

# The Earnest Christian

AND

GOLDEN RULE.

SEPTEMBER, 1865.

## WHAT IS JUSTIFICATION?

BY REV. E. BOWEN, D. D.

It has come to pass in these times, that many among us repudiate the great Wesleyan doctrine of the sanctification of believers; maintaining that justification constitutes the highest attainable state of grace in the present life, and that this is all-sufficient for the purposes of future and eternal salvation. Some there are who confound the two states—that of justification, and that of sanctification—with each other; insisting that we are sanctified at the same time we are justified, and by the same act or process. But under whatever modification the doctrine may present itself, we look upon it as a great and dangerous error, which sin-loving professors have conjured up to cover their practical disregard of the principles of a holy life. Many, we fear, will be hindered thereby from “going on unto perfection;” and after having “passed from death unto life,” lose their souls forever!

But great as this error is, it is trifling compared to that of the too low estimate of justification. There are two classes who fall into this latter error: the one, embracing a sort of anti-nomian perfection, contend that justification is superceded or rendered of no account by this higher state; the other, flatter themselves with the idea that justification involves a lower standard of morals than sanctification, and that consequently they may be allowed a wider range of conduct, omitting many duties

and indulging in many evil habits in the former state, which would not be allowable in the latter.

But passing over the first class mentioned, by simply remarking that sanctification, taking in justification—the greater comprehending the less—holds them to all its responsibilities; we shall confine ourselves to a brief examination of the views of the anti-perfection party. And such we consider all those who either maintain the sufficiency of justification alone, or confound justification and sanctification together; the latter being far more hostile to the doctrine and work of sanctification than the former. The great error of the party in question, lies, in counting upon the sufficiency of justification to save them, while at the same time they form too low an estimate of its claims; thus making the way to heaven exceedingly broad and easy. But as they professedly recognize the obligations imposed upon them by justification as a rule of life; we shall take them at their word, and hold them to all its responsibilities in that character. Let us proceed then briefly to inquire what justification implies with respect to the character and duty of Christians; or to present the true scriptural idea of a justified relation to God as understood by our church, that it may be seen whether those who vaunt themselves upon its attainment as sufficient for all the purposes of salvation without anything further, do indeed live up to their own acknowledged standard of faith and practice; or whether, if brought to this test, to say nothing of the higher state of sanctifi-

cation insisted on by Wesley, they would be "weighed in the balance and found wanting." What then is justification? What does it imply with respect to the character and duty of Christians?

Justification, in its most limited sense implies the pardon of our sins, or the bringing us into a justified relation with God by an acquittal from guilt—Rom. iv. 5. But usually it takes in regeneration, or the new birth.—Rom., v. 1. In this latter sense, justification involves a high state of grace; raising us to a far more elevated condition, and impressing upon us a far more exalted character, than the great mass of professors of religion have any adequate conception of. *It frees us from the guilt, and power of sin.*

1. Justification frees us from the guilt of sin—Rom., viii. 1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "No condemnation"—no guilt of course "to them who are in Christ Jesus;" i. e. to Christians. Whoever, therefore, are in condemnation, a condition which presupposes and implies guilt, are not "in Christ Jesus"—are not Christians at all. Justification, though an exalted state, constituting us "heirs of God, and joint-heirs with Christ," is nevertheless the lowest point of Christian character. We do not begin to be Christians till we are justified. We cease to be Christians the moment we lose our justification. To be justified and condemned at one and the same time, is equally unphilosophical and contrary to Scripture; the two conditions being diametrically opposed to each other. "God will by no means clear, or justify the guilty." He must, and will condemn them. And yet thousands upon thousands of professors of religion claim to be in a justified state, and to have a well-grounded hope of heaven, while laboring for years together under condemnation, or conscious weight of guilt upon their souls, by reason of the known commission of sin! Oh, lamentable error! How vague, how inadequate, how false and delusive their idea of

justification. How surely will they miss of heaven, except they become restored to a state of justification, from which they have so clearly fallen, and thence go "on unto perfection" as the Scriptures require.

2. Justification frees us from the power of sin—Rom., vi. 14. "Sin shall not have dominion over you: for ye are not under the law, but under grace." "Not under the law," i. e., its power, for the reason that ye are not under the power of "sin which is the strength of the law," giving it power to condemn; but have the ascendancy over it. There may be the remains of the carnal mind in us while yet we are justified by grace, but we do not *commit* sin while in that state. "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." I. John iii. 9. Mark: it is not said of a Christian, "he doth not—cannot—sin because he is in a sanctified state," but "because he is born of God;" i. e., regenerated merely, or brought into a state of justification. It is in *this* state and relation that the believer "does not—cannot—commit sin." "He that sinneth, is the servant of sin"—"is of the Devil;" and how absurd the idea that we can sin and be holy, justified and condemned, a servant of God and of the Devil, at the same time.

The truth is, instead of sin having power over the Christian, though barely justified or "born again," the justified Christian has power over sin. Hence, in the language of our excellent Discipline, "we have power and strength to have victory and triumph against the Devil, the world, and the flesh."

(1.) To be in a justified state, *merely*, is to "have victory over the Devil." "We know that whosoever is born of God,"—regenerated or justified—"keepeth himself, and that wicked one, the devil, toucheth him not." Though barely justified, in *our* relation to God, "the devils are subject to us through his name." Satan cannot *deceive* us, in any way, or reduce us into the commission of sin by artifice; for we are not ignorant of his devices." He cannot *bribe*

us into the commission of sin; for though he should offer us "all the kingdoms of the world and the glory of them" as he did our Divine Master, we know that he has no world to give; and then we would not, being justified, exchange our interest in Christ for ten thousand such worlds as this. He cannot *scare* us into the commission of sin; for "we are as bold as a lion"—"are not afraid of any fear"—and feel we have but to "resist the devil and he will flee from us."

(2.) To be in a justified state, is to "have victory over the world." "For whatsoever is born of God"—whatsoever sustains a justified relation to him—"overcometh the world: and this is the victory that overcometh the world, even your faith." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" i. e., "he that believeth with a heart unto righteousness"—unto justification—as the meaning is. The love of the world cannot tempt us to the commission of sin, for we love God and his service, love the keeping of his commandments, more than the world. "It is our meat and drink to do the will of God." The *honors* of the world cannot tempt us to the commission of sin, for we a thousand times prefer "the honor that cometh from God." "We will not glory save in the cross of our Lord Jesus Christ." The *riches* or *treasures* of the world cannot tempt us to the commission of sin, for we "count all things loss for the excellency of the knowledge of Christ Jesus our Lord; for whom we have suffered the loss of all things, and do count them but dung, that we may win Christ." "Godliness, with content, is great gain;" bringing us the income of "a hundred-fold more (than earth can give) in this present time, and in the world to come, life everlasting." The *pleasures* of the world cannot tempt us to the commission of sin, for "the peace of God which passeth understanding," leaves us no relish for them. The pleasures of religion, even "in our first love" spoil us for the pleasures of the world; leading us to hate the things we once loved."

It were a poor compliment to the religion of Christ, and a poor recommendation of it withal to the irreligious, that we must resort to worldly pleasures, worldly recreations, worldly amusements, to supply the deficiency of the pleasures of our holy religion. "No man having drunk old wine, strightway desireth new; for he saith, the old is better." Every real Christian, even the young convert, will tell you, that "he has enjoyed more happiness in one hour in the service of God, than in all his life before." Pleasure-taking professors—those who go to worldly associations and amusements, rather than to the associations and exercises of the children of God, as is the wont of many within the pale of the church; can have no claim either to the character or comforts or hopes of justified believers. They surely "have no part or lot in the matter"—are not Christians at all.

(3.) To be in a justified state, is to "have victory of the flesh." "They that are Christ's," having been born into his kingdom, or brought into a state of justification, "have crucified the flesh with the affections and lusts." St. Paul even, must "keep under his body, bringing it into subjection, lest he should be a castaway;" and all Christians who would retain their justified relation to God, must continue to "put off the old man with his deeds." All Christians—those who are merely justified, as well as those who enjoy full salvation—"have victory and triumph against the flesh;" against fleshly appetites and passions; "overcoming evil with good;" and no one guilty of mere "needless self-indulgence"—a sin forbidden in the Discipline as well as in the Scriptures, and one for which Mr. Wesley used to expel those of his societies who were guilty of it—can be allowed any claim to a state of justification. Whether we *cannot*, or can and *do* not control our fleshly appetites; as the appetite for ardent spirits, tobacco, opium, and the like; we are of course "the servants," nay, the *slaves*, "of sin," and no Christians. Neither in a justified, or any other state, do we find any toleration for the commission



of sin. As a rule of conduct, the law of justification is identically the same with that of sanctification. In both states we are required to "walk by the same rule, and mind the same things." In both states we are peremptorily forbidden to commit sin; nor can we be guilty of it in either the one or the other, without forfeiting our justified relation to God, and sinking into the "condemnation of the Devil." The only difference between justification and sanctification, so far as *duty* is concerned, is, that in the latter state we can perform our duty, having no inward embarrassment to overcome, much easier than in the former.

But if justification be so high a state of grace—"freeing us from the guilt and power of sin," and enabling us "to have victory and triumph against the Devil, the world and the flesh"—why do we need anything further? Is not this all-sufficient to save us? Should we not go straight to heaven were we to die in this state? In answer to these interrogatories we would briefly say, that we can no otherwise retain our justification than by coming into a sanctified state. The command to all who have experienced justifying grace, is, "Go on unto perfection." If we obey this command, and "go on," we shall very soon obtain the great "second blessing." If we do not "go on," as commanded, we shall become guilty, and lose our justification, by disobedience. And as for going to heaven if we should die in a state of justification; our belief is that no one ever dies in a *merely* justified state. If it please God to take us out of the world while we are thus "going on," he "will cut the work short in righteousness," so that we shall be sure to die in a sanctified state. The promise, "they that seek shall find," is an all-sufficient guarantee that such will be the case with all those who seek the blessing of a clean heart by "going on unto perfection." If then all who "go on unto perfection" in the use of appointed means will surely be sanctified before death, and all who fail thus to "go on" will lose their justification and become guilty in the sight

of God by utterly disregarding the command enjoining them to do so; of course none will ever die in a merely justified state.

