing to the contrary, it is; for the Lord has said, "If in anything ye be otherwise minded, God shall reveal even this unto you." The question is not, what will come up in the future to sacrifice and to suffer. In this, "Take no thought for the morrow," applies as well in anything else. But do you accept of the will of God as it is made to appear at the present moment? If this is so, this is all that the King requires. Only let this continue, moment by moment, and all will continue acceptable to Him. How great the rest of soul gained by him who thus comes into the truth.

But, you ask, into what state, or degree of godliness may I now apprehend the Lord has brought me? Are my inward foes all dead? Shall I feel the roots of sin no more from this time?

This is an important question—one, the understanding of which, may have much to do with your future peace and success in the way of holiness. Many, who have dedicated all, and believed, have been disappointed in finding, after a little while, the old self-nature stir within them, and either took it as an evidence that they were deceived, or soothingly called it "ONLY TEMPTATION;" and have continued to try to believe that all was *entirely* pure within.

We forget that there are two parts, or elements, in entire sanctification. The one is the placing of the creature, or sacrifice, UPON THE ALTAR,—Consecration. The other is the consuming of it to ashes, or its primitive elements, by God's own fire. The gold must first be put into the crucible; and then melted; and purified, by separating all its inner dross.

We must first *consent* and *covenant* to

give up "all things," and then suffer the loss of all. First be nailed to the cross and then "die daily," till "the world is crucified to us," and "we live not, but Christ in us."

With the first, you have now complied, I trust. If so, you are "sanctified," but perhaps not "wholly;" you are "holy," but perhaps not yet "perfected." You are now as the gold in the crucible, and can begin to say, "though he slay me, yet will I trust in him;" and hence ready to "abide the fire." "Abide his coming," as a *refiner and purifier*. If so, you are fully in the hands of the "potter," and he can now begin to mould you as he will, for you will now be able to "abide," and not "draw back," as you once did when trial came, erroneously considering it an evidence that God was displeased, and no longer accepted you.

We often make a joyous and glad-some state of mind, the *only evidence* of our acceptance with the Father. This is a very mischievous error. To do this, is to make the faith of our acceptance depend upon our emotions or feelings, as we saw above; whereas "the word" is the only true basis of faith; on compliance with which all the promises become ours. We forget the Saviour endured this, and yet was just as acceptable to the Father as when his emotions were the opposite. And now, as we are called to "endure hardness," and it is given us to "suffer with Christ," and also to bear some "afflictions for a moment," we must certainly not consider any *one state of feeling the only acceptable one*. For if, "when need be," we are in heaviness, then heaviness must be *felt*. If to endure hardness, then hardness must be *felt*. And if we are to have "afflictions," then we must sometimes *feel* "afflicted." You therefore see that if you take one class of emotions to be the evidence of your acceptance, when you feel thus, your faith in God will abound. But, since our feelings necessarily change and vary, as we have seen above, our faith in this case will sometimes be lost, and we fall into consequent weakness and sadness, if not into gloom and total discouragement.

Nay, such anchor-ground is too unstable. We need the immovable promise of God, which holds "both sure and steadfast," amid all the varying storms, winds, and rolling billows that come upon us.

The only true test point required of us is in the will. If this be true,—if it be in the heart to say, "Thy will be done," we are accepted, let our feelings be what they may; "for where there is a *willing mind*, it is accepted." Ah, this living by feeling, instead of by faith, has made sad havoc of many a promising disciple. It reverses the order of God, and keeps the soul off its only true and immovable foundation—the promise of the Father. It is being much as the spoiled child, who, because it is not permitted constantly to feed upon confections, pastries, and sweetmeats, but is called by its parent to partake of substantial fare, and sometime to take that which is bitter, and also to go forth and endure that which is "hard and afflicting" loses confidence in the love and wisdom of its father, and sadly refuses to do his will.

Oh! my brother, let your motto be,—"Not my will but thine be done." "Do unto me as seemeth unto thee good," and all will be well.

Remember, "he sitteth as a refiner and purifier of silver," whose business it is, not to see there is no fire to try us, and no dross revealed, but to see that the fire gets not too hot, lest it injure and destroy; nor too cool, lest it do not accomplish its end, the purification of the heart from all its selfish nature.

Neither is he at a loss for fuel from which to make these purging fires. They come from any and every circumstance around us, that is needful to cross our wills; from many little things connected with ourselves, our families, our tenderest friends, and the common business of life, and even from our religious services. He will cause a fire to glow forth, giving us a sense of the cross, mortification and death which are necessary to the perfect submission of our wills, and entire acquiescence with God. And if these fiery trials which are to try you, reveal hidden selfishness and

sin, as the lance reveals offensive matter not before seen, because lying hid deep within, be not disheartened. It is your physician at work wisely, and accomplishing the object of your desire, a perfect cure. Courage brother! Keep your confidence! The ore must be fused before the dross can separate and pass off. We must die in order to live. And His soothing encouragement to you is, "And after ye have *suffered* awhile, I will strengthen, establish and *perfect* you."

REV. C. LAREW.

ALWAYS TIME TO PRAY.

BY MRS. H. A. CROUCH.

WHEN Jesus asked Peter for the use of his ship that he might teach the people on the shore, did the poor fisherman think he had no time to spend just then in that way? So unsuccessful had they been through the night, did the thought come that they must use double diligence if they would not go to their homes empty-handed? If so, I think they never suffered a like temptation, so convincing the proof must have been that there is no time lost that is spent in serving God, when Jesus, after the sermon, bade him let down his net for a draught.

And have you not been tempted, brother, sister, to think your work or worldly business so pressing as to furnish an all-sufficient excuse for your absence from the place of prayer, or for neglecting to labor for God? Or, when you have been in the secret place, you have not shut the door so close but worldly cares have crowded in, and you have thought you must leave to attend to them, for you had not time just now to pray until you should receive the promised "shower of blessing?" Perhaps a wrestling Jacob, weary with long days of marching under a burning sun, thinks of another march which must begin when the day breaks, and reasons that he must sleep this time; another night, when not so weary, he will plead, and not let the angel go. But then, *how will he meet his brother?*

You hurried when your friend was

waiting for you, or when you feared you would be late for the cars, or the last church bell was ringing, and left without prevailing as a prince with God; and has it not proved so every time, that you had better have stayed? You have wandered about your work without accomplishing much of anything; you have failed in your intercourse with your friend to speak those fitly-chosen words, which are like apples of gold in pictures of silver; you have waited for the cars, or in the lobby while the minister was making his opening prayer.

Student, have you not often thought you had not time to go to the prayer-meeting, because of some hard task to learn, or composition to write? So you have seated yourself for labor, trying meanwhile to quiet the voice of conscience. Has it not been so that almost always something has occurred to divert your mind from its purpose, and the hour has been lost to you?—it may be that a friend called, and the whole time passed socially indeed, but not profitably. If you resisted the temptation and went to prayer-meeting, you returned rested in body and mind, your soul as a watered garden, and you have said, "God helped me," when you have seen how readily you have conquered your task.

We take time to eat three times a day. That man who neglects family prayer, for fear of being late at his work, does not neglect his breakfast. We take time to entertain friends, and love dearly to have them come and see us; let us not grieve our best friend by leaving the place where he is always in waiting, before we even see his face. What would be thought of the affection of that lady who would think an hour a long time to spend with her beloved? What if she bade him good-bye with the same sense of relief that some of us feel when we leave our closets, as if a duty were done, and now we can go about our *work*? *God forgive us!* We take time to be sick. Yes, some of us months and years, and then let us take time to pray, and pray till we are blessed; till we feel that soul and body bear the likeness of our risen Lord,

nor number those hours long nor lost that are spent in the service of that friend who laid aside his glory, his wealth, who spent all his hours, and even laid down his life for us.

"Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you." Let Jesus have your ship; cease washing your nets for awhile, listen to his words of instruction and love, and when he speaks the word, *let down your net for a draught.*

THE LAW OF GOD.

BY J. MILLAR.

"Great peace have they which love thy law; and nothing shall offend them." Ps. cxix, 165.

LAW is a rule of action; an established rule prescribed by *supreme authority*; a statute, decree. All law, all good law, originated with the great law-giver—God. He is, as his name indicates, Lord of lords, and God of gods. As such, it is *his* to command and *ours* to obey.

1. What, then are we to understand by the expression, "*thy law*?" It is evident to every candid reader of the Scriptures, particularly this psalm, that reference is had to the *commandment or moral law of God*; which is; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it: thou shalt love thy neighbor as thyself." Matt. xxii. 37 40. "On these two commandments," said Jesus, "hang all the law and the prophets." This, then, is what we are to understand is meant by "*thy law*" in the text.

2. But what is it to "love thy law," or the law of God. Love is an affection excited by anything beautiful or lovely. To love, then, is to regard anything with affection; and to regard anything with affection, is to have a zealous attachment to it; to have our mind bent towards it, placed upon it, and continually occupied with it. Again, our desire for it will be in pro-

portion to our affection for it; as if we love anything, any rule or law, we obey that law, and keep it inviolate. To "love thy law," then, is to obey it; is to keep the commandments of God, and do those things which are pleasing in his sight.

3. Such, "they," that do this, says the text, "*have*," not "*shall* have, but, in the present tense, while "they" "*love thy law*," "*have great peace*." The word "peace" signifies a state of quiet; freedom from war or agitation; tranquillity; rest. Quiet is one of the component parts of the peace of heaven! Heaven is a place of quiet, and a quiet place or state is heaven! Hell is a place of eternal disquiet; while disquiet, or that which causes it—sin, makes a hell on earth, or in the heart. Nothing but sin can produce "war or agitation; take sin out of the world; or out of the hearts of men, and war and agitation, contention and strife, confusion and every evil work will cease. "The wisdom that comes from above, is first pure, then peaceable;" then when there is perfect love for the law of God there is perfect peace; great peace, great in a three-fold sense; first, because of the infinite expense on the part of God in bringing it about! great, because of the wonderful work accomplished: a reconciliation between God and rebellious man; great because of its effect on man towards his fellow: "peace on earth, and good-will to man." Again, it is great because of its eternity; "of the duration of it, and its increase there shall be no end." It is great because of the cause producing it; "love for the law of God, and love for man." "Great peace have they which love thy law; and nothing shall offend them."

4. "And nothing shall offend them." The term "offend," is as much abused as the term "charity" in the New Testament. There are those who profess to be "teachers," who caution the faithful followers of Jesus, against turning souls that have professedly believed in Jesus, out of the way, by dealing faithfully with them; but they neither know what they teach nor whereof they affirm;" and have need that

some one teach them which be the first principles of Christianity. The term offend as used in Scripture, signifies to displease, or cause to sin; and so Webster: to disgust; to sin: in Scripture, to cause to be disobedient to the law of God, or to hinder from serving him. But the text says *nothing* shall offend them; that is, nothing shall cause them to sin, or break the law of God; parallel with this, are the scriptures in the third of John's first epistle. "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." The sin here spoken of is the overt act. It does not say he cannot feel sin dwelling in his heart, but that, being born of God, and the seed of God being planted in him, and remaining in him, while this is so, he cannot sin. He must first consent to the suggestions of the devil, and allow a sympathy to spring up between the sin remaining in his heart, and the outward evil, before he will perform the sinful act. But the little word "*is*" implies, he, being born by living, that is, a continued faith in Jesus—the faith which is never in exercise only by the individual who steadily obeys God, and as the result of which living faith, God is continually breathing life, eternal life into his soul; and while this is the case he cannot sin.

But, the soul entirely sanctified to God, has not lost its free agency, consequently he can sin if he will. The redeemed spirits around the throne of God are still free agents, and can sin if they will; but, their capacities having become immortalized, consequently freed from the infirmities of the flesh, such will be their knowledge of the infinite goodness and undying love of God to man, in that while we were yet sinners, Christ died for us, and redeemed us from the curse of the law, being made a curse for us, who supposes that they ever will again transgress the law of God?