Finally: while justification implies a high state of grace—freeing us from the guilt and power of sin, and giving us "victory over the Devil, the world and the flesh;" *it implies nothing less.* Consequently, they who fall below this grade of character—this elevated standard of practical godliness—are not in a justified state, nor have they any well-grounded hope of heaven. A single act of justifying faith brings us into a state of justification. It is a continuous act of the faith of justification—a "*walking* by faith,"—a faith that "goes on unto perfection"—which keeps us there. If we so live as to retain our justification—which we can *no otherwise* do than by "going on unto perfection"—then, "living or dying we are the Lord's." Yea, if we so live as to retain our justification, there is no fear. Sanctification, in that case will take care of itself; and justification, which owes its higher and continued life to sanctification, will fulfill its appropriate office in forever shielding us from the curse and penalty of a violated law. Here is a justification—an *eternal* justification—which *follows*, rather than precedes, sanctification; and is dependant upon it. A justification which is neither superseded by sanctification, as some suppose, nor sufficient of itself, as held by others, aside from that work. A justification which the sanctified alone will have accorded to them at the last great day, and thenceforward in a world without end.

But O, how many fail to perceive their mutual dependence and bearing upon each other. They see not that justification, when separated from sanctification, like the body separated from the soul, is but a lifeless form; which serves only to mock the hopes they suffer it to raise in their minds of a place in heaven. To depend on justification alone for salvation, which cannot be maintained for any length of time without the superadded blessing of the witness of perfect love; and then so to



lower the standard of even that incipient state of grace as to allow of the commission of sin; is, of all the delusions which have ever infested the Methodist Episcopal Church, the most fatal. And yet it is being clung to with great tenacity by many among us, both the preachers and people.

The apostates from Wesleyan Methodism, accusing us of giving undue prominence to sanctification; (if indeed they do not discard the doctrine altogether, at least by merging it in the new birth) are eternally hobby-riding that of justification, particularly by way of opposition to our views. Justification has become the watchword—the ultimatum of their “hope so” experience—and to this they constantly appeal as the standard of their piety. But alas for them, if pure, unadulterated, *scriptural* justification be understood, they fall by their own standard. They cannot abide the test of *scriptural* justification. *Such* justification excludes the commission of sin; but look at their worldliness, their formalism, the open opposition to the life and power of religion, or the pure spiritual worship of God which they everywhere scout as the wildest fanaticism; and then see if your broadest charity can allow the claim of one in ten of them to a genuine Christian character. By separating justification from sanctification—its life and crowning excellence—and then lowering the standard of justification itself so as to allow of the commission of sin when the vital tie is broken; they throw off the restraints of the “truth as it is in Jesus,” and open a ready door to the introduction of a usurping, arbitrary *churchism*, (if we may be allowed to coin a word for the occasion,) with all those self-seeking aspirations and corruptions which necessarily follow in its train. If they will but live up to their own chosen standard—“justification by faith”—as it is presented in the Scriptures; we shall be satisfied. But knowing that they cannot possibly do this in the absence of that power which entire sanctification, as taught by Wesley can alone supply; we treat them, by every consideration of “truth and

righteousness” to press into this higher state of grace, that they may be able to *retain* their justified relation to God, not only during the present life, but before the judgment seat of Christ and to all eternity.

#### DISINTERESTED BENEVOLENCE.

IT WAS a dark evening, and very rainy, when a pleasant group were gathered in the parlor, the mistress of the house being still engaged with some domestic duty in the kitchen, talking, meanwhile, with a poor woman, who chanced to come in before the storm. The subject of the conversation was “Disinterested Benevolence,” upon which our young soldier, with his large, generous heart, discoursed freely.

“For instance,” said the good man of the house, “if this beautiful young lady here, were away from home, and the night was dark, and it rained, as it does now, I would not call it an act of benevolence in you to get up the horse and carriage and take her home.” “And why not?” exclaimed the young lady, the soldier, and all.

“Because, *self* would come in for its portion,” was the reply. “You would be glad of a chance to do such a favor. You would esteem it a privilege to accommodate her; and, sustaining the relation you do to the family, you might feel under some obligations to do it. Would you not?”

“Certainly I should! Certainly I should!”

“But the night is dark, and it rains hard, and there is a poor woman out there waiting to go home.”

“Can she not stay all night?” said he laughing, and manifesting some uneasiness.

“Her husband is sick; then she has a babe at home and naturally feels anxious to get back as soon as possible,” was the reply, which shut the gate from any escape against an illustration of the subject under consideration. So on came the overcoat, down came the lantern, and out in the darkness, rain and mud, with the carriage

he had washed so carefully a few hours before, went the soldier, who but a short time since, had joined the *living army*, with the poor woman, who hardly knew the luxury of riding, even in a storm.

When he shook the rain from his hat and laid aside his overcoat, he said, "O, I feel a great deal better! I feel a great deal better!"

On every pleasant day, Soldier rode out with a member of the family, who was an invalid, and a neighbor who had been ill for a long time looked from her window, and desired to have the same privilege: so the horse and carriage were granted her, and when there was no one of her own family to drive for her, "Soldier's" services were required.

After a while he expressed himself as being quite tired of it, inasmuch as the lady did not seem inclined to be social at all, taking everything as a matter of course, as though it were his business to wait and serve, and his duty that he was doing and nothing more.

So a charitable construction was put upon it. She was ill and probably did not feel like talking; and as nothing had been said whereby she should know that all that was done was merely to accommodate, she probably thought the time would come when she would pay in dollars and cents for all time and labor spent in her service. "But," he replied, "she might do as much as to thank me." And the daily task did not grow pleasanter, or more profitable.

It was evening again, and one was reading from the good book the words of Jesus, so strange and unlike words uttered by any other man. The sixth chapter of Luke was the lesson; and O, how thought and knowledge of God, grew larger and larger, as verse was added to verse, even as polished stones added to polished stones build up the temple of God!

"Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those

that love them. And if ye do good to them which do good to you what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil."

"Charlie! he is kind to the unthankful! He sends sunshine and rain alike upon the evil and the good, and unnumbered blessing, even upon those who curse him, and receive them all without even thinking of thanking him."

And Charlie laughed, and covered his face with his hands, saying, "I will never complain about that any more. We cannot learn everything at once; can we?"

---

CHALMER'S OPINION.—*May the Christian sanction a convivial assembly with his presence, provided he retire before plays or dancings are introduced?*

Dr. Chalmers says: "It is not for him to lend the sanction of his presence to a meeting with which he could not sit till its final termination. It is not for him to stand associated for a single hour with an assembly of men, who begin with hypocrisy, and end with downright blackguardism. It is not for him to watch the progress of coming ribaldry, and to hit the well-selected moment, when talk and turbulence, and boisterous merriment are on the eve of bursting forth upon the company, and carrying them forward to the full acme and uproar of their enjoyment. It is in vain to say that he has sanctioned only a part of such an entertainment; he has as good as given his connivance to the whole of it; and left behind him a discharge in full of all its abominations, and therefore, be they who they may, it is his part to keep as purely and indignantly aloof from such society as this, as he would from the vilest and most debasing associations of profligacy."

## CONDITIONS OF FAITH.

BY REV. C. H. AUSTIN.

No element of christian character is of such controlling importance as Faith. It is the corner-stone of the whole structure. "He that cometh to God," at the outset and for all after time, "must believe that he is a rewarder of them that diligently seek him," for without that it is impossible to please God. "He that believeth not shall be damned." And though this acceptable, saving Faith is often shrouded in inexplicable mysteries by many, when analyzed by the light of divine Revelation, all is made simple and plain. Its existence and successful exercise depend upon certain indispensable Scriptural conditions; a few of which we will briefly examine.

1. *A rational scriptural object.* We cannot believe for every object fancy or improper desire may suggest, there must be a fitness in, and a necessity for the attainment. If we ask anything "according to his will he heareth us." Christ might have tried to believe in the Father's upholding power to sustain him uninjured, in casting himself down from the pinnacle of the temple at Satan's suggestion, but the necessity of the act would have been wanting, and consequently there would have existed an impossibility of faith.

2. *An approving conscience.* If we go to God for any blessing necessary, and stand condemned for the violation of any known precept, at the bar of conscience, our first business is to repent of that sin which often implies contrition, confession, restitution and reformation. Without these we cannot believe for pardon, much less for the attainment of any other object, or higher work of grace. For this reason an impenitent sinner cannot believe for pardon, or an improper seeker find mercy. It may be urged that this theory precludes the possibility of salvation for the transgressor. By no means; God requires repentance as an indispensable prerequisite to saving faith. The conscience of even the sinner approves both contrition and reformation as well

as the act of prayer for pardon—then he may believe to the saving of his soul from years of transgression. "*If our hearts condemn us not, then have we confidence toward God.*" This is the rational and scriptural order "repentance toward God and faith in our Lord Jesus Christ." Much of this lingering, painful seeking that discourages saints and sinners, and dishonors the Gospel, is occasioned by a sullen rebellion to the divine will, and tampering with an awakened conscience.