But some, having itching ears, who obey not the truth, are turned aside to fables, and would heap to themselves teachers after their own lusts, are con-

tinually crying "be careful! be careful! you will offend the lambs of the flock; you will by preaching the law of God cause to sin, those who are weak in the faith, and our society will go down and we shall be annihilated as a people!" But the text says "nothing shall offend them!" Who? those, "they which love thy law."

But the law demands that we love him, God, with all the heart; that we "be holy for I am holy". But, they tell us, we "must not make so much ado about holiness." But what is most strange, the holiness they fear so much, is outward instead of inward holiness. Whoever knew a real Christian offended at the idea of being absolutely cleansed from sin? Who? say you, "I have!" I deny it on the authority of God's word. "But," say you, "*it spoils my meeting!*" And no wonder; you are not prepared to hear about inward purity; it is outward holiness you need! if you were ever converted, do you feel sad or dead in a meeting where entire holiness is insisted upon? thou art tenfold more a child of the devil than ever; and unless God saves you, will be damned as such, and that eternally. Oh, may God have mercy on thy soul.

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GROW IN KNOWLEDGE.—Yesterday, while hearing our contraband girl read her lesson, she said "Every day I reads, I learns something; but if I do not read, I do not learn anything, and I see I forgets something I have known." Just so in religion. Every day we live to God we learn something; but if we fail to do this, we not only do not learn anything, but we forget something we have known.—H. A. C.

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"If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

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This life is a middle state; we must soon go higher or lower, where we must spend upon the treasure we here lay up, whether of wrath or glory.

WORKING FOR THE DEVIL.

BY THE AUTHOR OF "HOME THRUSTS."

"The partaker is as bad as the thief."

THIS is Bible doctrine. "When thou sawest a thief then thou consentedst with him and hast been partaker with adulterers." Ps. 1, 18. "Lay hands suddenly on no man, neither be partaker of other men's sins." I. Tim. v, 22. Again, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." II. John 10, 11.

Let us inquire when we are working for the devil, and when we are partaking of other men's sins.

1. Take the case of the Christian milliner and dress maker. She knows full well that many of the articles she makes for her customers foster pride and extravagance. To procure them is a wicked waste of God's money, yet her hands are busy in this avocation. If it is wrong to wear gay, costly and fashionable attire, is it not also wrong to make it? "May we not as well wear, as make, that fashionable bonnet?" The apology for doing this devil's work is, "It's my trade, I must live." "Live, sister, live?" Will God kill you if you obey him? Abstain from all appearance of evil.

2. Look at the pious barber, why does he keep open his shop on the Lord's day? He tells you that if he did not his customers would leave him. His plea is, "I must live." He knows he is breaking the 4th commandment, his conscience cries out, "stop, stop!" "Cease to do evil, learn to do well." "Remember the Sabbath day, to keep it holy." And yet he persists in saying "I must live!" Live, brother, live! Will God kill you for keeping his commandments, for doing justly, loving mercy, walking humbly? Happy death, glorious! This going to heaven for obeying God, standing boldly for Jesus, has been glorious in all ages. Let the devil's work alone.

3. Instance the pious jeweller, he

knows it is wrong for people to bedeck themselves in gold ear-rings, finger-rings, breast-pins, chains and bracelets for ornamental purposes. God forbids it, his word is explicit on this point. See Isa. iii, 16. Rom. xii, 2. I. Tim. ii, 9. I. Peter iii, 3, 4. Yet this selling jewelry is his calling, like to that of Demetrius, the shrine-maker who made silver shrines for Diana, saying "Sirs, ye know that by this craft we have our wealth." Acts xix. 24-26. But says the jeweller, "I must live, my family must be supported." Brother, will God kill you in very deed unless you persist in doing the devil's work? leave you and your family to perish for lack of bread? Strange doctrine this, where did you find it? anywhere from Genesis to Revelations? Turn to Ps. xxxvii, 23-25, how readest thou? Mechanics work for Satan when they use their skill and ingenuity for the production of articles that naturally tend in their use to fit souls for perdition.

4. Take the man who patronizes the manufacturer and trafficker in strong drink. He knows that every maker and seller of this devil's broth for common use is a murderer—a murderer of fathers, a murderer of mothers, and yet he sustains this horrid trafficker by his patronage. He may not purchase this liquid death and distilled damnation either for himself or for others, but he upholds this bloody man by purchasing of him other articles for domestic use and thus partakes of his sins and helps Satan to do his own work. He who makes or sells alcoholic drinks and he who sustains the maker and seller of these poisons is alike engaged in the devil's work.

5. Is not the same true of the man who sustains the booksellers that sell vicious publications, books and periodicals, literary serpents, sugar-coated poisons, infidel and licentious works? What greater curse to the church and to the world than the corrupt press of the present day? The light, frothy reading mixed with the evil and the good, the Harper's, Godey's, Leslie's, Peterson's, Ledger, etc., the fashion

plates and comicals that are spreading as much domestic misery and devastation among the human race as all the rumsellers in the nation! We know of one publishing house in this city that is doing more, we believe, to ruin souls than all the doggeries, gambling dens, houses of ill-fame in the same locality. We may not purchase or read these reptiles, or snakes-in-the grass, these Bible-killers and soul-destroyers. Yet by purchasing other articles of these men, who are scattering widely, fire-brands, arrows and death, are we not partakers of their sins? in some measure guilty as the thief or trafficker is guilty? Come out from among them and be ye separate, touch not the unclean thing; bid not the murderer of souls God speed; darken not his doors; cross not his threshold save to rebuke him; raise the warning voice!

6. Mark the editors who advertise and puff these satanic transformations, mixed publications containing the bitter and the sweet, "Christ and Belial." Are not these same editors partakers of the sins of these publishers? guilty as the thieves are guilty? and will not the curse of God rest upon them and their children even to the third and fourth generation for pushing the cars of the devil, and riding in them, except they repent and make all possible restitution?

7. Beloved reader, you know that light and trifling conversation, foolish talking and jesting is forbidden of God, and is classed among the vilest sins, and yet the world is full of this nonsense; and can you be innocent and sit or stand by for a moment and hear this senseless gabble and not in some way manifest your displeasure? If by your silence, a smile of approval or if in any way you express your approbation of it, are you not a partaker of the evil of this leprosy, this gangrene of the soul that eateth like a canker? "biteth like a serpent and stingeth like an adder?"

8. Does a man swear, take God's name in vain in your hearing and you reprove him not for his blasphemy are you not guilty of a breach of the law of love, consequently become a parta

ker of the evil of this violation of the third commandment?

9. Do you see persons in the church or out of it, transgressing any of the ten commandments and if you do not raise your voice reprovingly, "cry aloud and spare not" does not He who "seeth not as man seeth" reckon you with the transgressors? the guilty ones? "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him."

10. There goes a man who rents his house, his store, his field or grove for what? to glorify God? or for deeds of darkness? for gamblers, rumsellers, whoremongers, frolicers, lovers of pleasure more than lovers of God, for any unholy purpose or traffic? The man who rents for evil purposes any property which God has placed in his hands, is doing the devil's work and is a partaker of the sins resulting therefrom. We know a man calling himself a christian that rents his house to a rumselling hotel-keeper and gambler. Another rents a beautiful grove for Satan to do his worst in. Others rent out houses of ill-fame.

11. Look at those ministers, D. D's. Christian bishops and other distinguished church-members, who held a banquet at a rumselling and gambling hotel in Chicago, feasted to surfeiting, drank toasts and cracked jokes, were they not doing the devil's work with a vengeance! meanwhile were they not partakers of the sins of the same gambling, rumselling hotel keeper?

12. Take ministers and church-members of the various religious denominations of this and other cities who take their seats in our horse-cars on the Lord's day. Do they not by their example encourage Sabbath desecration, and uphold a wicked, God-defying, Sabbath-breaking establishment? do the devil's work and partake of other men's sins?

12. Look at the hurrah at the religious festivals, tea and strawberry parties, fancy fairs, tin and gold weddings, where, like the worshippers of the golden calf, they sit down to eat and rise up to play. Also glance at the New Years' visitations where wine bibbing,

drunkenness and surfeiting are the order of the day, is there no devil's work here, no partaking of other mens' sins?

14. Mark the course of that fond mother tipping off her daughters in all the gaiety and frivolity of a wicked, fashionable world that tends to make her as proud as Lucifer and to prepare her for flames unquenchable! Would this good mother adorn herself thus in the face of gospel purity and simplicity? Sooner would she sever a right hand, yet she permits her daughters to do thus wickedly. Kill or cure, hell or no hell! Are not this mother's skirts stained with the blood of souls? Is she not a partaker of the evils resulting from this worldly conformity? Satan is at the bottom of this, it's the devil's work.

15. Again that father and mother would no more be guilty of attending a theatre, a dancing party, than they would be of setting their neighbors house on fire, and yet they allow their sons and daughters to do these abominable things. Does not God hold these parents responsible for the consequences resulting from these sins of the flesh and the spirit? The same deeds of wickedness done by their offspring are laid at their very door! How was it with Eli when his "sons were vile and he restrained them not?" 1 Kings, xxii; 21. Job, xxii, 17.

16. Parents, you who disobey god in not training your children "in the way they should go," in the path of duty and holiness, and who consequently grow up wayward, impertinent, godless, are you not guilty fearfully in the sight of Heaven? and are not the very sins committed by your ungodly children, placed to your account? Take the example of Eli again and the terrible judgments which followed his sins of omission.

17. Those who apologize for the sins of slavery in any way, the traffic in the bodies and souls of men, are partakers of the guilt and condemnation of the cruel men stealers who weep and howl for the miseries that have come upon them, whose riches are corrupted, whose garments are moth-eaten, whose gold and silver is cankered, and the rust of

them witnesses against them and eats their flesh as if it were fire!

"Assembled round the throne of God,

Upon that awful day,

When asked, where is your brother man,

What mean ye then to say?

You sold him—*traded* in his blood!

I'll visit for your sins, saith God!"

18. The farmer who sells his grain and hops to the distiller and brewer, to be manufactured into poison to poison the bodies and souls of men, is equally guilty with the manufacturers' and seller of the same poisons. Its the devil's work from first to last. The same curse rests upon those New England tobacco raisers and manufacturers. We say New England traffickers in the poisonous Indian weed, for they have long known that the use of this vile narcotic in any form is a curse to the world, a curse to the church, a curse to the body, mind and soul. Where much is given much is required. He that knoweth his master's will and doeth it not, shall be beaten with many stripes.

The raising and habitual using of tobacco is contrary to the spirit of the gospel, a sin against God, the work of Satan; and those who work with Satan and keep on doing Satan's work, are sure in the end to have Satan's reward.

19. *Once more*, ministers that withhold any truth of the Bible, keep back any part of the price, refuse to warn the people of their sins, popular and unpopular, in high places or in low, from the fear of man, the love of applause, or from any worldly motive or policy whatever; will beheld responsible at the bar of God for these very sins the people commit through their neglect to preach the word in season and out of season, to reprove, rebuke, exhort with all long suffering and doctrine. 2d Tim. iv; 1, 2. Ezk. xxxiii; 7, 8. Ezk. xxxiv; 8, 9.

"Up! tis no dreaming time! Awake!
Awake!

For he who sits on the high Judge's seat,
Doth in his record mark each wasted hour
Each idle word. Take heed thy shrinking
soul, [stands
Find not their weight too heavy, when it

At that dread bar from whence is no appeal.
Lo! while ye trifle, the light sand steals on,
Leaving the hour-glass empty, and thy life
Glideth away; stamp wisdom on its hours."

NATURE OF DIVINE UNION.

BY REV. D. A. CARGIL.