3. *A clearly defined principle of action,* is indispensable to the exercise of faith. We never shall succeed in the work of faith so long as we are hampered with doubtful issues. "Whatsoever is not of faith is sin," and "he that doubteth is damned." We are bound by everything sacred and responsible, to settle our principles of action by the "law and the testimony." The example of others or prevailing opinions and customs of the multitude cannot inspire boldness in approaching a heart-searching God. We must be true to our own moral being, and to the thorough investigation of an enlightened mind, and the dictates of that word which abideth forever.

4. *Purity of intention,* is another condition of faith. "How can ye believe who receive honor one of another and seek not the honor which cometh from God only." "Whatsoever ye do, do it heartily as unto the Lord and not unto men." God's glory is to be our unvarying rule of action; when this is compromised, darkness beclouds the spiritual vision and we are shorn of strength to lay hold on God. Where we have infringed upon the rights of others, a weak shyness steals over us on our coming into their presence, thus it is with those who have arrogated to themselves that which belongs to the Great Supreme. "If thine eye be single, thy whole body will be full of light."

5. *Prayer is another condition,* and prayer is the soul's sincere desire, and this as well as the direct promise of God is evidence to the mind of man God wills it, and that it is befitting the



hour that the divine Spirit prompts us to pray for the same. These two things being present to the mind we may ask what we will, believing, and it shall be done unto us. Again, "Whatsoever ye *desire* when ye pray, *believe* that ye receive them and ye shall have them." "Ye have not because ye ask not, ye ask and receive not because ye ask amiss." In the last mentioned passage two things are represented as a bar to faith—a want of prayer, and an impure intention. Furthermore prayer secures that divine aid by which we lay hold on the promises of God; which leads us to the other condition.

6. *Spirituality is a help to faith.* The disciples prayed, "Lord, increase our faith." This may be done, by an increase of evidence or by an increase of spiritual discernment, so that blessings for which we pray are more clearly pictured upon the mind. They brought the lame, sick, and blind to Christ and it is said "the power of God was present to heal." When the "word is preached with the Holy Ghost sent down from heaven" how easy for saints to believe, and sinners to feel their awful condition, mourners to find mercy, and seekers of holiness to find that blessing. Said Rev. John Smith in a powerful love-feast, as he rose to his feet, "God's power is here, *you that want a clean heart, take one!*"

7. *Past success* is often a condition of the unconquerable might of faith. If we choose to live in a continuous atmosphere of unbelief we may pile up obstacles to heaven as hindrances in doing much in God's cause, while on the other hand we may "grow stronger and stronger" to believe for, and receive every time all we ask. When David's youthful appearance was derided by his stronger brothers, he replied, "when I kept the flock, there came a lion and a bear and took a lamb out of the flock, and I smote them and delivered it out of their mouth, and this uncircumcised Philistine shall be as one of them seeing he defies the armies of the living God." His former faith and success gave force to confidence in a more formidable and trying emergency.

8. *An unwavering purpose* is a condition of mighty faith. Men accomplish but little without will-power. "*I will arise* and go to my father, brought, by God's blessing, a lost son home again. "As for me and my house, we will serve the Lord" made a mighty leader among God's hosts, and if ever we do much we must set our mark high and resolve to hit it every time. Let us then "ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven by the wind and tossed. For let not that man think he shall receive anything of the Lord." If we have a determination to succeed in obtaining all that is promised to our own souls and for others and labor accordingly, success will be given. Let this be a constant motto:

"I can, I will, I do believe,  
That Jesus died for me."

#### HYMN OF INVITATION.

Air,—"*Mother's Vow.*"

BY MRS. H. A. CROUCH.

Come, Sinner, come to Jesus now,  
And give your heart to him,  
Why will you wander in the dark  
Dark wilderness of sin?  
Why, when your torn and bleeding feet  
Tire of the thorny road?  
Night gathers darkly o'er the plain;  
Oh, give your heart to God!

Why should you wait till coming years?  
Till life's best hours are past  
In tasting every poisonous sweet,  
And miss of heaven at last?  
Oh! turn to Jesus while you may,  
Your precious soul to save!  
The flowers that bud another spring,  
May blossom on your grave.

How can I, *can I give you up?*  
How can I have it so!  
While angels chant their song in heaven,  
That you should wail in woe!  
Oh! God in mercy save your soul!  
Why should the young and fair,  
Go down to shades of deepest night,  
To wail in anguish there?

## THE RESURRECTION.

BY GEORGE BARNER.

"If a man die shall he live again?"—Job, xiv. 14.

THIS question is one of deep interest, and ought to arrest the attention of every rational being. "If a man die shall he live again?" In examining the powers of man's mind we find that he thinks, reasons, and is conscious of internal acts. He foretells the consequences of actions; penetrates the dark veil of future ages, calculates the wonders of an eclipse hundreds of years past or to come. In examining the different attributes of the mind, we are led to acknowledge its immortality. But the body dies, yet notwithstanding its dissolution, there is a day coming when it shall be called from its dusty bed, and reunited with the soul, to live in heaven, or be forever shut up in hell. Job, on examining this question, came to the conclusion that mankind were created to live forever, for he says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold." He further says, "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee." The psalmist had the same view of this subject, for he says: "Though I walk through the valley and shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." The apostle embraced the same opinion, for he declares "we have not followed cunningly devised fables, for the Lord hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you."

What we understand by the Resurrection is, the raising of the body from the state of the dead: generally applied to the resurrection of the last day. That such an event will take place is proved. First, from the resurrection

of Christ he being "the first fruits of them that slept." Lest I weary your patience with Scripture quotations I will give you chapter and verse which you can examine for yourselves I. Cor. xv. chap. Second, from the testimony of the Scriptures. John v. 28, 29. Phil. iii. 20, 21. I. Cor. xv. Dan. xii. 2. I. Thess. iv. 14–17. Rev. xx. 13. Third, from the general judgment which of course requires it.

As to the nature of the Resurrection it will be: First, general: Rev. xx, 12, 15. II. Cor. v. 10. Rom. ii. 16, and xiv. 10. Second of the same body. It is the same body that is born that dies, and the same body that dies that shall rise again, and be clothed with immortality. The Resurrection will take place at the sounding of the archangel's trump, commanded by Christ. If the sounding of the trump when the law was given from Sinai caused the people to tremble, how terrible must be the sound of that trump which shall call men to that judgment that will determine their lot forever. As to the manner of the Resurrection it undoubtedly will be successive, the dead in Christ rising first. I. Cor. xv. 23. I. Thess. iv. 16.

This doctrine is of great importance. The whole gospel stands or falls with it. It enlarges our views of the Divine perfections, and increaseth our faith and trust in God through all our difficulties and trials. It supports God's children in the loss of friends, and enables them to look forward to that glorious day when they shall again be reunited in a far more genial clime than this. Happy thought! bright anticipation! Praise the Lord for the prospect!

Dear reader, will you be there, among those who have part in the first resurrection? Have you the wedding-garment on, and your lamp trimmed and burning? If not, give your heart to the Saviour and get ready for the final call. What a glorious meeting it will be for the children of God to join the blessed company of the apostles, the prophets, and the noble armies of the christian martyrs, coming from their graves bright as the stars in the firma-

ment; constituting together a glorious church, without spot or blemish or any such thing! Some shall come from the cells of the inquisition, from the dungeons of Spain, where so many suffered in silence because they would not give up the blessed hope of the gospel of Christ. Some shall come from the caves of Italy, some from the snow-drifts of the Cottian Alps, where their bones—in the language of Milton—are still bleaching in the rains and winds of heaven. Some shall come from the burning sands of Africa; a glorious group, shining in all the splendors of a happy immortality that shall know no interruptions and experience no decay. Joyful moment! Some shall come forth from the village church yard, the green sod rolling aside to let them rise; the rude forefathers of the hamlet, that have slept four thousand years, shall meet the buried dead of the Catacombs, and join in the worship of God and the Lamb. The great ocean, that sepulchre of buried nations shall hear quivering through its deepest depths, the loud blasts of the last trump and shall yield up her dead. They will be seen rising from the desert, and from India's coral strand. What a spectacle it will be! Myriads of ransomed ones, who shall meet the rise of that sun that shall never set, and join with those that preceded them, and enter into rest, and sit on thrones, and live and reign with Christ forever. Austerlitz, Jena, Waterloo, Magenta, Balaklava, Inkerman, and the different battle-fields on our globe shall give up their buried dead; and every atom of their dust, quickened by the breath of Christ, the Resurrection and the Life, shall feel instinct with immortality; bone shall come to bone, and they shall live and reign in that glorious world of light, where the countenance shall never turn pale, and the eye never grow dim, but where all shall be clothed with all the vigor of eternal youth.

The doctrine of the resurrection may look curious to some. To those I would say, that the same power that created can again reanimate the dead and clothe them with new life. We have exam-

ples of the Resurrection in vegetation, and in the insect life. Look for a moment at that poor crawling insect, see how it languishes and refuses to eat! It spins itself a tomb and becomes enshrouded in its silken cone; it lies without motion or power to move. But look again, it has burst the place of its confinement, is full of new life, and sails through the soft air on golden wings and rejoices in its new being.

Thus shall it be with thee my brother, and thus shall it be with thee my sister, and thus shall thy life be renewed. A little while shalt thou lie in the ground, as seed lies in the bosom of the earth; but thou shalt be raised again at the great rising day never more to die. Lift up your head therefore and rejoice. The day of your redemption draweth nigh. The Saviour will soon come to burst open the prison doors of the tomb, and bid the dead arise, and gather his redeemed from the four winds of heaven. He has risen from the dead and thus conquered his cruel power.

God of our fathers! holy, just and good!  
Our God, our Father, our never failing hope!  
Jehovah! let the incense of our praise,  
Accepted burn before thy mercy seat,  
And in thy presence, burn both day and night.

Jehovah! breathe upon our souls, our hearts  
Enlarge; our faith increase; increase our hope,

Our thoughts exalt; our fancy sanctify,  
And all our passions; that we may be prepared,

For the great rising day! when all thy sleeping saints,

Quickened by the breath of Christ! who is  
The Resurrection and the life! shall  
From their dusty beds arise! clothed with immortality

And life; to meet their Lord's descending.  
When he shall come to gather his redeemed  
And blood-washed throng! into the kingdom,

Prepared before, where they shall join in one  
Uninterrupted song of redeeming grace,  
And dying love! to Him who hath redeemed  
And washed them in his own most precious blood,



And made them kings and priests  
In the kingdom of his Father! there to  
reign  
And go no more out forever.

God grant that you and I may rise  
in the morn of the first Resurrection.

---

### FOR THE CHURCH OF EVERY NAME.

BY ABBEY FULLER.

THE word of inspiration says: "Let women professing godliness adorn themselves in modest apparel." Is this command obeyed by the church at the present time or is it not? There is no neutral ground here,—God is either obeyed or disobeyed. If the latter, then sin lies at the door; and as without repentance there is no remission, how can there be prosperity till it is put away and the church shows by her obedience that she delights to be led by the Spirit of Christ, to do as he bids her? He is not the minister of sin. Unblushing transgression against his sacred word must be repented of, and all our works must be wrought of God through the Spirit, or they will pass for naught at the day of final reckoning. Either the soul is bowed in humility to bear the cross that God's word imposes—or else it is lifted up, and goes after an idol God; that quiets the conscience in sin, and gives liberty to gratify the lust of the eye, and the pride of life. When the last is done the church is defiled, her covenant to the Lord is broken and she runs greedily into conformity with the world, to the shame and reproach of Christ and his cause, so that the world has reason to say, "What do ye more than others—there is no difference between him that serveth God and him that serveth him not." It is no excuse, and God will not receive it as such, for us to conform to the world in this matter, and obey a book dictated by the god of fashion to avoid being called singular. There is indeed no virtue in wearing attire different from others for the sake of being singular—but when it comes to that, that we must follow the precepts of a

book that requires us to attire ourselves in direct opposition to the rules of the Bible—the church of Christ should not be long in choosing which she will serve, and not fear to wear modest apparel, whether called singular or not. When the cross is taken up in loving obedience to Christ, his blissful presence makes the yoke easy and the burden light. Daniel and the three worthies were willing to be called singular and suffer death even, rather than dishonor God by bowing to idol gods and serving them. God has a controversy with this whole nation, and he has not arisen to overthrow one form of slavery, and then allow his church to be bound slaves to the filthy, brazen god of fashion.

Now what hinders those that fear the Lord from renouncing such folly, and coming out boldly on his side, taking the Bible as they have promised to, for their only rule of faith and practice? They have solemnly promised to give up all for Christ; then why not leave caste and reputation to him, and bring every tithe of the heart into the storehouse, and prove him herewith and see if he will not pour out a blessing, such as there will not be room to receive? His promises are yea and amen to all who obey him, what hinders then the forsaking every false way, and coming to the rich, soul-satisfying feast that Jesus has prepared for all who love and serve him in simplicity and godly sincerity? What are all the forms and ceremonies of religion without a heart-cheering sense of God's presence that makes us dead to the world and alive to God, and causes us to respect all his commandments? To obey is better than sacrifice. What is to be gained by disobedience; by solemnly covenanting before God to renounce the world, and its vanities, and to take the Bible as the only rule of faith and practice, and then turning God's houses into houses of merchandise, loading the body with all the foolish, vain ornaments that the world can invent? Can we thus lie to God and be guiltless? No, we shall find at last that it had been better not to vow, than to vow

and not perform. When the heart is right, the eye single, then the whole body will be full of light and it will show itself outwardly. Legion, is the name of the evil here considered, and the effect upon the spiritual life of the church is like blasting and mildew. Who will arise in the strength of the Lord to put away the evil from among us before the judgments threatened in the third chapter of Isaiah, and others of a similar import come upon us?

---

### IMMORTAL LONGINGS.

Christ, let me come to thee!  
 My heart is weary, and I long for rest;  
 Is not my earthly mission well-nigh done?  
 I cannot bear this burden on my breast—  
 It weighs my spirit downward like a stone.  
 My saddened life is ever veiled in clouds,  
 And midnight darkness hath come o'er  
 my soul.  
 My once bright hopes are wrapped away in  
 shrouds,  
 And sorrow's heavy surges round me roll.  
 Sweet Christ, O may I come?

Christ, let me come to thee!  
 Life hath a dark Sahara been to me!  
 The few bright flowers that bloomed along  
 my way  
 Were soon transplanted—each beloved tree  
 To bloom perennial in the "perfect day."  
 My dear loved ones sit round thy golden  
 throne,  
 And wait—a broken circle till I come;  
 Let me not linger here on earth alone—  
 O let me join them in their heavenly  
 home!  
 Sweet Christ, O may I come?

Christ, let me come to thee!  
 Behind me roars the angry ocean tide!  
 Each crested wave comes nearer, nearer  
 still:  
 The muttering thunders in the billows hide;  
 I shudder at their hoarse, loud voice so  
 chill;  
 I cannot meet the fierce, wild storm of life!  
 I have no strength to battle with it more!  
 Too long I've wrestled in the painful strife;  
 I must lay down the burden that I bore.  
 Sweet Christ, O may I come?

Christ, let me come to thee!  
 In dreams I hear thy white-robed angels  
 sing  
 The golden glories of their beauteous  
 land;  
 I hear the rustle of each snowy wing,  
 And feel their touch upon my fevered  
 hand.  
 Colder than ever seems the earth to me,  
 When I awake and see them flit away;  
 I strain my eyes the last bright glimpse to  
 see,  
 And watch them vanish through the gates  
 of day.  
 Sweet Christ, O may I come?

Christ, let me come to thee!  
 I watch my toiling breath grow faint and  
 slow;  
 I note the hectic deepening day by day,  
 And feel my life is like a wreath of snow,  
 Which one kind breath of heaven would  
 melt away.  
 A little longer in this world of vice—  
 The wished-for boundary is almost past—  
 I see the shining shore of Paradise,  
 I know my pain is almost o'er at last.  
 Sweet Christ, O let me come!

Christ, let me come to thee!  
 I've seen the gates that guard thy holy  
 clime;  
 And often caught a gleam from far (with-  
 in);  
 I know they'll open in thine own good time,  
 And let thy weary, wandering child come  
 in.  
 I have all through this weary care and pain,  
 One blessed hope, that ne'er has known  
 despair—  
 It cheers me like the sunshine after rain!  
 I know thou'lt hear my deep and heart-  
 felt prayer,  
 And let me come to thee!

---

Will he plead against me with his  
 great power? *No, but he would put  
 strength in me.—Bible.*

---

God never gives faith, but he brings  
 his child into a situation where it will  
 be tried.

## PRAYER.

BY CHAPLAIN FOX.

THE Scriptures refer us to God as the only proper object of prayer. No other being in heaven or on earth has any claim to our worship. No other being is in possession of the ability to deliver from evil when we call upon him. An angel, though he may have the ability to look forward and scan ages in the future, does not possess the power to guide us through, and over the dangers of this evil world. Earthly potentates, or friends, may love us and be moved with emotions of human sympathy toward us, but they are not able to bestow the blessings our spiritual natures need; but our Father in heaven, speaks to us saying, "Ask, and it shall be given you."

Prayer is a realization of need. In order to prevail with the Giver of all good it is necessary to feel a sensible desire for good not in our possession. This state of the mind will lead us to acknowledge our weakness and dependence and to ask imploringly for *that good*. How true it is that without looks of divine *mercy*, and acts of supreme *power*, we are poor, vile, needy, unworthy and undone. Realizing this awful condition, we are prepared to present the merits of Christ as our only plea. Christ consenting to suffer in the place of guilty man, becomes the proper object to present as our sacrifice in resuming his place in the council of heaven. He presents *himself*—shows his bleeding hands and side; refers to his unearthly pangs, and dying groans and pleads with holy eloquence for the poor repentant sinner. Though our lives may have been as blameless as the young man's in the gospel, who said he had obeyed all of the commandments from his youth up, we cannot offer it as a reason for the remission of sin. Though we argue with the eloquence of an archangel, there can be no efficacy in the plea. Though our vows be ever so earnest and sincere there can be no merit in them. Though our desires be ever so intense and ardent, yet there

can be no saving quality in such desires. All attempts to get an answer to prayer without the plea of the dying merits of the crucified, will be fruitless.

The aid of the "Holy Spirit," must be sought in order to prevail with God in prayer. Hear the inspired Apostle while he gives us important instruction in the matter. "Likewise the Spirit also helpeth our infirmities. For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." The Spirit enters into the heart of every true worshipper to convince him of his need; to teach him his weakness; to make him sensible of his unworthiness; to inspire faith in God and to intercede with the Father, by presenting the blood of his Son as a reason why we should prevail. It also begets an earnestness within the soul, that ends in real agony, which moves God compassionately toward us. The aid of the Spirit must be *sought after*. He proceeds from the Father and the Son and hastens to assist us, when we seek him properly. All petitions and requests offered to Him who gives himself the title of a prayer-hearing God will remain unanswered without the Spirit is sought to help our infirmities. In presenting ourselves at the mercy seat, the motive must be *pure*. It is evidently the duty of man to glorify God in all that he does. We glorify Him by uniformly doing his will. The will of God is made known generally by his written word, but doubtless, sometimes it becomes necessary to read his will by indications of Providence, and sometimes by a direct impression of the Spirit. The motive therefore should be while offering prayer, a desire to honor and glorify God. If we ask blessings to be bestowed upon us, with a view to consume them on our lusts, our motive is impure. If our motive is self-honor or aggrandizement, we shall return from our devotions unblest. If we present our petitions, the answering of which would increase the numbers of our particular church, or place it in an honorable position in the estimation of



the world, without desiring her purity, power, or usefulness, the motive is not pure, consequently our requests will not be granted.