From God all things come. To God as the originator and governor, all things are in subjection. Let us ascertain the responsibilities of those beings that come from and are dependant on God. The life of all moral creatures, so far as it is true life, is a production in a finite form of the elements of God's life. God created man in his own image. The Saviour says I am in the Father and the Father in me. God, in carrying out the great idea of a moral creation, reproduces himself in the human soul. So that man's life may be described as God's life in humanity. Nor in the strict sense of the term can anything but the life of God in the soul be called life. Those who have gone astray from God have lost the Divine life in the soul, and are dead—Hence the expression, You hath he quickened who were dead. The Eternal vitality ceases to be in them, and being dead by the absence of God, they must be recreated or born again. Forgiveness, it is true, cancels the iniquities of the past but this is not enough, the lost image must be restored, the immortal nature must be reconstituted on the principle of life linked with life, the created with the uncreated in the bonds of Divine union. Man is now at war with his Maker. War cannot exist without division; thus it is with God and man while man remains a sinner.

The union which the Gospel of Christ proposes to restore, is not merely that of pacification and forgiveness. The two parties, God on one side and man on the other, have entered into an arrangement by which it is agreed that man shall cease to rebel and fight and God shall cease to punish. In addition to this man unites his efforts in carrying out the Divine plan. But under these circumstances it cannot be said the

prayer of the Saviour has been fulfilled, As thou Father art in me and I in thee that they may be one in us.

There is still a point of union which has not been reached, something more is necessary. Union as we desire to develope it, is not a treaty of peace nor a compact of alliances, but a combination or union of nature. It is to this union that all who are born of God must at last come. It is a great thing to begin to return, but it is much greater to complete the return. It is a great thing to feel God approaching nearer and nearer in the mild radiance of a reconciled Divinity—until the doors of every faculty being opened he enters his own purified temple and becomes its everlasting centre.

LIGHT OF INSPIRATION.

BY REV. A. B. BURDICK.

The Bible is the "candle of the Lord." The pen of inspiration is a reflector which makes the light *doubly* luminous and brings hidden things of darkness to light.

Inspiration of the Scripture is of two kinds. Such portions of Scripture as were *spoken* directly by the Deity, either in the person of the Father, Son or Holy Ghost, or by holy men who spake as they were moved by the Holy Ghost, are of a *two fold* inspiration. Being both *spoken* by inspiration and "*given*," or written by inspired men of God. All passages of Scripture spoken by uninspired men and devils, are but *singly* inspired; being only given, (that is written) by inspiration of God.

A good account may be given of an evil action. The account may have been inspired, but the action was not.

Our first parents transgressed the law of God. The Lord inspired Moses to write the account of that transgression, but did not inspire the transgressors to commit the act.

God did not inspire "the serpent" to disannul the penalty he had affixed to sin, by telling them, "Ye shall not surely die." Yet these words are *given* by inspiration of God in Scripture.

The record given of Saul and the witch of Endor, is an *inspired record*, but their transactions were not.

When Saul inquired of the Lord, and the Lord no longer answered him, he said to his servants "*Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her.*"

Saul made no pretensions to inspiration. He knew that he had sinned against God, and that the Lord had forsaken him, before he resorted to witchcraft. To the inquiry of Samuel, "why hast thou disquieted me to bring me up," Saul's reply was, "*God is departed from me and answereth me no more.*"

To claim supernatural agency in raising the spirit of Samuel, is only to admit the reality of witchcraft; the *spirit* of which has been the same in all ages of the world, varying only in name and operation, the more successfully to deceive the people.

Some have been more or less deceived by this "mystery of iniquity" under its different phases of operations, and multiplicity of names, such as SORCERY, MAGIC, DIVINATION, SOOTHSAYING, FORTUNE TELLING, ASTROLOGY, CLAIRVOYANCE, familiar spirit and last but not least, MODERN SPIRITUALISM! The *supernatural* of all which, may be summed up in ancient *witchcraft*, or the *spirits of devils working miracles*. And answering well to the description given in Revelation of the woman sitting upon a scarlet colored beast *full of names of blasphemy*. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

Not only are false prophets raised up *in the world and of the world*; but many are gone *out of Israel* into the world.

Not all that claim to be inspired from above, may be relied upon as authority; though they should come with a "thus saith the Lord" on their lips.

"The word of the Lord came to Ezekiel saying, Son of man, prophesy against the prophets of Israel, and say unto them that *prophesy out of their own hearts*, Hear ye the word of the Lord: Woe unto the foolish prophets that follow their own spirits and have seen nothing."

"They have seen vanity and lying divination saying: *The Lord saith*: and the Lord hath not sent them, and they have made others to hope that they would confirm the word."

"Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, *The Lord saith it*, albeit I have not spoken."

Here an account is given of the strongest claims to inspiration, affirmed with a "Saith the Lord." Here is prophecy against prophecy. The true against the false, yet both claiming inspiration.

The false prophets profess visions of peace for Jerusalem, confirming their views with, "*The Lord saith it*." Ezekiel declared, "*there is no peace*," with a, "*Saith the Lord God*."

This is a closely contested point, and yet not unlike the contest of the present day.

False prophets have superior advantages under the gospel dispensation, to those who claimed direct inspiration from God.

Revelation is free of access to all, both the true and false, whether chosen of God to proclaim the everlasting gospel, or having chosen the ministry for a profession.

Facilities for educating the blind have been greatly improved. Extensive *Institutes* for the blind are found in many parts of the world. Men, without salvation, may acquire a finished theory of religious opinions, be they good or bad. Scriptures which were only designed for reproof, for correction, for instruction in righteousness may be wrested from their proper application.

Many a thing given by inspiration

of God in Scripture, like the light house, is not the point to be steered for, but rather to be shunned. It marks the dangerous rocks and shoals on which others have wrecked. The law is the polar star to guide the pilgrim on his way; the promises are the lights in port to be obtained.

The law and the promises are doubly luminous, being by inspiration spoken, and by inspiration given, or written.

Besides these, and much more which shine as "the candle of the Lord," there are many things taken from other authors.

No one would receive the counsel of Job's wife as inspired of God. None but a reprobate, or the most abandoned was ever known to "curse God" in death. Yet many who reject the counsel of Job's wife as uninspired, quote largely from Job's pretended comforters and friends.

Doctrines and creeds are supported by the sayings of Eliphaz and Bildad to counteract the direct teachings of inspiration.

The Lord said of Job, that he was a perfect man, one that feared God and eschewed (shunned) evil.

Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Opposers of christian perfection take Bildad and Eliphaz for authority in preference to both the Father and the Son. They quote from these uninspired men to disprove the very Author of inspiration himself.

Bildad would even do away with justification! and much more with purity or perfection! To prove that man could not be clean or even justified, he declared that "the stars are not pure in his sight, how much less man that is a worm."

Job by inspiration says, "By his Spirit he hath garnished the heavens." We add, what God hath garnished (adorned) by his Spirit, and "cleansed" by his blood, "let no man call common or unclean. For additional proof that Job was inspired of God, and his accusers were not, reference is given of Job xlii, 7.

"The Lord said to Eliphaz the Temanite, my wrath is kindled against thee, and against thy two friends; for ye have not spoken of me *the thing that is right*, as my servant Job hath."

Job's accusers said *many good things* which makes the error of their teachings more dangerous. But the Lord settles the question of their inspiration, in that he was angry with them because they had "*not spoken*" of him *the thing that was right*.

The account of this long controversy between Job and his pretended friends is among the "All Scripture *given* by inspiration of God," and yet as has been shown, these were *uninspired* men, and what they said should not be regarded as authority, any farther than it compares with *double inspiration*, that is, *spoken* and *given*.

Like passages of Scripture, though not designed for doctrine, are nevertheless "profitable for reproof, for correction, for instruction." Undue value may be placed upon portions of the sacred writings, or a misapplication may be made of them, because they are "*given* by inspiration of God." "Search the Scriptures" to know which are the words of men and which the words of God. As well quote from Satan as from Bildad. As well believe the devil as his children. In his temptation on the pinnacle of the temple, he quoted Scripture to justify his claims. "*And no marvel; for Satan himself is transformed into an angel of light.*"

And though "holy men spake as they were moved by the Holy Ghost," they were *not always moved* by the Holy Ghost. The patriarchs, prophets, and apostles were *not always* under divine inspiration. David was evidently in a back-slidden state a part of the time, and I question whether his prayers for the destruction of his enemies, that they might "*go down quick into hell*," were inspired of God. It was so unlike the forgiving spirit of the Saviour, who loved his enemies, and taught his followers to do the same. The prophet Elijah could not have been inspired when he said, "I only am left, and they seek my life." For the Lord reproved him, in saying,

"Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal." The apostles Peter and Judas could not have been inspired of God when the one denied Jesus, and the other betrayed and sold him. But there are exceptions, as there were times when "they spake as they were moved by the Holy Ghost." And these things are *written* for our admonition. For says the apostle, "whatsoever things were written afore time were written for our learning."

Beloved let us be careful to *rightly divide the word*. Regard the voice of inspiration in commanding, "*all men everywhere to repent and believe the Gospel.*" Hold up the *doubly inspired light spoken and written*. "BE YE HOLY, FOR I THE LORD YOUR GOD AM HOLY."

MODERN FANATICISM.

BY A. BRADFIELD.

Man is a restless being. He cannot be wholly inactive if he would. God never intended that man, the noblest of his works, should live and die like the beasts that perish. His physical and moral powers require a certain amount of exercise, in order to attain their full development. If his mind, under the direct influence of the Holy Spirit, be not engaged in those pursuits which tend to elevate and purify, it most certainly will be actively engaged in those things that are debasing in their tendency. God, in infinite wisdom, has surrounded the human family with all those blessings and influences, which will, if their minds be open to receive the light, under a proper education, lead to the most happy results. It is surprising how persons do and will turn aside from the right way to follow "cunningly devised fables." The world is indeed being turned up side down. "It rocks and reels like a drunken man," and men are thronging every other way save the "*narrow way*," which alone leads to present and eternal felicity. There are many spirits gone abroad in the earth, which try to deceive even the very elect, and sometimes they fearfully succeed. There are many honest souls

who desire to excel in religion, and stand head and shoulders above their brethren in christian advancement, who by listening to a recital of some strange and apparently deep experience, and seeing something mysterious in the actions of the individual become fascinated by a hidden power, and step by step, are led away into *real fanaticism*. Their error, perhaps, lies in not prayerfully and carefully investigating the same and comparing it with the word of God. "To the law and to the testimony: if they speak not according to this, there is no light in them."

The doctrine has been taught, that God has a right to alter or amend his inspired word, or any of his existing laws; and that he does sometimes lead his children in certain ways, in these days in which they can find no precedent in the lives or experience of Christians in past ages, to support them. This is indeed dangerous ground. For embodied in it, is the doctrine, that if we have an impression which we suppose to be from God, we must obey it, no matter how it may conflict with the rights of our neighbors, or the laws of the land. The honest soul, who, before he is past hope, gets rescued from it, and his eyes opened, either through the instrumentality of friends, or the "still small voice of God," may with heart-felt gratitude sink on his knees in the dust and praise God for his deliverance.

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

But we are constantly exhorted by the class of teachers referred to, to follow our impressions and obey the Spirit." God knows our hearts. We would be led by his Spirit. We believe we can do more good with the Holy Spirit in our hearts directing us, than we could with the personal presence of Jesus. When about to leave he said, "nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." The trouble is in our blindness. We mistake some evil spirit for the Spirit of

God. O how much we have need to watch and pray, and sit like Mary of old at the feet of Jesus. The Spirit agreeth with the word and separated from that word is not a sufficient guide for us any more than the "pillar of fire" without the "cloudy pillar" would have been for the Israelites.

Millions of human beings in heathen lands "bow down to wood and stone," because they are destitute of the word of life, for most certainly if the Spirit of God be a sufficient guide to lead men to a correct understanding of the truth, independent of his word, surely they would have become Christians long ago.

Again it is taught, that if we wait to compare our impressions with the word of God, the opportunity to obey may be lost and we may never have another. In those ways and exercises in which God usually leads his children, there is but little danger. "For the wayfaring men, though fools, shall not err therein." But when we have those impressions to do things that are strange and mysterious to us, and which seem to invite us in those ways with which we are unacquainted, then let us stop and "try the spirits." Why? Because many false prophets are gone out into the world." Better, far better, that we should try them than blunder on, stifling the voice of conscience, and finding at last, to our sorrow, our hasty feet caught in the gins and snares which the devil sets to entrap us. Moreover, let us get our consciences properly enlightened and instructed, and see to it that they agree with the Bible. Persons who give themselves up to follow these impressions and are overcome by this *sorcery influence* are very difficult to be taught and to be led in the right way. President Edwards very truly remarks, "as long as a person has a notion that he is guided by immediate direction from heaven, it makes him incorrigible and impregnable in all his misconduct, for what signifies it for poor blind worms of the dust to argue with a man and endeavor to convince him and correct him that is guided by the immediate counsels and commands of the great Jehovah." God is a God of justice, and

we believe if he really designed to make new and special revelations to certain individuals in these latter days, he would allow them to publish the same for the benefit of the world; and not only so, but he would also endue them with the same, and if possible even greater power, to work miracles than even Moses or the apostles possessed, in order to demonstrate to all, the correctness of their heaven sent impressions. Spiritualism, Mormonism, and other isms of the day, which are ruining so many precious souls, had their origin in heeding these satanic impressions, and in discarding, in whole or in part, the Bible. And what terrible wrecks they are making of the souls and bodies of men! O thou most merciful God, listen to and answer the earnest prayers of thy children, stretch forth thy hand of power and stay this tide of corruption which is flooding our land, and help us back again as a people to the old landmarks! We firmly believe that any child of God who prays for the sick, according to the will of God, exercising a scriptural faith, his prayers will be answered in their recovery, because this is in accordance with the word of God. We believe that persons may have such a discovery of the infinite perfections of God, and become so assimilated to him as to lose their strength, for this coincides with the word of God. We believe that the vilest sinner, may and can be saved from the least and last remains of the carnal mind, and be made "pure even as he is pure," because this is in accordance with the word of God. It is true we ought to treat all men charitably who differ from us merely in opinion. Our hearts ought to be filled with the love of God, which would qualify us to put the best construction on the words and actions of others, and teach us to be careful how we impugn their motives; for they may be as honest and sincere as ourselves. How much we need the mighty baptism of the Holy Ghost to purify our hearts, enlighten our minds and lead us safely through this world of sin and sorrow, to a home in heaven.

AN ITEM FROM MY DIARY.

BY REV. G. H. FOX, CHAPLAIN.

"In the providence of God" and by order of our commanding officer, a detachment of our regiment under command of Lieut. Hewitt, are at this place on the lookout for one Jefferson Davis, who is expected to travel some of these roads in his flight from justice. It being the Sabbath, we concluded to attend a place where southern people meet to perform, (*what they call*) worship. The first salutation we received on arriving at the church, was "*How are you Yanks,*" from a young sprig of a confed. soldier, who offered it more for an insult than anything else. Looking to God for grace to *keep cool*, we entered the house and took seats. We soon discovered great uneasiness, and apparent excitement among the people. Anxious to ascertain the cause of so much whispering one to the other, we afterwards enquired, and found a move was suggested to ask "those murderous Yankees to vacate their seats, as their presence was considered a desecration of the house of God." Forbearance triumphed, and we were left unmolested. Soon a dark, lean form, clad in the garb of a rebel chaplain, entered the house and took his seat in the pulpit. Here again we breathed an ejaculatory prayer for *enduring grace*, while we listened to the harangue of a full fledged (*religious*) traitor.

The preliminaries of the opening exercises having been gone through with, He announced as his text the following: "God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth."

He proceeded to tell us what God was, and then the manner of worship. One important point was, God must be worshiped intelligently, and in order to do that we must read the Bible in order to know God and his will. We all listened solemnly while he gave us an eloquent lecture on *all* reading the Bible. Our solemn reflections were occasionally disturbed by wondering if he meant the *two* or *three* hundred slaves

occupying the gallery, who by law were prohibited from reading the Scriptures or anything else.

Services being ended, we left for our quarters, fully assured that "*Ichabod*" is written upon all their forms of worship.

Jeffersonville, Ga., May 7th.

**Quotations from Rev. James Caughey,
with Comments thereon.**

BY REV. R. DONKERSLY.

PERSEVERING PRAYER.—The earth and the sea supply the atmosphere with exhalations and clouds, and these prepare to bring the rain. It often happens, however, that considerable time elapses, before that descends in showers which went up in vapors. But the shower comes at last, true to some great laws with which we are imperfectly acquainted. Such is the phenomena attendant upon prayer.

See Scripture illustration of the importance of *persevering* prayer in Gen. xxxiii, 1 Kings, xviii; 42—5. Matt. xv; xxi—18, and St. Luke, xviii; 1—8.

Come, O thou Traveller unknown,
Whom still I hold, but cannot see;
My company before is gone,

And I am left alone with thee:
With thee all night I mean to stay,
And wrestle till the break of day.

Charles Wesley.

TRINITIES.—"A merely doctrinal religion leads to Antinomianism; if merely experimental to enthusiasm; if merely practical to pharisaism." *Rowland Hill* Just so! This trinity in personal religion is of high importance, next to the doctrine of the trinity in theology. How things do run in trinities! Matter, light, and heat, one sun; hail, rain, and snow, water. Body, soul and spirit, one Man. Father, Son and Holy Ghost, one God. Rejoice evermore, pray without ceasing, in everything give thanks, entire sanctification—at least, a blessed evidence of it. A doctrinal, experimental, and practical religion, one Christian.

The doctrine of the Trinity is a fundamental doctrine, a belief of which is

essential to personal salvation; "for those who are without the Father cannot be saved." (Eph., ii, 12.) "Nor can those be saved who deny the son." (I. John, ii, 23.) Without the Spirit we are none of his." (Rom., viii, 9.)

STUDY AND RELAXATION.—I have many times returned to my study with greater vigor, and to the bosom of my God with increased delight, after a short relaxation amidst the flowers of poetry, or those of the garden, in music, in cheerful conversation with a few friends, or a ramble through the fields and woods, a tug at the oar, or in fellowship with the spade, the axe, or the hammer.

Diligent in business, fervent in spirit, serving the Lord. *St. Paul.*

SIMPLICITY OF THE BIBLE.—The Bible was written for the people—the common people—the mass; and if God had not meant the word of faith to be understood in a common sense way, he would have prepared the Bible with a dictionary, and have explained the nature of believing, but as there is no such explanation given, we infer that we are to understand it just as it is understood in ordinary language among men.

Shall we believe, almighty Lord.

Whose presence fills both earth and heaven,

The meaning of the written word

Is by thy inspiration given;

Thou only dost thyself explain

The secret mind of God to man.

Charles Wesley.

SAVING GRACE.—God can save all sorts of sinners, in all sorts of places. The gospel can triumph anywhere out of hell.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. *St. Paul.*

JOY IN HEAVEN.—It may be because of the close connection which exists often, between the conversion of one sinner and that of hundreds, that our Saviour tells us, "There is joy in the presence of the angels of God over one sinner that repenteth."

How often is it the case, that after fervent and persevering prayer, and long

continued labors, we are permitted to witness the conversion of one soul, that that one conversion is followed by scores and hundreds of other conversions.

PERSISTENCE.—My opinion is, that you will look in vain for an extensive revival, unless you follow the blows session of sermons and prayer meetings. The heavens were big with rain; but neither one peal of thunder, nor a dozen may shake them; a score may be required to bring down the seeming shower. "Therefore, my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. *St. Paul.*

PERSISTENT EFFORT.—Should it not be the glory of a Christian minister to compel all hell to say of him, as did the enemies of a certain Roman general, "If he obtains a victory over us, he fiercely assaults us and pursues it; if repulsed, he returns afresh."

Stand then, as a beaten anvil to the stroke; for it is the property of a good warrior to be flayed alive, and yet to conquer. *A Grecian Sage.*

KEEP WORKING.—~~We must not only strike the iron while it is hot; but strike it till it is made hot.~~ Great occasions must not be waited for, we must make use of ordinary opportunities as they may offer.

It is better to inflate a balloon and ascend with it wherever it may go, than to sit still and cry one's eyes out; for even a broken neck is better than a broken heart. It is better to die of work, than to die of grief, though not wise to kill one's self with either.

ASKING AND RECEIVING.—What goes up in vapors comes down in showers. If much ascends, much descends, at one time or another. What goes up in prayers comes down in showers of blessings. If little ascends, little descends.

"Every good prayer knocketh at heaven for a blessing; but every importunate prayer pierceth it, and makes its way into the ears of God. *Bp. Hall.*

Prayer ardent opens heaven, lets down a stream

Of glory on the consecrated hour
Of man, in audience with the Deity.

Young.

INVINCIBILITY.—The grand secret of the invincibility of the Roman legions, was their motto, "Never treat with an enemy except as conquerors." This motto was the foundation principle of the Roman empire. The Romans persuaded themselves at their origin that they could found an eternal city. This conviction was the principle of their disastrous greatness. It was perpetuated from generation to generation, and conquered the world. What an unheard of policy!

"Rather than surrender the principles of liberty, I would be assassinated on the spot. *Abraham Lincoln.*

THE FATAL SIN.—The finishing act, (sin against the Holy Ghost,) that damns a man above ground, is a despiteful sinning against the *Spirit of Grace*. There is malice, anger, hatred, malignity, irritation, defiance, contempt in the word. "DESPITE"—to vex, to offend, to tease. What are the consequences of such conduct? Hear the word of the Lord. "But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." *Isa. lxi. 15.*

Therefore I say unto you. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.—*Christ.*

INFIDELITY.—There is nothing in infidelity for which an intelligent man would seriously contend a single moment, unless necessitated to do so by irregular morals.

A man's wickedness sets Christianity against him, before he can have any temptation to set himself against Christianity. *Davies.*

LOOK UP.—You say "I" (the infidel) never look down upon one of you Christians without a feeling of con-

tempt." Look down upon a Christian! Were you to look as low as hell, you could not see a Christian. You must look aloft to behold him; he is above you.

A Christian is the highest style of man. *Young.*

THE CROSS OF CALVARY.

Air—"The Sword of Bunker hill."

BY REV. S. H. LOWE.

A world was hanging dark and sad,
Beneath its Maker's frown;
While from his throne in darkness clad,
Fierce wrath came gleaming down.
For man, the lord of earth's domain,
On Heaven's pure law had trod;
To man securing death and pain,
And exile from his God.

Not long the world in darkness hung,
For soon a beam of light; [wrung,
Tinged red with blood from victims
Shot thwart the fearful night.
Through ages sad that red beam led,
A cheering prophecy
Of Him who yet would bow his head,
For us on Calvary.

And if, when sinking 'neath the load
Of sins like mountains piled,
And wand'ring down a wild, dark road,
To a land more dark and wild;
I hear the "Man of Sorrows" speak,
His voice my soul will free;
For pardoned sins then, will I seek
The Cross of Calvary.

When on the soul sins' stains are seen,
That mar love's image there,
When foes without greet friends within,
And Satan says—Despair!
Then 'neath a crimson stream I'll sink,
And rise, from sin all free,
And praise, with rapture on its brink
The Cross of Calvary.

And Oh! when on my pallid brow,
Death's dew shall gather fast,
When none can save that cheer me now
And Earth's brief dream is past,
Then Saviour! from this shadow ground,
Take me to dwell with thee,
Where all are crowned, but where is found
No Cross nor Calvary.

LETTER ON PREACHING CHRIST.

LONDON, December 20, 1751,

MY DEAR FRIEND,—The point you speak of in your letter of September 21, is of a very important nature. I have had many serious thoughts concerning it, particularly for some months last past; therefore, I was not willing to speak hastily or slightly of it, but rather delayed till I could consider it thoroughly.

I mean by *preaching the Gospel*, preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which, in consequence thereof, are freely given to true believers.

By *preaching the law*, I mean, explaining and enforcing the commands of Christ, briefly comprised in the Sermon on the Mount.

Now, it is certain, preaching the Gospel to penitent sinners "begets faith;" that it "sustains and increases spiritual life in true believers."

Nay, sometimes it "teaches and guides" them that believe; yea, and "convinces them that believe not."