Effectual prayer possesses the characteristic also of earnestness. There is a difference between *praying* and *saying prayers*. Cold, unmeaning words may be mouthed over to God and called prayer, while it is nothing but solemn mockery. The Pharisee offered such a prayer. He told the Lord how good he was, and how many fine things he had done. But the Publican felt that he was a sinner, and none but a divine hand could help him, and that help he needed, and wanted it then. He got under awful conviction, on account of his sins. He felt that he was *sinking, dying, lost* without mercy. O, how earnestly he cried, "God be merciful to me a sinner." He was not careful for fear of offending some one opposed to earnest praying. The poor blind man that sat by the way-side begging, when he ascertained that Jesus was passing, besought help. He was rebuked for his ardor; but he cried out so much the more, "Jesus thou Son of David, have mercy on me." The Saviour honored his earnest petition and opened his eyes, and he praised his Saviour for it. Earnest, fervent prayer excites the attention of the Almighty, and always prevails.

Prevailing prayer is offered in a spirit of meekness and charity. If we present ourselves at the mercy-seat feeling that we have laid Heaven under obligations to us, we shall find ourselves destitute of meekness, that enables us to feel that we are entirely unworthy, and that all favors bestowed upon us by a divine hand is the result of kindness and benevolence. If we regard iniquity in our hearts the Lord will not hear us. Love to God and to mankind; charity, without a single feeling of unkindness, must possess our spirits or we shall not prevail. Prevailing prayer is always offered with unlimited confidence in God. He has told us that he is a rewarder of all that seek him. To doubt the word is to displease him and render our prayers ineffectual. A holy

trust, unshaken confidence, unyielding faith in God will admit us to the audience chamber of Deity, where all of our petitions are granted.

Prevailing prayer should be offered everywhere and under all circumstances. No place so remote that God cannot hear us. No trial so severe that he cannot deliver us. No good that we need, will he withhold from us, if for it we ask and ask aright. And this prevailing prayer may be the weapon of every Christian. Although we may not be called to preach, or administer at the altars of worship, yet we can all pray. How much we need the spirit of *fervent prayer* in the churches. Iniquity abounds, and the love of many is waxing cold. Formality and coldness prevail everywhere. The spirit of an earnest christianity is opposed by many who should be friendly to it. All efforts to revive the spirit of earnest christianity are branded as "Fanaticism." Let all who have the light fly to God in *earnest, prevailing* prayer.

### CONSECRATION.

BY JAMES WHITEKER.

ARTICLE I.—For time and eternity, I this day "give my body a living sacrifice, holy, acceptable unto God, which is my reasonable service." Henceforth it shall not be "the temple of idols," neither shall it be decorated with *artificial, jewelry, or costly raiment*; but its garb shall be such as becomes those "professing godliness." Neither shall it be poisoned by the *filthy and unholy* use of *Tobacco* in any of its forms, or by *spirituous liquors*. Rom. xii. 1. Eph. iv. 16.

ARTICLE II.—I give my heart to be thy temple. O, take it, as thine forever—wash it, cleanse it in the *precious blood of Jesus*, and make it a fit temple for thine abode; and by thy grace sustaining me, its affections shall not be placed upon anything but God. I. Cor. iii. 16, 17, and vi. 9.

ARTICLE III.—My tongue, which is a member of this body, I give as an

instrument to talk for God. O, loose it, and make it to sing thy praise and proclaim thy salvation—and by thy all-sustaining grace, it shall *speake no lies*, use no *idle conversation*, or by-words; but shall speak only for the glory of God. I. Peter, i. 15; II. Peter, iii. 11; Eph. iv, 25, and v. 4; Phil. iii. 20, 21.

ARTICLE IV.—I give my hands, to labor for thy glory. By thy sustaining grace, they shall not perform any work that will dishonor God; but shall do whatsoever thou givest them to do with their might. Rom. vi. 13-19.

ARTICLE V.—In this I give my feet to be thine. O, take them and “shoe them with the preparation of the Gospel of peace,” and teach them to walk in the *narrow way of holiness*; and they shall not frequent the ball-room, or carry me into any company where I cannot glorify thy name, or to any place where thy presence will not go with me. Eph. vi. 15.

ARTICLE VI.—In this I give my eyes to see for God. O, anoint them with eye-salve, that they may ever see to guide this body in the “*King’s highway of holiness*,” that I may shun all the snares of the enemy. They shall not be desecrated by gazing upon the gay things of the world, (such as circuses, theatrical performances etc.) but shall be used in “searching the scriptures” and looking after the salvation of sinners. Isaiah xxxiv. 16; John v. 39; I. Peter, i. 19.

ARTICLE VII.—I give my ears to God. O, take them, sanctify them, that they may hear thy word. By thy help they shall not be used in listening to the *light and trifling* songs, speeches, bands, music of the world; but shall hear thy word, the orphan’s cry, the widow’s moan, and the sighs of the distressed. Ps. xlix. 1-5.

Now Lord, I have “given myself away, ’tis all that I can do.” Not that I am worthy to offer it, no! but O, for *Jesus’ sake alone*, accept the sacrifice, and I will praise thee forever in a *perfect Saviour*.

## TOBACCO.

### Twenty Reasons why Ministers should not use it.

BY REV. GEORGE TRASK.

1. The habit renders you offensive to people who think “Cleanliness next to godliness.” Converts, sometimes recoil from baptism and communicants from receiving sacramental bread from tobacco-using ministers; dying saints, well-nigh suffocated with the poisonous odor, have, with trembling hand, waved pastors from their bedsides. Humiliating fact.

2. The habit desecrates your lips. You roll a noxious poison under your tongue, and your throat sometimes painfully reminds us of an open sepulchre. Impure lips are an abomination to the Lord, and they should be to you, his ministers.

3. The habit ill-becomes Christian gentlemen, such as clergymen commonly are. “St. Paul,” says Bishop Hooker, “was emphatically a gentleman.” Paul “*chew the cud*!” Paul among the votaries of smoke! The church of God re-sents the imputation.

4. The habit injures your voice. The cigar makes it weak and husky; the quid gives it the rough and froglike note; whilst snuff, as all know, gives it the nasal twang; Why ruin the rich and manly notes of an eloquent voice, so charming and effective in our pulpits? Have we an excess of sacred eloquence?

5. The habit is pernicious as an example. What if your whole charge, men, women, and children, should copy it,—all turn smokers? How long would you live with such a people? You would ask a dismissal in twenty-four hours.

6. The habit is expensive. Your salaries are not large, and, irrespective of the sin of wasting money on a rank poison, the habit in clergymen is eminently in bad taste, on the financial score.

7. The habit diminishes self-respect. It lowers the type of any man, much more that of a Christian minister. It renders many despicable in their own eyes. “I love my pipe,” said a clergy-

---

Abstain from evil.

man, "and despise myself for using it."

8 The habit disturbs the circulation of the blood and the action of the heart. Many tobacco-users fall dead suddenly. You may fall dead in your pulpits. Some preachers have. Consult Dr. Twitchell on sudden deaths, and heed his warnings.

9 The habit injures the mind. It completely enslaves it. Said a young minister, aiming to break his chains, "I need tobacco to give me resolution to give up tobacco." Sooner or later it renders clergymen unmanly, undecided, and the sport of caprice.

10. The habit enfeebles the memory. The minds of smokers are sometimes completely oblivious. The machine seems to stop, mental action to cease, and there has been a mental suicide for the time, a violation of the sixth commandment.

11. The habit is an "assault and battery" on the whole nervous system. It tends to dethrone reason, and makes imbeciles and maniacs of many ministers and sedentary men, and our insane asylums confirm this statement.

12. The habit tends to soothe and in turn to exasperate the sensibilities and passions. It produces a morbid irritability, and renders many an amiable clergyman unamiable, and unfits him to deal with unreasonable men and wrangling parishes.

13. This habit ranks with the "works of darkness." Satan has much to do with it. King James said "It bewitcheth him that uses it." It seems to bewitch its clerical victims more than other men. Clergymen, like fine violins are easily put out of order.

14. The habit aims higher and does violence to the moral sense. You cannot maintain a clear conscience and be the votaries of tobacco. It wastes time, money, strength, and life, and tramples on the laws of nature, which are the laws of God, and is sinful, or a sin, if anything is a sin.

15. The habit unfits you to preach against intemperance. Tobacco is an intoxicant. Men and boys get drunk on it. Should you in earnest denounce dramshops and reprove drunkards, they

would storm you with the cry, "Physician heal thyself."

16. The habit tends to stupify all the Christian affections and render the soul apathetic and inactive. Some clergymen ensconce themselves in their studies, envelope themselves in smoke, and care little or nothing about glorious revivals and glorious reforms and repose as an incubus upon our churches.

17. The habit destroys the souls of many of your hearers,—young men in scores. They see you and other gentlemen smoke, and they smoke with a tenfold fury. With them it becomes a mighty idol standing between their souls and Christ.

18. The habit of self-indulgence in conflict with the self-denying life of Christ whom you call "Lord, Lord," and profess to imitate. Is this the way "to fill up what is behind the sufferings of Christ," which the Apostle enjoins?

19. The habit, by destroying health, abridges life, and thins the ranks of the ministry. The cry of the South and West now is, "Come over and help us." "The laborers are few."