So far all are agreed. But what is the stated means of feeding and comforting believers? What is the means, as of begetting spiritual life where it is not, so of sustaining and increasing it where it is?

Here they divide. Some think, preaching the law only; others, preaching the Gospel only. I think, neither the one nor the other; but duly mixing both, in every place, if not in every sermon.

I think, the right method of preaching is this: at our first beginning to preach at any place, after a general declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law, in the strongest, the closest, the most searching manner possible; only intermixing the Gospel here and there, and showing it, as it were, afar off.

After more and more persons are convinced of sin, we may mix more and more of the Gospel, in order to "beget faith," to raise into spiritual life those

whom the law hath slain; but this is not to be done too hastily neither. Therefore, it is not expedient wholly to omit the law; not only because we may well suppose that many of our hearers are still unconvinced; but because otherwise there is danger, that many who are convinced will heal their own wounds slightly; therefore, it is only in private converse with a thoroughly convinced sinner, that we should preach nothing but the Gospel.

If, indeed, we could suppose a whole congregation to be thus convinced, we should need to preach only the Gospel; and the same we might do, if our whole congregation were supposed to be newly justified. But when these grow in grace, and in the knowledge of Christ, a wise builder would preach the law to them again; only taking particular care to place every part of it in a Gospel light, as not only a command but a privilege also, as a branch of the glorious liberty of the sons of God. He would take equal care to remind them, that this is not the cause, but the fruit, of their acceptance with God; that other cause, "other foundation can no man lay, than that which is laid, even Jesus Christ;" that we are still forgiven and accepted, only for the sake of what he hath done and suffered for us; and that all true obedience springs from love to him, grounded on his first loving us. He would labor, therefore, in preaching any part of the law, to keep the love of Christ continually before their eyes; that thence they might draw fresh life, vigor and strength, to run the way of his commandments.

Thus would he preach the law even to those who were pressing on to the mark. But to those who were careless, or drawing back, he would preach it in another manner, nearly as he did before they were convinced of sin. To those, meanwhile, who were earnest, but feeble-minded, he would preach the Gospel chiefly; yet variously intermixing more or less of the law, according to their various necessities.

By preaching the law in the manner above described, he would teach them how to walk in Him whom they had re-

ceived. Yea, and the same means (the main point wherein, it seems, your mistakes) would both sustain and increase their spiritual life. For the commands are food, as well as the promises; food equally substantial. These, also, duly applied, not only direct, but likewise nourish and strengthen the soul.

Of this you appear not to have the least conception; therefore, I will endeavour to explain it. I ask, then, do not all the children of God experience, that when God gives them to see deeper into his blessed law, whenever he gives a new degree of light, he gives, likewise, a new degree of strength? Now I see, he that loves me, bids me do this; and now I feel I can do it, through Christ strengthening me.

Thus light and strength are given by the same means, and frequently in the same moment; although sometimes there is a space between. For instance: I hear the command, "Let your communications be always in grace, meet to minister grace to the hearers." God gives me more light into this command. I see the exceeding height and depth of it. At the same time I see (by the light from above) how far I have fallen short. I am ashamed; I am humbled before God. I earnestly desire to keep it better; I pray to him that hath loved me for more strength, and I have the petition I ask of him. Thus the law not only convicts the unbeliever, and enlightens the believing soul, but also conveys food to a believer; sustains and increases his spiritual life and strength.

And if it increases his spiritual life and strength, it cannot but increase his comfort also. For, doubtless, the more we are alive to God, the more we shall rejoice in him; the greater measure of his strength we receive, the greater will be our consolation also.

And all this, I conceive, is clearly declared in one single passage of Scripture:—

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of

the Lord is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold; sweeter, also than honey, and the honey comb." They are both food and medicine; they both refresh, strengthen, and nourish the soul.

Not that I would advise to preach the law without the Gospel, any more than the Gospel without the law. Undoubtedly, both should be preached in their turns; yea, both at once or both in one: all the conditional promises are instances of this. They are law and Gospel mixed together.

According to this model, I should advise every preacher continually to preach the law; the law grafted upon, tempered by, and animated with, the spirit of the Gospel. I advise him to declare, explain, and enforce every command of God; but, meantime, to declare, in every sermon, (and the more explicitly the better,) that the first and great command to a Christian is, "Believe in the Lord Jesus Christ;" that Christ is all in all, our "wisdom, righteousness, sanctification, and redemption;" that all life, love, strength, are from him alone, and all freely given to us through faith. And it will ever be found, that the law thus preached both enlightens and strengthens the soul; that it both nourishes and teaches; that it is the guide, "food, medicine, and stay," of the believing soul.

Thus all the apostles built up believers; witness all the Epistles of St. Paul, James, Peter, and John. And upon this plan all the Methodists first set out. In this manner, not only my brother and I, but Mr. Maxfield, Nelson, James Jones, Westell, and Reeves, all preached at the beginning.

By this preaching it pleased God to work those mighty effects in London, Bristol, Kingswood, Yorkshire, and Newcastle. By means of this, twenty-nine persons received remission of sins in one day at Bristol only; most of them, while I was opening and enforcing in this manner, our Lord's Sermon upon the Mount.

In this manner John Downes, John Bennet, John Haughton, and all the

other Methodists, preached, till James Wheatly came among them, who never was clear, perhaps not sound, in the faith. According to his understanding was his preaching; an unconnected rhapsody of unmeaning words, like Sir John Suckling's—

Verses smooth and soft as cream,
In which was neither depth nor stream.

Yet (to the utter reproach of the Methodist congregations) this man became a most popular preacher. He was admired more and more wherever he went, till he went over the second time into Ireland, and conversed more intimately than before with some of the Moravian preachers.

The consequence was, that he leaned more and more both to their doctrine, and manner of preaching. At first, several of our preachers complained of this; but in the space of a few months, (so incredible is the force of soft words,) he by slow and imperceptible degrees brought almost all the preachers then in the kingdom to think and speak like himself.

These, returning to England, spread, the contagion to some others of their brethren. But still the far greater part of the Methodist preachers thought and spoke as they had done from the beginning.

This is the plain fact. As to the fruit of this new manner of preaching, (entirely new to the Methodists,) speaking much of the promises, little of the commands; (even to unbelievers, and still less to believers;) you think it has done great good; I think it has done great harm.

I think it has done great harm to the preachers; not only to James Wheatly himself, but to those who have learned of him,—David Trathen, Thomas Webb, Robert Swindells, and John Maddern: I fear to others also; all of whom are but shadows of what they were; most of them have exalted themselves above measure, as if they only "preached Christ, preached the Gospel." And as highly as they have exalted themselves, so deeply have they despised their brethren; calling them, "legal preachers, le-

gal wretches;" and (by a cant name) "doctors," or "doctors of divinity." They have not a little despised their ministers also, for "countenancing the doctors," as they termed them. They have made their faults (real or supposed) common topics of conversation; hereby cherishing in themselves the very spirit of Ham; yea, of Korah, Dathan, and Abiram.

I think it has likewise done great harm to their hearers; diffusing among them their own prejudice against the other preachers; against their ministers, me in particular, (of which you have been an undeniable instance,) against the Scriptural, Methodist manner of preaching Christ, so that they could no longer bear sound doctrine; they could no longer hear the plain old truth with profit or pleasure, nay, hardly with patience.

After hearing such preachers for a time, you yourself (need we farther witness?) could find in my preaching no food for your soul; nothing to strengthen you in the way; no inward experience of a believer; it was all barren and dry; that is, you had no taste for mine or John Nelson's preaching; it neither refreshed nor nourished you.

Why, this is the very thing I assert: That the Gospel preachers, so called, corrupt their hearers; they vitiate their taste, so that they cannot relish sound doctrine; and spoil their appetite, so that they cannot turn it into nourishment; they, as it were, feed them with sweetmeats, till the genuine wine of the kingdom seems quite insipid to them. They give them cordial upon cordial, which makes them all life and spirit for the present; but, meantime, their appetite is destroyed, so that they can neither retain nor digest the pure milk of the word.

Hence it is, that (according to the constant observation I have made in all parts both of England and Ireland) preachers of this kind (though quite the contrary appears at first) spread death, not life among their hearers. As soon as that flow of spirit goes off, they are without life, without power, without any strength or vigor of soul; and it is ex-

tremely difficult to recover them, because they still cry out, "Cordials! Cordials!" of which they have had too much already, and have no taste for the food which is convenient for them. Nay, they have an utter aversion to it, and that confirmed by principle, having been taught to call it husks, if not poison: how much more to those bitters which are previously needful to restore their decayed appetite!

This was the very case when I went last into the north. For some time before my coming, John Downes had scarce been able to preach at all; the three others in the round were such as styled themselves Gospel preachers. When I came to review the societies, with great expectation of finding a vast increase, I found most of them lessened by one-third; one entirely broken up. That of Newcastle itself was less by a hundred members than when I visited it before. And of those that remained, the far greater number in every place were cold, weary, heartless, dead. Such were the blessed effects of this Gospel preaching! of this new method of preaching Christ!

On the other hand, when, in my return, I took an account of the societies in Yorkshire, chiefly under the care of John Nelson, one of the old way, in whose preaching you could find no life, no food, I found them all alive, strong, and vigorous of soul, believing, loving, and praising God their Saviour; and increased in number from eighteen or nineteen hundred, to upwards of three thousand. These had been continually fed with that wholesome food which you could neither relish nor digest. From the beginning they had been taught both the law and the Gospel. "God loves you; therefore, love and obey him. Christ died for you; therefore, die to sin. Christ is risen; therefore, rise in the image of God. Christ liveth evermore; therefore, live to God, till you live with him in glory."

So we preached; and so you believed. This is the Scriptural way, the Methodist way, the true way. God grant we may never turn therefrom, to the right hand or to the left! I am, my

dear friend,
Your ever affectionate brother,
JOHN WESLEY.

PRESENT SALVATION.

BY JAMES WHITAKER.

Blessed Jesus how I love thee!
'Twas for me thy blood was shed,
To secure for me *free Pardon*,
Thou didst bow thy sacred head:
Sure my very heart will praise thee,
Tell thy love to all around;
For when eternal death hung o'er me
Thou didst lay aside thy crown.

O my Saviour, how I love thee!
In thy merits I'll confide,
When the tempest rages round me,
Keep—Oh, keep me near thy side.
In thy Vineyard let me labor,
In thy service let me fall;
Cry to all, "Behold my Saviour,"
Live for him, who died for *All*.

Fill me with thy Holy Spirit;
Send me out *Thy Truth to Tell*,
Calling Sinners to the Saviour,
And to shun a burning *Hell*.
Help me Preach a *Free Salvation*,
Free from Sin, and Lust, and Pride;
For thy blessed Bible tells us,
'*Twas for this, that Jesus died*.

Yes, a *Free, and Full Salvation*
By his Precious blood was bought;
So free that all the world may have it,
All have found, that ever sought.
While I live *I will Proclaim it*:
"*Jesus died to save from sin*,"
Hear my brother—Sister hear it,
Go by *Faith* and enter in.

Yes, dear Saviour, I will Praise thee,
With a clean and Perfect heart;
Thou through all my life wilt save me,
And in death we will not part.
Part in death! *No—never—never*;
Through death's vale *I'll lean on thee*,
When its deadly waves roll o'er me,
Take, Oh, take me then to thee.

DESTRUCTION OF SIN.

BY REV. E. P. HART.

For this purpose was the son of God manifested, that he might destroy the works of the devil. 1 John iii, 8.

What are the works of the devil? Sin in all its forms and phases. Many persons vainly endeavouring to pry into matters too high for them, and to be wise above what is written, have under taken to account for the origin of evil. As far as we *can* know, and as far as we *need* know anything of this matter, it is solved in the 13 Chapt. of Luke, in Christ's parable of the wheat and tares. "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, there appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?"

He said unto them an enemy hath done this. In his solution of this parable, Jesus says: *The enemy that sowed them is the devil.*

Satan is the enemy of all good, and as far as we know, the author of sin. *It is his work.* But where does sin exist? Certainly not in physical nature about us, (though even there we see its effects); certainly not in the brute creation, they are not moral beings. *It exists, then, in man.*

How does sin exist in man? In just two forms; in actual sins committed, and in the evil principle within the heart which leads to the commission of sin, or guilt of conscience, and impurity of nature. Condemnation is the result of guilt of conscience. The first work to be accomplished then, is the removal of guilt, by the forgiving, and blotting out of actual sins committed. "*There is, therefore now, no condemnation to them which are in Christ Jesus.*" Their sins are forgiven, guilt removed, condemnation gone. Nevertheless, as all experience goes to show, the person though forgiven and adopted into the family of God, is conscious of sin re-

maining in the heart, or impurity of nature; hence the next work is the destruction of this form of sin, or the purification of the heart; so it is written: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Reader, let the Son of God have full possession of your heart, and "work in you that which is well pleasing in his sight, to whom be glory forever and ever, Amen.

I AM NOT FREE.

BY REV. M. N. DOWNING.

No wonder! You have grieved the Holy Spirit. How? Perhaps by cherishing unkind feelings toward some one. Search and see if this is not the case. Open your heart and welcome the light. Don't dodge now. Don't be afraid of making an unpleasant discovery, but pray as did David, "*search me, oh God.*" How is it now, is your heart just right with everybody? Lord help you in this investigation. Be thorough! You will soon be at the bar of God. Perhaps your tongue is not sanctified; let us see. Are you worldly in your conversation on the Sabbath? Do you indulge in trifling conversation at any time. Do you speak of another's faults when he is not present to plead his own cause? If so, no wonder you are not free. "Let your conversation be in heaven." "Speak evil of no man." Perhaps you have become unduly prejudiced against one or more. Have you not entered your judgment against persons without sufficient evidence that they were wrong, and thus your heart leans away from them? These persons may be blessed of God in your presence, and you feel it not, because your heart is upside down. In other words, your mind is so biased against them that you cannot enjoy the heavenly freedom with them. While this is the case, salvation may come down in showers, and you will be dry. Get in the right position before God, and your eyes on Jesus, and you will not be bound long. Perhaps you have been disobedient. It is as impossible for you to retain your

freedom in the Lord while disobedient, as it is to build a granite wall upon a fog. "Obedience is better than sacrifice." "As ye have received Christ Jesus the Lord, so walk ye in him." "Mind the same things and walk by the same rule." You may have been led to disobedience through fear of reproach. You dread being regarded as *singular* in your religious life. When you first set out in the heavenly way, the Lord blessed you much. You were willing he should have his way with you, but when your wisdom and prudence began to be called in question, you paused so long to consider what was best, that you got your eyes off from Jesus, and began to look after your reputation; and thus your soul became ensnared by the enemy. Do you dress as plain as the Lord requires? Do you reprove sin as the Lord requires? How many fail here. They fear the face of clay. "The fear of man brings a snare." You must be willing to be reproached for Christ's sake. He laid down his life for you. "Let us go with him without the camp bearing his reproach." Dressing plain, reproofing sin, renouncing the devil and all his works, the vain pomp and glory of the world, *for Christ's sake*, will bring reproach, but "happy are such, for the Spirit of glory and of God resteth upon them." You may have disobeyed by shrinking from responsibility. God has called you out to labor for him, but you have halted so long "between two opinions," that you have grieved the Spirit away from your heart, and the cause of Christ has bled as a consequence. Dear reader how can you be free while at ease in sin. Has not God called you to take higher ground in religious experience? To be definite, have you seen it your privilege and duty to be entirely sanctified to God. If so, have you walked in the light of this conviction of want, so that, to say the least, you now are panting, yea groaning, to be delivered from sins remaining or have you concluded that this blessing is not for you, and so you have ceased to wrestle with God for it? If so, this is enough to bind your soul. God help

you; take courage, you may be fully redeemed. Benevolence is part of obedience to God. How is it with you in this respect? Are you doing all God has made known to be your duty? You cannot under God, be proprietor and steward of your temporal effects. God is proprietor and you steward. The grace that converts a man's soul converts his pocket also; where the soul is saved it is saved from the love of the world. Hence all temporal effects are to be consecrated to the use God would have us make of them. "He that hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Alas! no wonder many complain, "I am not free." Instead of having the "well of water in them springing up into everlasting life," they have "hewed out to themselves broken cisterns that can hold no water." Reader, if you are not free, stop up the leaks in your soul, and you will then find that you are "kept by the power of God through faith unto salvation." Follow Christ, and you shall not walk in darkness, but shall have the light of life. Honor God *and he will honor you with peace, joy, light, life and freedom.*

WESLEY E HUNDRED YEARS AGO.

BY REV. M. N. DOWNING.

The following letter written by Rev. John Wesley, and dated May 30th, 1765, was published in the May number of the Arminian Magazine for the year 1797. The reader will readily observe that Mr. Wesley regarded *right* as *supreme*, and that God must be obeyed rather than man, though at the cost of all. He sought to impress upon all the great central truth, that *individualism* is the order to be observed in the ranks of God's redeemed hosts during the "Holy War." A truth too much lost sight of in all ages. Reproach being part of the legacy of the followers of the Lamb, he sought not to "put asunder what God had joined together," as many teachers in Israel do, when they try to dress up the religion of the cross in such a manner that it will *take*

with the most fastidious, and fashionable. The practical result of which teaching is to produce spiritual *blindness*, instead of *conversions* to God. Oh that the fidelity which characterized this man of God, may be possessed by all who are called to *deal with souls.*—

SLIGO, May 30th, 1765.

DEAR SIR: Probably this will be the last trouble of the kind which you will receive from me. If you receive it in the same spirit wherein it is wrote, I shall be glad. If not, my reward is with the Most High. I did not choose it should be delivered till I was gone, lest you should think I wanted something from you. By the blessing of God I want nothing, only that you should be happy in time and in eternity.

Still I cannot but remember, the clear light you had with regard to the nature of real, scriptural Christianity. You saw what Heart Religion meant, and the gate of it, *justification*. You had an earnest desire to be a partaker of the whole Gospel blessing; and you discovered the sincerity of those desires, by the steps you took in your family. So that in everything you were hastening to be, not almost, but altogether a Christian.

Where is that light now? Do you now see that true religion is not a negative, or an external thing? But the Life of God in the soul of man? The image of God stamped upon the heart? Do you now see, that in order to this, we are justified freely through the redemption which is in Christ Jesus? Where are the desires after this, which you once felt? the hungering and thirsting after righteousness? And where are the outward marks of a soul groaning after God, and refusing to be comforted with anything less than his love.

Will you say, "*But if I had gone on in that way I would have lost my friends and reputation.*" This is partly true. You would have lost most of those friends, who neither love nor fear God. Happy loss! These are the men who do you more hurt than all the world besides. These are the men whom, if ever you would be a real Christian, you must avoid as you would avoid hell-fire

"But then they will censure me." So they will. They will say you are a fool, a madman, and what not! But what are you the worse for this? Why, the Spirit of glory and of Christ shall rest upon you. *"But it will hurt me in my business."* Suppose it should, the favor of God would make amends. But very probably it would not. For the winds and the seas are in God's hands, as well as the hearts of men. *"But it is inconsistent with my duties to the Church."* Can a man of understanding talk so, and talk so in earnest? Is it not rather a copy of his countenance? Indeed if you mean *"Inconsistent with my pleasing this or that Clergyman,"* I allow it. But let them be pleased or displeased, please thou God. But are these Clergymen the Church? Unless they are holy men, earnestly loving and serving God, they are not even members of the Church; they are no part of it. And unless they preach the doctrines of the Church, contained in her Articles and Liturgy, they are no true Ministers of the Church, but are eating her bread and tearing out her bowels! *"But you will not leave the Church."* You never will by my advice; I advise you just the contrary; I advise you to lose no opportunity of attending the service of the Church, and receiving the Lord's Supper, and of shewing your regard for all her appointments. I advise, steadily to adhere to her doctrines, in every particular branch of it. Particularly with regard to the two fundamental points, justification by faith, and holiness. But above all, I cannot but earnestly entreat you, not to rest till you experience what she teaches. Till (to sum up all in one word) God cleanses the thoughts of your heart by the inspiration of his Holy Spirit, that you may perfectly love him, and worthily magnify his holy name. Unless this be done, what will it profit you to increase your fortune, to preserve the fairest reputation, and to gain the favor of the most learned, the most ingenious, and the most honorable Clergymen in the kingdom! What will it profit a man to gain all these and lose his own soul!

I know that to God all things are

possible; therefore it is possible you may take this kindly. If so, I shall hope to receive a line from you. If not, let it be forgotten till we meet at the judgment seat of Christ. I am, dear sir, your affectionate servant,

J. WESLEY.

CORRUPTION OF THE HEART.

BY ABRAM BOUCK.

INWARD corruption manifests itself in outward actions. "The tree is known by its fruit." As the smoke and sparks of a chimney show that there is fire within; so all the "filthy conversation" of man, and all "the unfruitful works of darkness" in which they delight, evidently indicate the pollution of the source whence they proceed. "Out of the abundance of the heart the mouth speaketh." The sinner's speech betrays him. "Evil speaking" proceeds from malice and envy. Foolish talking and jesting are evidences of impure and trifling thoughts. The mouth full of cursing and bitterness, the throat an open sepulchre, the poison of asps under the tongue, the feet swift to shed blood, destruction and misery in their paths, and the way of peace unknown to them, are the clearest and amplest demonstration that men "have gone out of the way;" "have together become unprofitable." We see the bitter fruit of the same corruption in robbery, gluttony, drunkenness, extortion, intolerance, persecution, apostacy, and every evil work. Who can look for pure water from such a fountain. "That which is born of the flesh is flesh." All the faculties of the soul are corrupted by sin; the understanding dark; the will perverse; the affections carnal; the conscience full of shame, remorse, confusion, and mortal fear. Man is a hard-hearted, stiff-necked sinner; "loving darkness rather than light, because his deeds are evil;" eating sin like bread, and drinking iniquity like water; holding fast deceit and refusing to let it go. His heart is desperately wicked, full of pride, vanity, hypocrisy, covetousness, hatred of truth, and hostile to

all that is good. "For these things' sake the wrath of God cometh upon the children of disobedience." They are under the sentence of the broken law, the malediction of eternal justice. "By the offence of one, judgment came upon all men to condemnation." "He that believeth not is condemned already." "The wrath of God abideth on him. Cursed is every one that continueth not in all things written in the book of the law, to do them. Woe unto the wicked; it shall be ill with him, for the reward of his hands shall be given him. They that plow iniquity and sow wickedness, shall reap the same. Upon the wicked the Lord will rain fire, and snares, and a horrible tempest; this shall be the portion of their cup. God is angry with the wicked every day; if they turn not, he will whet his sword; he hath bent his bow and made it ready." Who shall describe the misery of fallen man! His days, though few, are full of evil. Trouble and sorrow press him forward to the tomb. All the world, except Noah and his family, or the righteous—those that are saved by the blood of Jesus—are drowning in the deluge. A storm of fire and brimstone is fallen from heaven upon Sodom and Gomorrah. The earth is opening her mouth to swallow up alive Korah, Dathan, Abiram. Wrath is coming on the "beloved city," even "wrath to the uttermost." The earth is emptying its inhabitants into the bottomless pit. On every hand are "confused noises, and garments rolled in blood." Fire and sword fill the land with consternation and dismay. Amid the universal devastation, wild shrieks and despairing groans fill the air. God of mercy! is thine ear heavy, that thou canst not hear? or thine arm shortened that thou canst not save? The heavens above are brass, and the earth beneath is iron; for Jehovah is pouring out his indignation upon his adversaries and he will not pity or spare. Behold the wretched creature! The leprosy cleaves to him, consumption is wasting him. Inflammation is devouring his vitals. Burning fever has seized upon the very

springs of life. The destroying angel has overtaken him in his sins. The hand of God is upon him. The fires of wrath are kindling about him, drying up every well of comfort, and scorching all his hopes to ashes. Conscience is chastising him with scorpions; see how he writhes! Hear how he shrieks for help. Mark what agony and terror are in his soul, and on his brow. Death stares him in the face, and shakes at him his iron spear. He trembles, he turns pale as the culprit at the bar, as a convict on the scaffold. He is condemned already. Conscience has pronounced the sentence. Anguish has taken hold of him. Terrors gather in battle array about him. He looks back and the storms of Sinai pursue him; forward, and hell is moved to meet him; above, and the heavens are on fire; beneath, and the world is burning. He listens, and the judgment trump is calling; again, and the brazen chariots of vengeance are thundering from afar; yet again, and the sentence penetrates his soul with anguish unspeakable. "Depart ye cursed into everlasting fire, prepared for the devil and his angels."