20. The habit narcotizes whole tribes, whole nations! It wields a septre over nearly two hundred millions! It hinders the conversion of the world! We beseech you to preach against it; but how can you whilst you are its votaries?

Break, dear brethren, break from this body-destroying, soul-vitiating narcotic in all its forms. Banish it, and in a few days you will get habituated to do without it, and in a few months you will be a newly-organized person. By all the value you place upon yourself,—by all the solemnity of the laws of your being—by all the authority of God's commands to do yourself no harm, we beseech you to break from it at once, and let it be forever.

---

Be temperate in food, modest in apparel, careful in speech, civil in manners, prudent in counsel, strong in adversity, humble in prosperity, grateful for favors, cheerful under contempt, patient in affliction, discreet in all your actions.



## GOD'S CHILDREN SAFE.

BY MRS. FRANCES BYRNS ENGLISH.

In looking over the word of God, we are often reminded of his care for those who are truly his. Look at Elijah, the prophet of the Lord. Hear him complaining "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it." But the Lord preserved his life some time after this. Having prophesied that there should be no rain for a certain period, he is directed to hide himself by the brook Cherith. He goes and dwells there, and the ravens bring him bread and flesh every morning and evening. After awhile the brook being dried up, he is told to go to Zarephath, and dwell there; and a woman who is a widow is there commanded to sustain him. But how great the poverty of this handmaid of the Lord! The prophet finds her gathering a little fuel that she may cook the last of her meal for her son and herself, before they die. In this extreme want, Elijah joins the family, and the promise, that the barrel of meal should not waste, nor the cruise of oil fail until the day that the Lord should send rain upon the earth, is verified; and the lives of the three are preserved. At another time Jezebel, the wife of king Ahab, threatens to have his life taken on the morrow. He now goes a day's journey into the wilderness, and sinks to sleep under a juniper tree. "Behold then an angel touched him and said unto him, 'arise and eat.'" He is now supplied in a miraculous manner with food and water while he tarries in this place. At God's command he again goes forth, and anoints a king over Syria, and also one over Israel. Having cast his mantle on Elisha, and thus anointed him prophet in his room, he works a few more miracles by the word of his God, and then is borne safely to the skies in a chariot of fire. Thus did God care for his own true

prophet. Instead of being slain by the wicked Jezebel, he does not even see a natural death. Many years have rolled by since Elijah was taken so triumphantly to heaven; yet in the history of men of God, who have lived since then, we see the same determined opposition to their piety. But it is a cause of great gratitude to observe how God delivered them.

Daniel, for his fidelity to God is cast into a den of lions. The king tries in vain to save him. The only thing the king can do is to cheer him by saying that his God will deliver him. And so he did. All praise to his name! for in the morning he replies to the inquiry of the king, "My God has sent his angel and he has shut the lions' mouths so that they have not hurt me: forasmuch as before him innocency was found in me." Now is the king "exceeding glad" and commands that they shall take Daniel out of the den, and that those men who accused him shall be cast into it. They are thrust down with their wives and children, and all are soon devoured. Who would not love the God of Daniel? Is it strange that another decree was made by the king, that in every dominion of his kingdom men tremble and fear before him? Methinks the ancient president of the princes might have pillowed his head upon the largest lion, while the rest stood astonished and silent before the bright angel, who had taken away their savage nature.

Nor was the test of fidelity to God less severe in the case of the three who have been properly styled worthies. But do their enemies accomplish their object? By no means! for the king spies "four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God." Blessed Saviour! Instead of leaving his children to be consumed by the angry flames, he comes and graces the place with his own glorious presence, thus enabling them to rejoice and feel perfectly safe. Now the cruel king begins to relent. He calls Shadrach, Meshach and Abednego, the servants of the Most High God, and at his request they come forth that

all may behold them, for upon their bodies the fire has no power, nor has the smell of fire passed on their garments. Nebuchadnezzar now blesses their God, and makes a decree that every people, nation, language, which speaks anything against him shall be cut to pieces. He also promotes them in the province of Babylon.

Not only in the old, but in the new Testament we may read of God's special care for his children. In visions of the night he spake to Joseph, the husband of Mary, and directed him to take their young child and his mother and flee into Egypt, for Herod was seeking to destroy him. He departed thence by night and the life of the precious child was spared. Paul and Silas were imprisoned for their works of righteousness. In order to keep them safely, the jailor thrust them into an inner prison and made their feet fast in the stocks. Well, how do the saints feel now? "At midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them." Their prayers were answered, for there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed." Thus they were miraculously released and much good came of their short bondage, for the jailor was converted, and was baptized *he and all his, straightway*. In other ways was Paul kept from being killed by his enemies, while it was God's will to let him remain on the earth. And now, though none of us have been cast into a lion's den, or into a furnace of fire, or imprisoned; nor has a wicked king thirsted for our infant lives, yet have we not often been in straits and compelled to cry unto God for help? Have not the waves and billows of sorrow rolled over our heads? Have we not sometimes felt like asking, "O Lord, how long shall our adversary reproach? Shall the enemy blaspheme thy name forever? Who has delivered us from our afflictions and distresses? Again, when in imminent danger, expecting soon to be in eternity, who has shielded us? Who

has warded off the "dreaded minnie" from the soldier? Who supported the wounded and hungry, though pious veteran? Who, indeed, but our God? He is near at hand not afar off. He will keep him in perfect peace whose mind is stayed on him, because he trusteth in him. "The Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

---

### "I HAVE NO ENEMIES."

BY D. F. NEWTON.

INDEED! friend, no enemies? Who are you, what are you? A disciple of the Lord Jesus? A follower of the Lamb? How long before the blessed Saviour had enemies, after he began to rebuke sin in high places and low—in public and in private? sins of the flesh and of the spirit? enemies bitter as wormwood, fiercer than lions, whose hearts and mouths were set on fire of hell, whose teeth were spears and arrows, and whose tongues were sharp swords! "The disciple is not above his Master, nor the servant above his Lord. If they have called the master of the house Beelzebub, how much more, they of his household?" Friends and foes! Do we not need them both? Our enemies see our faults with eagle eyes and speak of them with great severity; while our friends, through mistaken motives may conceal them, lest by disclosing them they wound our feelings. Let us praise God then for enemies, even those who persecute us, treat us despitefully and use harsh epithets. They may do us great good, unintentionally drive us to the mercy seat for the graces of patience, of love and meek humility—for the "wisdom that cometh from above, which is first pure, then peaceable." "Blessed are they which are persecuted for righteousness' sake." Let Satan, sin and sinners alone, and they will let you alone, glide down smoothly the slippery path to perdition. "Woe to them that are at ease in Zion." Fight against the

devil, the works of darkness, lay the ax at the root of self and selfishness, the love of gain, the lust of the flesh, the lust of the eye and the pride of life, the follies and fashions of the world, and see if you have no enemies, none to hedge up your way, impede your progress heavenward. How do you live, brother? how do you preach, how do you pray? Do you rise up against the enemies of truth as God commands, stand up against the workers of iniquity, reprove, rebuke, exhort, with all long-suffering and doctrine? suffer no sin to rest upon your neighbor? clear your skirts of the blood of souls? Do you cry aloud and spare not, lift up your voice like a trumpet, show the people their transgressions and the house of Jacob their sins? Do you search out every Achan, slay every Agag, and yet have no enemies? Friend, where is your cross, where your hope, your crown, your heaven? How was it with the holy prophets, apostles, the martyrs? How with Bunyan, Baxter, Wesley, Whitfield?

"Must I be carried to the skies,  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

"He that will live godly in Christ Jesus shall suffer persecution"—shall have enemies. "Woe to you, when all men shall speak well of you." "Heaven help the man who imagines he dodges enemies by trying to please every body! If such an individual ever succeeded, we should be glad to know of it. *Wear your own colors*, in spite of wind or weather, storms or sunshine. It costs the vacillating and irresolute ten times the trouble to wind and shuffle and twist, that it does honest, manly independence to stand its ground.—Take what time you please to make up your mind; having made it up, *stick to it*. Half-way men are of no use: they can never get to heaven, and are not wanted on the earth."

The prophet Elijah would have had very few, if any, enemies, been persecuted very slightly, if at all, had he not used the hammer of God's word against

Ahab and Jezebel, the sins of the church and the nation. John the Baptist in all probability would have escaped decapitation, had he not opened his lips wide against sins in high places, rebuked the incestuous Herod and his vile paramour. Had not Stephen been quite so zealous in the cause of his Lord and master, his enemies might not have gnashed on him with their teeth and stoned him with stones till "he fell asleep." Paul doubtless would never have met with such rough treatment from the hands of Demetrius, the silversmith, who made shrines for Diana, had he been a little more wise and let the subject of idolatry alone. Paul was a very rash man! very precipitate! The scribes and pharisees would not have hated and persecuted Christ as they did, had he not exposed their wicked hypocrisy and time-serving. We have learned prudence since Christ's day.

Many of the martyrs, during the reign of terror doubtless might have escaped persecution and saved their lives, had they been as wise and prudent as you are, brother; Luther would not have been persecuted as he was, by popes and cardinals, had he not exposed the awful wickedness and corruption of the Romish church, the idolatry, will-worship and superstition of the mother of harlots. How very unwise! Wesley in all probability would never have been persecuted as he was, had he bowed the knee to forms and ceremonies, winked at the abominations of a corrupt national church; never advocated a holy life, denounced boldly and fearlessly intoxicating drinks, rum and tobacco, the idolatry in dress, and more than all, the sin of oppression, man-stealing, "*the sum of all villainies*." He made God's truth *flash* lightnings, *flash* against chattelizing God's own image; very rash man, the same John Wesley! So we might say of Baxter, and Bunyan; the beloved Tyng also, who ventured to open his lips, "stand for Jesus," in a pro-slavery church was among the rash ones. The cause of all this making enemies, this trouble and persecution, is *preaching all the words*



of this life, laying the ax at the root of all sin, every sin. It is taking God's word, bringing it home to every sinner, in the church and out of it, as Nathan did to David, "*Thou art the man.*" What! rebuke a great and powerful king thus! How dared Nathan to do it? How rash!