EXPERIENCE.

OF MARY E. WARREN.

From my earliest recollections I have been subject to the strivings of the Spirit of God, and often would I retire to some secluded spot, taking my Bible and hymn-book with me, and there pour out in prayer to God the aspirations of my young heart for the conversion of my soul. When about ten years of age, God did for Christ's sake, speak peace to my soul. Oh the blessed memory of those hours are never to be forgotten. How my young heart went out after the unconverted, especially those of our own household. My father, at that time was a backslider, and most ardently did I desire that he would return to Jesus. I remember with what rapidity I used to sing the hymn commencing with,

"When I set out for glory."
that I might the sooner reach the ve

which reads :

"All you who are backsliders
Must shortly beg or die."

thinking it might have a salutary effect upon him in leading him back to Jesus and the cross. But alas! Those hours, with me, were like the morning dew and evening cloud; they soon vanished away, leaving me in the thick darkness of moral night. My father, at that time, was keeping hotel in this village, (South Sodus,) and the scenes, by which I was surrounded, were calculated to lead me into sin. I cultivated a taste for dancing, and appeared never happier, than when surrounded by fashionable and gay society. But oh the void within! Again in the winter of 1849, my blessed Saviour had compassion on me, and after I had passed through most deep and pungent conviction for sin, Jesus spoke peace to my soul and filled it with his love. How plain and narrow I then saw the path of the Christian to be. I found I could not wear the badges of worldly conformity, without losing the light and love. Neither could I attend places of worldly amusement which others around me were doing who professed to be the children of God, without meeting with the same result. How sweetly Jesus did then keep me by his power. I expect to praise the Lord throughout the endless ages of eternity.

In the second year of my Christian experience, the East Genessee Conference sent us a preacher, (Rev. L. Wood) who was filled with the Holy Ghost, and through his instrumentality I was brought to seek for the blessing of sanctification. I never shall forget the place nor time, when God, in answer to prevailing prayer, gave me the blessing of holiness. What glory, light, and love, then flooded my soul! I almost felt that the "Invisible appeared in sight and God was seen with mortal eye." It was at or near the midnight hour, at Bro. G. Austin's, near the village of Fairville, N. Y. How holy and happy was my soul, weeks and months subsequent to that time; and how I wish that I was able to record, that since that memorable hour, I have been walk-

ing in this high-way, but this is not the case. I lost the blessing of perfect love and with it my justifying grace, although I retained my position in the M. E. Church, and was thought to be about right, for I kept up all my outward duties, but the light had gone out and I had nothing but past experience and good desires to give for testimony on the Lord's side. I could then attend parties of pleasure made by the church of which I was then a member,—also those made by the world. I could dress, talk, and act like the world, for I was of the world, though bearing the name of a Christian. But praise the Lord, for his mercy endureth forever, I have found my way back to Jesus, and to-day
"The Spirit answers to the blood,
And tells me I am born of God."

I praise the Lord for a living faith in a risen Saviour. Religion is a great reality; consisting of something more than empty forms and ceremonies. It does meet the demands of my being. Glory be to God for a salvation that saves from the love of the world—from all its contaminating influences, and from unholy desires. My soul is bathing in the ocean of God's eternal love. Nothing is comparable to the infinite love of Jesus.

Oh for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak.

My fellowship is with the Father and with his son Jesus Christ. The yoke of Christ is easy and his burden light. The way in which Jesus leads me is very plain, straight, and narrow. He gives me a love for his cross with all of its reproach. I do love the will of my Heavenly Father, and all who bear the marks of the Lord Jesus; and by them and the doctrines of the Bible will I stand, if by it I lose my life. I am fully committed to do the whole will of God, and to follow the Lamb whithersoever he goeth. Jesus is my present, full, and complete Saviour, and he shall have all the praise of my salvation. I am on my way to the better world, with the glory in my soul. I love to be alone with God, there to hold communion with Jesus from off the mercy seat.

Editorial.

GOVERNING THE TONGUE.

The tongue is an important member. St. James compares it to the rudder of a ship. No matter how strong the ship, or how favorable the gales, if the helm is not properly guided, the noble vessel goes astray, and is dashed to pieces upon the rocky coast. Leave the helm to itself, and there is hardly a chance for safety. Many a Christian makes shipwreck of faith and of a good conscience, through want of governing the tongue.

Said a friend, "I can trace my backsliding from God and the loss of my property, to a foolish remark I made in jest, just as plainly as I can point out the way to my house."

For many years he had been a consistent professor of religion. He was a class leader, trustee, and a pillar of the Church. By his attention to business he had acquired a competence. His integrity and his consistent walk, had gained him the entire confidence of the community. He had everything around him to make life pleasant, and prosperity flowed in upon him in a steady stream. One evening he went into a grocery to make some purchases. A good many customers were in and he had to wait a little while before he could get what he wished. "You must be getting rich," he said to the proprietor, "I guess I must go into the grocery business." He had no thought of it, but said it in sport, which he would not have done if he had obeyed his Divine Master. It was an idle word thoughtlessly uttered.

The next day, a man with whom he had some acquaintance, called at his office, and asked him if he wished to go into the grocery business. He replied that he did not. He was then referred to the remark he made the evening previous. This man went on to say that he knew of a grocery for sale at a low rate—there could be no risk in buying it—the payments could be made as the goods were sold, and if he would buy it, this man said, he would go in partnership with him and attend to the business entirely, and they would share the profits. The bait took. A desire to get

rich was entertained. The business prospered at first, and after a while liquor was sold, on the sly. By adding to the business the purchase of grain, it was thought that immense profits could be realized. Other partners were added, and large purchases were made. My friend, without looking after the business in detail, gave his name from time to time for large amounts of money. The concern failed. His property all went; his beautiful home was sacrificed; he was worse than penniless, for after losing all, there was an indebtedness against him, of about one hundred thousand dollars. His religion was gone, and his integrity called in question—all the result of "foolish talking and jesting." O, it would be worth more than a fortune, if every professor of religion, would keep ever before him the words of our Saviour, "*But I say unto you that FOR EVERY IDLE WORD THAT MEN SHALL SPEAK, THEY SHALL GIVE ACCOUNT THEREOF IN THE DAY OF JUDGMENT.*" How few heed this solemn declaration! It is one of those parts of the Bible practically outlawed by this gossiping generation. Where do you find man or woman, minister or layman, who has the moral courage to prune his speech of all idle, complimentary phrases, and whose conversation always is *such as ministers grace unto the hearers?* Better sit still than go wrong; better, by far, keep silence than utter words of no profit. What are novels but idle words?

If any man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. There may be every appearance of religion—the creed may be orthodox, the forms of piety carefully observed; active benevolence may give him a reputation for goodness among the good; but if the tongue be not bridled, all this seeming sanctity is utterly in vain. The bridle is used for two purposes. First, to guide. Second, to compel to stop. The tongue needs guiding. To let it run without direction is as unsafe as it would be to give loose reins to a spirited horse.

There are times when the heart is joyous. God blesses the soul with the assurance of his favor. The company is congenial, the spirits run high, especially with the y

The stammering tongue is unloosed and all is free and joyous. There is great danger now of levity, religious levity. Lighter and still lighter remarks are made. The Spirit of God is insensibly grieved and gradually withdraws, and what at first was a source of refreshing, becomes a scene of religious dissipation, from which the soul returns empty and famished. Who has not witnessed occasions like this? The loss resulted from not bridling the tongue. The heart was glad—this was right—but the tongue, instead of being allowed to run loose, and utter whatever came to mind should have been guided into singing the praises of God. *Is any merry?* asks the apostle, *let him sing psalms.*

In the experience of all, there are seasons of despondency and grief. Loved ones are snatched away by the relentless hand of death. Friends in whom the heart confided prove false, and treacherous. The venomous shafts of slander are let fly at you with a correctness of aim, that makes sure of their mark. There is now a strong temptation to utter words of murmuring, as, though the load were heavy and the lot hard. Now the tongue needs bridling. Instead of useless complaints against circumstances, or even deserved accusations against the ingratitude of others, let the heart be poured out in fervent supplications to God. Let this be an occasion of drawing nigh unto him. *Is any among you afflicted?* says St. James, *LET HIM PRAY.*

Again there are times when the tongue needs to be held in, as with bit and bridle. This should be done whenever you are tempted to say anything to the disparagement of others. *Evil speaking is a crying sin.* Professing saints are not free from it. You meet with it everywhere. There is your blunt slanderer. He is open in his accusations. Every body knows what he thinks of his acquaintances. He seeks to quiet his convictions that he is doing wrong by quoting that maxim of the devil, first uttered in hell, "you may as well say it as think it." Then there is your accomplished, sanctimonious slanderer. His manners are easy and his words unctuous. He deals chiefly in insinuations. They are so artfully framed and accompanied with so many

expressions of regret, that before you are aware of it the virus of jealousy and distrust is rankling in your veins. His words are smoother than oil, but sharper than a drawn sword. Ye accusers of the brethren, do not ye know that God hath said, *SPEAK EVIL OF NO MAN.* Is it not one characteristic of the man who shall gain heaven, that *he taketh not up a reproach against his neighbor?* He may find this reproach going the rounds. Some one may it leave at his very door; but he will not take it up. It may lie there till it perishes, but he will not touch it.

Then let this evil speaking forever cease among those who call themselves the disciples of Christ. Do permit us to have confidence in good men. It is better to be deceived a dozen times a day, than to look upon every body with suspicion. When you detect yourself about to say anything to the injury of another, hold in your tongue with bit and bridle. Keep it in subjection. Our words have quite as great an effect upon our own feelings as upon those of others. Talk wrong, even in sport, and you will soon feel wrong.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE CLARKSON CAMP MEETING.

It was the general opinion of those present, that this was one of the best Camp Meetings ever held in this section of the country. The attendance was large—remarkably so, considering the location and the season of the year. There were about forty tents on the ground. The Spirit was poured out upon the people in an extraordinary degree. The saints generally, were quickened, strengthened, and their hearts melted together. All felt that God was there. Conviction was general and conversions numerous, and apparently thorough. Competent brethren, who took pains to ascertain, reported that in their judgment, over one hundred were justified, and a large number more, we trust, wholly sanctified to God. A revival broke out in the neigh-

borhood which is still going on. A number have been converted since the Camp Meeting closed, and we trust the work will spread throughout the entire community. The best of order was observed; the good sense of the intelligent community, and the manifest presence of the Spirit of God, sufficing to maintain order without invoking the aid of the civil power.

Thus far the Camp Meetings we have attended this year, have been uncommonly successful, and we are looking for a general outpouring of the Spirit and a thorough revival of religion in the land.

PREACHING CHRIST.

The strong tendency of the age, is to anti-nomianism. Under the plea of exalting Christ, the people are taught that they have nothing to do in order to secure their salvation. They are told that Jesus has purchased it for them, and they *must believe it* and enjoy the comforts of this assurance. And this too by ministers claiming to be orthodox! This theology is expressed in a popular hymn, current among leading evangelical denominations,

"Nothing either great or small
Remains for me to do;
Jesus died and paid it all,
All the debt I owe.

Weary working, plodding one,
Wherefore toil you so;
Cease your 'doing,' all was done
Long, long ago."