"In olden times were heroes,  
Men with courage great and high,  
Men, who with a faith unshaken,  
Feared not for the truth to die.  
In the strength of their Redeemer,  
For the right their lives they gave,  
Shrinking not when rack or faggot,  
Ope'd for them a martyr's grave."

"Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets."

### THE EVILS OF INTEMPERANCE.

BY ELIZABETH FOX.

"Who hath woe, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without cause, who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." That person does not live who can tell the story of its woes or the misery and degradation into which it brings its victims. Here exaggeration is impossible. Let us look back a few years upon the cradle. There behold the loved form of the little son, who is the pride of a fond mother's heart, and whose brow is repeatedly covered with kisses of affection and over whose couch she loves to linger. In case of sickness she watches many long and weary nights and weeks, and prays that God would spare her son. As he goes on to manhood and she beholds his noble qualities, she hopes he will become great and good, but alas! how soon are that mother's hopes blasted! How soon are her hopes turned to fears and her heart filled with sorrow and anguish! Her son, through the instrumentality of wicked companions, is induced to mingle in the haunts of vice and indulge in the intoxicating cup. With what a trembling hand he lifts

the first glass to his lips! With this he is somewhat stimulated and he is induced to take another glass. This is not so hard; it creates in him an appetite for more. He takes a third, a fourth, and so he goes on from step to step until at length the charmer fastens rounds his victim the chains of intemperance. He is held spell-bound. He falls to rise no more. Perhaps, as is often the case he woos and wins the hand and heart of some fair maiden, to whom he pledges love, honor, support and protection. In him she places the utmost confidence; in him are centered all her future hopes and prospects, which alas! will soon be crushed. He becomes a husband and a father and then begins the tale of woes. The human mind can never comprehend its miseries nor picture shades darker than the truth. Paint home a desert; the wife and mother heart-broken and uncared for, her once rosy cheeks now pale and hollow, and furrowed with tears of sorrow; paint health in ruins, hopes destroyed, affections crushed, prayer silenced; paint all the crimes of every magnitude from murder down to the smallest deception, and men in a state of intoxication are fitted for the commission of every one in the dark catalogue. Paint prisons with doors that open inward; paint the dark valley of the shadow of death trodden by men whose shattered forms are tenanted with tormented souls. Paint naked, starving children, on whose face the cheerful smile can never play; paint poverty in all its horrors, and when you have done, your picture will fall short of the realities of the evils of intemperance.

Let me go back a little. Look into the drunkard's home on a cold winter evening. There see the sorrow-stricken wife and mother as she sits with her little ones around a few dying embers anxiously waiting yet fearing the approach of the intoxicated husband and father. At length she hears his footstep; her heart sinks within her. The door is opened, he staggers or perhaps falls into the house, and with language too terrible for man to utter, he

abuses her he has promised to love, honor and cherish through life, and profanes the name of that God from whom he has derived his being, and by whom he has been protected all through life, and through whose long-suffering and mercy he is out of hell. Look into such a home and you will see a horrid spectacle. Human art cannot picture it. Having at length vented his hellish passions upon her defenceless head, sleep overcomes the self-abused and weary body. As she gazes on him whom she once dearly loved, prostrated beneath the influence of the fell destroyer, her heart-strings seem to break asunder and she can but weep out her sorrow before the Lord. She looks on him and then on her little ones and wishes herself and them numbered with the dead. Bowed low with sorrow she watches his sure and rapid progress down to the regions of dark despair. Let the eye of the mind wander for a few moments into those regions, and see it peopled with so many precious, immortal souls, whom God created in his own image and for his own glory,—many of them the victims of intemperance. Is it not enough to make the Christian heart quake and tremble to see their fellow-beings rushing madly on to eternal woe? Look at our grave yards. Where will you find one that does not contain more or less of the victims of this fell destroyer? We are told that nothing unclean or unholy can enter into the kingdom of heaven. Those precious immortal souls for whom the Saviour died must bear the wrath of God while eternal ages roll. Is there a reader of the Earnest Christian who would refuse to raise his or her influence toward putting down the sale of intoxicating liquors? I trust there is not one. Every Christian prays for the downfall of Satan's kingdom. Put down the sale of intoxicating liquors in your community and you will give it its death-blow. *"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder."*

## WHERE ART THOU?

BY SYLVESTER FORBES.

PROFESSED minister of the gospel of Jesus Christ, are you an example of the believer, in word and conversation? How many idle, trifling words, which God forbids, do you indulge in every day? How often does your conversation bring barrenness and leanness upon your soul, and wholly unfit you for prayer or your ministrations? You converse upon every thing but religion. Are you holy in all manner of conversation? Are you an example in love? Do you teach what you do not practice in these particulars? Are your reproofs, words, actions toward all men, poor, as well as rich, governed by the love of God? Does your love suffer long, and bear all things—the failings, infirmities, ignorance and dullness of learning in professors? Do you never get out of patience, or discouraged with them and so cast them off? Can you bear with those that profess to get converted at every protracted meeting, and then in three or six months break down? Suppose they have backslidden twenty times, can you bear with them and try to bring them back again? If not, you have not perfect love. Thousands have been lost, because ministers have not this love that endures all things. We are to forgive 490 times, and then we are not to neglect them or throw them away. Many have said "I hope such an one will not start again to seek religion, for they have backslidden so many times now." The love of Christ never uttered such words. It is the saying of an unforgiving and revengeful spirit. None are Christians unless they are Christ-like. How Jesus bears with us year after year,—tries every way to do us good? Do good unto all men, however wayward they may be, is the Divine injunction. Do you always have a sweet, gentle, kind and forgiving spirit, not only when in a happy meeting, but when under temptation, in severe trials, when you hear of some one that has spoken ill of you, or in any way injured you? When you go home

from town, or from meeting, and find the cattle in the grain, or the children in mischief, or when it seems as if every thing went wrong—all things conspired to get you out of patience, do you then feel a sweet, loving spirit? If you do you are worthy for an example of the Israel of God.

Are you an example in faith; are you in possession of that faith that laughs at impossibilities, and cries, under all circumstances, it shall be done? Does your faith rest upon the promise of God alone, or on emotions, or feelings? Look at the ancient worthies, then believe in God for all your wants, feeling or no feeling. Faith needs neither eyes nor nerves to help it along. It is not see or feel and believe, its language is, "I will not let thee go except thou bless me." Have faith in God. All that have it are never troubled about the poor-house. They can believe and claim the promise of God for all their wants without asking any human being for a single farthing. To trust God for bread when they have a barrel full of flour, is not trusting God at all; that is walking by sight. Are you an example in purity—pure in thought? pure in all your imaginations and motives? There are many that teach that we should be pure, but never get purity themselves. There are many who have preached for years, who need that one should teach them that salvation saves from all sin.

Where art thou, father, mother, brother, sister? In the highway of holiness? Then your heart has been emptied of all sin, and filled full of the love of God. The roots of bitterness have been plucked up: such as pride, anger, self-will, unbelief, covetousness, prejudice, jealousy, love of the world and of its fashions, pleasures and associations. Christ was as a lamb dumb before his shearer. He opened not his mouth in his own defence. He left all of that for his Father to do. It was not a part of his work to clear up his character, or run around to see where that lie started from, and make the person take it back or he would put him through to the furthest extent of the law, for

slander. These things are all taken out of the pure heart. Some may have gone so far as to profess sanctification, when they were deceived about it. Many see it when backslidden, and so only get reclaimed. If you feel the inward motions of sin starting within you, trying to to get the reins of government, and thus bring you into condemnation, ask God to give you a pure heart. This moment believe you receive it, and it is yours. Every one that asketh receiveth.

Where art thou traveler with me to eternity, on the way to heaven or hell? Are you soon to be wrapt in a winding sheet of flame, scarred within by the undying fires of perdition, soon to be placed beyond the impassable gulf into a dungeon of unfolding fire, to suffer beneath the hand of a sin-avenging God; to become an associate of all the vile, abominable and wicked of all ages confined together, with no hope of escape? Justice turned to wrath will hem you in on every side. If you are on the way to heaven, how cheering the prospect of meeting all the loved ones. There no parting hand will ever be given.

Where art thou backslider? Among the enemies of Jesus, crying out, crucify! crucify him! You are his betrayers and murderers! You have crucified the Son of God afresh, and put him to open shame. When you let the family altar go down, gave up secret prayer, when you laid down the cross for the last time, you wounded Jesus and put him to open shame. This is your return to God for all his goodness to you. You are among the most unhappy creatures in the world. You are no comfort for yourselves nor any one else. Many of these prodigals have a local hell in their own bosom. I know I had, the three months I refused to preach the Gospel. These wanderers may sometimes put on a pleasant exterior, but within waves of sorrow and anguish roll tremendously high. They are like a vessel at sea, without a pilot, left at the mercy of the waves, liable at any moment to go down to perdition and be lost forever.