This so-called Gospel preaching, is utterly subversive of the Gospel of Christ. Did not Jesus command us at the very outset to *repent and believe the Gospel*? And does not this "remain for us to do?" Are we not required to "confess our sins," that we may obtain forgiveness? And what is confessing but "doing?" If there was more of this kind of "doing" in our modern revivals, the converts would not be weak and faint, and conformed to the world. Having obtained pardon, we are commanded to *work out our own salvation with fear and trembling*. The faith that saves is a faith that works. As the sainted Judson, the modern apostle of India says. "Let us depend upon it, that nothing but a real faith in Christ, *proved to be genuine by a holy life*, can support us at last. That faith which

consists merely in a correct belief of God, and prompts to no self denial—that faith which allows us to spend all our days in serving self, content with merely refraining from outward sins, and attending to the ordinary duties of religion—is no faith at all. O, it is a solemn thing to die; an awful thing to go into eternity, and discover that we have been deceiving ourselves."

O, that these weighty words might sink deep into every heart! This making the way to Heaven so easy, is populating hell with its victims. Read in this number, what John Wesley says about the tendency, of this smooth way of preaching.

TO OUR FRIENDS.

We have kept up through the war, the size and quality of our magazine at a great increase of cost. Our subscription price has only been increased for the present year and that but a trifle. The consequence is we have run behind in our expenses. To get through the year, *we greatly need all that is due us*. Will not all who are indebted to us, be it ever so little, or much, forward it at once.

Second. We want a thousand more subscribers, to commence with the July number. Shall we have them? Let our friends stand by us now as they have done heretofore. We can supply back numbers from January if any wish them.

TO OUR SOLDIER FRIENDS.

God has graciously given victory to our armies. Most of the soldiers have doubtless returned to their homes. Will not our subscribers who have been in the army notify us at once where they wish to have the "Earnest Christian" sent? It would be of no use, as we suppose, to address it as heretofore, to the army, as it would never reach them. We will retain the August and following numbers, due to soldiers, until we learn where to send it. Those of our soldier friends whose subscription expires with the July number, will, we trust, promptly renew it. You will find the "E. C." as good in peace as it was in war.

WESLEY.—Do not fail to read Wesley's letter on Preaching Christ.

OBITUARIES.—One of the greatest crosses we have to take up, is to be obliged to decline to publish obituary notices sent us by our friends. We love to accommodate. But we cannot do it at the expense of others. We could fill a number of the "E. C." with obituary notices, in prose and verse, which would be of no special interest or profit, to any but a few friends and relatives. Dying testimonies of those who have lived for God, showing the power of grace to triumph over the last enemy, we gladly publish. But you should have more consideration than to send us long obituary notices of those who, however beloved by their friends sought religion only in the dying hour, and merely passed away in peace. We love to comfort the afflicted, but it is not reasonable that we should do it in this way. Please do not send us any more poetry on the death of friends.

A MISTAKE.—We gave notice last Dec., that we should continue to send the E. C. to all our past subscribers, unless they ordered it discontinued. We designed to do so and gave such directions to our mailing clerk. But we find that in making out the new mail-book, some who had not paid for this year were discontinued after sending them three numbers. This we regret. Any such can have the back numbers by writing us. No offence was intended and we trust none will feel offended. The mistake was involuntary on our part.

DEDICATION.—The dedication of the new Free Church, at Gibson, Steuben Co. N. Y., will take place, Providence permitting, Wednesday the 6th of September, the meeting to continue over the Sabbath. Rev. D. W. Thurston will preach the dedication sermon. A number of preachers are expected to be present. If any of the brethren have of the Lords money, and wish to make a deposit, I hope they will feel this is their opportunity. We are poor and need help.

M. D. McDUGAL.

NOTICES.—For notices of Camp Meetings see second page of the cover.

LITTLE ROCK, ARK.

To-day has been a day of thanksgiving to

Almighty God. O how thankful we should be for the temporal and national blessings we have received at his hand. But I bless God above all for the spiritual blessings that we—yes that I am—so gloriously and freely made a partaker of, through the merits of the atonement—Jesus Christ—whose blood cleanseth from all sin. I feel if it were not for the full and present salvation, that I could not stand the temptations by which I am surrounded. Bless God in whom is our trust, there is no such thing as fail. O, that we had more Calebs and Joshua's to go before the children of Israel, and spy out the promised land, which flows with milk and honey—the land of perfect love—where the soul may bask in the ocean of purity. Bless God, we have some of those faithful ministers, and their number is increasing. May God continue to bless their labors and spread scriptural holiness. It is spreading in the army. There are a number in our Regt. who profess it, and bless God they live it. There are others that are seeking for it, and I believe would have found it, were it not they feared that if they were to obtain it, that they could not retain it in the army. If there should any such read this, let me tell you that you can do both as well, yea, I believe better in the army than at home; for we are surrounded by sin in all of its shapes, and, therefore, are not so apt to fall asleep, or get off our guard. May God enable you to see the fatal snare the enemy of souls is endeavoring to lead you into, before it is too late.

J. W. G.

Co. B, 18th Ill. Vol.

HOW A CLERGYMAN CURED HIS APETITE FOR TOBACCO.—I had a deep well of very cold water, and whenever the evil appetite craved indulgence, I resorted immediately to fresh drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing out and taking in successive mouthfuls until the craving ceased. By a faithful adherence to this practice for about a month, I was cured and from that time to this have been entirely free from any appetite for tobacco.—*Med. and Sur. Reporter.*

THE LOVE FEAST.

MRS. SOPHIA BELCHER.—I was born in Canada. My parents were Roman Catholics. They came to the state of New York when I was but a year old, where I have lived ever since. I was, when but a child, taught to say my prayers morning and evening. When I was eight years old I could not speak a word of the English language. My parents then sent me to school, but I was slow to learn. When the Lord convicted me of my sins, I could not read the Bible. I was about nineteen years old when God converted my soul. I then united with the Methodist Episcopal Church in Troy. I lived in a state of justification some years before I heard of the doctrine of holiness. The first time I heard it preached, was by Brother Gorham, in the Methodist Church in Binghamton. I had felt, in time past, the want of something that I was not in possession of. I was now convinced, that I must come out wholly from the world and its vain fashions; and put away my artificials and jewelry. These convictions followed me about three years, before I yielded to them. As soon as I did yield, my soul and body were filled unutterably full of glory, and of God. I wanted to praise him all the while. Everything seemed to praise God. I felt the ground was too good for me to walk upon. I lived in the full enjoyment of this blessing seven years, when it was shown me that I might be healed, having been sick about sixteen years, and having never heard of the healing faith. "If thou wilt believe, thou shalt be healed." A few months after this, I was at a brother's house and heard him read the fifth chapter of St. James. "How the prayer of faith shall save the sick." I then believed the voice that I heard was from God, I also believed that I might be healed. It was shown me that God wanted to raise me up to do a work for him. I shrank from the cross that was shown me and grew worse, till I was confined to my bed, when I sent for a good sister to pray for me. I told her that the Lord wanted to heal my body. She said she believed it. The Holy Ghost then manifested himself to me, and shewed me I had

duties to do to my children, which I did. I still grew worse, when my friends sent for the physician. He said I could not live, but my trust was in God. I could take no medicine. It was shown me that I should send for a good brother. He came and prayed that God would remove the disease, which he did, so that I was able to sit up in my bed and eat, not having been able to eat anything for three days, because of the neuralgia in my face. The next day I was powerfully blessed, and able to get up and sit in my rocking-chair. In the evening the brother came in again, and laid his hand on me in the name of Jesus, when the power of God came down on each of us. Praise the Lord! We were filled with the Holy Ghost and shouted to the top of our voices, and I was immediately healed of all my diseases. Hallelujah to the Lamb! I then commenced holding meetings in my house. Sinners were converted and believers were sanctified; all the glory be to God who doeth the work. I met with opposition from every quarter, but the good Lord helped me and brought me through all my trials and temptations, and gave me all the friends that I needed. Praise his holy name! It has been twelve years since the Lord sanctified my soul, and four years, since he healed my body; and I do not feel at all tired of the good way, for I feel his presence with me now, and his power to save to the uttermost, soul, body and spirit; glory be to God in the highest. Jesus is my shepherd, and he takes care of me, and I know I shall want no good thing, for he maketh me to lie down in green pastures, and leadeth me beside the still waters. Hallelujah for the Lord God omnipotent reigneth.

THOMAS H. RAIL.—I rejoice, that by the grace of God, I have the privilege of testifying with you in your monthly love feast to the goodness of God to my soul.

I enlisted in the service of my country, August 1862, and in February 1863 I gave my heart to God, and I was buried with Christ by baptism into his death. I am walking in newness of life. Glory to God! I can say to you and to the world that Jesus is my Saviour, and he is the Rock on which I now stand. Bless his holy name.
Co. E, 117th Regt. Ill. Vol.

ORLANDO H. BAGLEY.—February the 16th, A. D., 1865, God spoke peace to my soul. It was in the Clock Church, Little Rock, Ark. O what a happy time that was to me! Ever since, I have been trying to serve God. I am determined to live a true Christian. I have many trials, but thanks be to God, I always find his grace sufficient for me. I am almost eighteen years old, and am sorry to say that I passed the most of my time in iniquity and sin. God's Spirit oft times told me what a great sinner I was. The summer I was eleven years old, the necessity of a Saviour was deeply impressed on my mind; I did try in my own way to serve the Lord and not let it be known to any one, but I did not and could not hold out. The reason was, I was ashamed to own my God before His people, and did not have their prayers. The summer I was thirteen years old I tried again in the same way. O how miserable I was! After I came into the service of my country I again saw the necessity of a Saviour, and by this time it did seem impossible for me to try to serve God. I never went into a battle but what I thought if God did call me away I was lost forever. I have oft times promised God if He would spare my life a little longer I would give Him my heart. But I put it off till the spring campaign of '64 was over. Then I promised the Lord if He would spare my life till I got home I would serve him, and the more I thought of it the deeper I was convicted. I was a sinner and how miserable I was. It seemed as if I was forsaken and had no friends anywhere. About the first of February 1865, one of my friends impressed the need of a Saviour upon my mind again. It touched me deeply, and he spoke about the meetings they were having in town, and asked me to come down that night. In a night or two I went down and they had a good meeting that night, and again I promised the Lord I would give Him my heart, and in a night or two afterwards I went down and went forward to the mourners bench. This was the night of the thirteenth, and I went on every night till the night of the sixteenth when I was converted. I have had some very happy seasons since then by the outpouring of God's Spirit. Now my dear reader I would

tell you not to do as I have. Never try to serve Him and not let any one know it. Let the Lord have his own way. Always be willing to take Christ's yoke upon you, for He says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your soul, for my yoke is easy and my burden is light." So take God at His word and you will come off more than conqueror through Him that loved us.

"If any man will come after me, let him deny himself, and take up his cross and follow me." Do this and you will find you will be blessed abundantly; and you do not know what good you will do to others.

I do not believe any one can serve the Lord without coming out and showing what he is determined to do, and have the prayers and sympathy of God's people. I made the effort off and on for seven years and tried it to my satisfaction, and I would advise you not to do this way; come out and let the world know it, and do not be ashamed of your Father which is in heaven, and you will enjoy peace and happiness unspeakable and full of glory.

Co. D, 29th Iowa Vol. Inf.

ELIZA J. BENSON.—Jesus is very precious to my poor heart. Bless his name for what he has done for me, and for what he is still doing. The Lord has been very merciful to me, whereby I have been made to rejoice in Him as the Rock of my salvation. O this blessed Saviour! how good it is to keep near to him, and let him save us all the time. He will do it, if we will let him—if we will lay aside every weight, and the sin that doth so easily beset us. Bless the Lord, I have learnt the way to the fountain where we may be washed from every sin; and not only so, but be kept clean by living faith in Christ.

Bath, Rens. Co., N. Y.

ASA H. WATROUS.—I am still enjoying the glory of God, and I am permitted to drink of that stream which makes glad the city of our God. My faith is growing stronger every day, and I am holding myself in readiness for marching orders. Glory to the Lamb forever!