Where are thou class-leader? doing thy whole duty every moment? living up to all the light you ever had? If not, you are on the way to ruin! Are you leading that little flock into green pastures, or is that flock leading you? Hast thou buried thyself and them in the grave of dead formalism? The interest that you once took in the cause of God and that which you now feel ought to convince you that you have not the love of God in you, notwithstanding you profess religion. Whether you be an official, or a private member in the church, if you have not as much of the love of God in you now as when you were first converted you are in a back-slidden state; for then you had the least degree that anyone could have, and have salvation. Your respecting the persons of the rich, or the richly dressed, in preference to the poor, ought to convince you that you are fallen from your first love. When you were first pardoned, you neither felt, nor showed any respect of persons, to high or low. Your arms of love embraced all mankind, whether bond or free. You have since fallen. O, repent!

*Coldwater, Mich.*

---

### PRIDE.

BY MRS. AMANDA NORTHUP.

PRIDE in dress is the ruling sin in many hearts. It is not confined to one age or one sex. When this sin abounded in Israel the great God threatened it with his judgments. Isaiah, iii. 16, 18, 24. Think not that it is a matter of little importance. The Scripture direction to Christian females is that they adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair or gold or pearls, or costly array. I. Peter, iii. 3; I. Tim. ii. 9. Pride is indulged in apparel when our dress is too costly for our circumstances. It reigns in the heart, when, instead of exhibiting christian neatness and simplicity, persons are fond of displaying themselves in gay and gaudy attire, or when, like children, they are

delighted in appearing in a new garment or with anticipations of the appearance they shall make. Many stay from the house of God because they have not such clothes as they desire. There is nothing shameful in poverty that sin does not occasion; but there is much wrong in slighting the interests of our immortal souls and neglecting the house of God for want of better clothing. The wicked pride that dwells in the hearts of so many of the poor, deprives them of the means of grace, and keeps them from hearing the gospel of salvation. If they once enjoyed religion it renders them dead and indifferent to it; if they never knew its saving power it prevents their obtaining the only true wisdom and at last sinks them down to hell! O, what folly and sin to neglect the salvation of an immortal soul, because the clothes that cover the dying body are poor and mean!

Pride is hateful to God and the proud are the objects of his wrath. Every one that is proud in heart is an abomination to the Lord. The Lord hateth a proud look. God resisteth the proud. Pride is cruel as death. Prompted by pride, ambition wades through seas of blood and sees with unconcern myriads of human victims slain that it may obtain fame or power. Pride is not less cruel in private life. What sums of money are uselessly spent for the sake of glitter and show that might feed the hungry, clothe the naked, and cheer many a broken heart. How many wealthy professors of religion spend scores or hundreds of pounds on vanities in their dress, their furniture, or their style of living to make their fellow-worms esteem them respectable! Were it not for this cruel pride among professors of the Gospel how rich would be the funds of every benevolent institution! The silver and gold would pour like copious streams into their treasuries, but pride and selfishness render them poor. How many lies are told through pride, by persons who have sinned, to shield them from disgrace! They are not ashamed to sin but they are ashamed to appear what they really are—the

lovers of sin. How many lies are told by persons whose circumstances are depressed, that they may appear more wealthy than they really are! Pride is dishonest. How often do persons, for the sake of finer furniture and apparel than they can afford, contract debts which they cannot discharge! They are not ashamed to obtain their neighbors' goods, and in reality to rob them of their property. What a contrast between pride and humility. Humility sits at the feet of Jesus and learns his word.

*Otego, N. Y.*

### RELIGIOUS LIFE AT HERRNHUT.

No community, probably, ever led a more simple and sincere religious life than the Moravian colony at Herrnhut, on the border of Bohemia, founded by Count Zinzendorf, about a century and a half ago. There was less of austerity than among the English puritans, and the daily life was full of beauty and cheerfulness. John Wesley derived some of his best views both of Christian doctrine and practice from visits to this community, and his natural tendencies to an ascetic life were corrected by their simple-hearted gaiety. Mr. Stevens speaks strongly of their influence on Mr. Wesley's life:

"Even what might be called their recreations were religious. He saw with agreeable surprise, all the young men march around the town in the evening, 'as is their custom,' singing praise with instruments of music, and gathering into a circle on a neighboring hill to join in prayer. Returning with resounding songs, they concluded the evening, and made their mutual adieus by commending one another to God in the great square.

"He was affected by their simple burial rites. Their grave-yard was 'God's acre.' They bore thither their dead with hymns. Little children led the procession, and carried the bier of a deceased child. He saw a bereaved father, a humble mechanic, looking upon the grave of his infant, and wishing to console him, found it unneces-

sary, for he had a higher comforter. Wesley inquired concerning his affliction. 'Praised be the Lord,' was the parent's reply; 'praised be the Lord; He has taken the soul of my child to Himself. I know that when his body is raised again, both he and I shall be ever with the Lord.'"

### CONFESSION.

BY REV. E. G. RIBBLE.

Mankind are sinners, and as such they are required by the law of God to acknowledge their sins to him who is infinitely righteous and holy. Confession is therefore right, and when individuals are sufficiently convinced of actual transgression and the depravity of their natures, they are willing to acknowledge they are "carnal, and sold under sin," and to pray for mercy.

Confession must be in the proper place. Those sins that are against God and him only must be confessed to him and repented of before we can lay any claim to his mercy. If our sins are in our family, the proper place is to make a family confession, there acknowledge to our companion, to our children, or to our hired servants—as the case may require—our sins, and humbly, lovingly, ask their forgiveness. It must be done in order to enjoy religion. If our transgression is against the people of God, we are required to confess to them. If we have wronged them, or professed more religion than we have carried out in our example before the world, let us confess it, ask forgiveness, and by the grace of God do better. If it is a sin of a more public character, a more public acknowledgment is necessary. Make a clean breast and God will bless you with his love.

Confession must be at the proper time as well as in the proper place. When the Spirit of God moves to confess then confess; not too much, nor too little, but just enough, and it will glorify God and strengthen you in the right. You must be sincere in your confessing, do it in such a spirit that those to whom it is made will be satisfied

that you are in earnest and mean what you say. Confession must be thorough in order to be effectual, go to the bottom, keep nothing back, acknowledge all, forsake all, and God will help you. There is danger in not confessing. God declares if we do not repent and acknowledge our sins he will not forgive. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh his sins shall find mercy. A little sin indulged in, and unrepented of, will damn to all eternity. Confession benefits us. While it crucifies the old man, it strengthens the principle of moral honesty, gives us confidence in God, in ourselves, and others confidence in us. Truly an open confession is good for the soul. It also benefits others; it opens the door for others to do the same kind of work which necessarily must be done in order to be at peace with God and all mankind. By our not confessing our faults to Almighty God and to each other, we grieve the Spirit, backslide from God and place ourselves in a condition where we will be lost forever.

---

### THE WAY OF HOLINESS.

---

BY MRS. E. BLANCHARD.

---

"Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Jesus is the "gate" for he says "I am the door," and gate and door in this instance appear to be synonymous. Repentance toward God, faith in his Son Jesus Christ, the confessing and forsaking of all our sins, the uprooting from the soil of the heart of "every plant which my Heavenly Father hath not planted" and the application of the precious blood of "the lamb slain before the foundation of the world" to the washing away of every stain which sin has made, constitute the invariable conditions of entering in at the strait gate. What may we carry through? The apostle says, "and now abideth faith, hope, charity," these we may safely carry through. And now for some of the "little things" (so called by their apologists) that must

be left outside. People more readily notice the grosser sins but the "little foxes" hidden beneath the foliage, escape observation, or if seen are considered of so little consequence as not to be worthy of attention, forgetting that the "little foxes" spoil the vines, and that "a little thief put in at the window, may open the door for a larger one to get in." When I see professors of holiness indulging in forbidden things—the question arises "have they, in fact, passed through the strait gate, or are they trying to climb up some other way?" The gate is no straiter for one than for another. The plea "I have not had the light" is utterly worthless. God's word "is a lamp unto our feet and a light unto our path." If we have a Bible and can read it, and ask the aid of the Holy Spirit to illuminate our mind, we may understand the will of God fully. But one great trouble is, the light reveals the cross, and we have not always humility enough to take it, and so we excuse ourselves, and in some way work ourselves into the belief that we have met God's requirements. Those who would run well are hindered, those who would pass through cannot, and while such attempt to point out the way to others, they need to go back themselves and learn the first principles.

It is a great thing to have "holiness" written upon the door-posts, and upon the bells of our horses, upon the pots and kettles, in short, upon all that we lay our hand to, but it must be done. It means something to keep the whole law and not offend in one point, but God requires it, and he does not require impossibilities. With a heart fully sanctified we cannot sit down to the manufacture of any useless trimmings, which can be of no possible service, except to gratify the lust of the eye. Neither can we waste our time in getting up too many "nic-nacs" to pamper the appetite and engender disease, for God has bidden us "be temperate in all things." Unprofitable thoughts should be checked the instant we detect them, before they find vent in words, for many commands are embraced in



the one, "for every idle word which men shall speak they shall give account in the day of judgment."

I bless the Lord for the fullness of the Scriptures!

"Nought we can ask to make us blest,  
Is in this book denied;

Then let us search with eager pains,  
Assured that we shall find."

We shall find that all the ornament we need is a "meek and quiet spirit." Our meat and drink will be to do His blessed will. The language of our heart will be "Lord what wilt thou have me to do?" Our conversation will be in Heaven. God says "he that offendeth not in word the same is a perfect man." *Narrow is the way which leadeth unto life and few there be who find it.* But when once found how blessed! I understand this to be the way that Isaiah spoke of when he said, "and it shall be called the way of holiness." O, hallelujah to Jesus! I am on it; and I find it to be all that the pen of inspiration has portrayed. We sometimes speak of it as becoming narrower. But the only way it becomes narrower is this: the nearer we get to God, the more the light increases, and small particles of self, which with less light were undiscernible, become objects to be exterminated, in order that the soul may remain pure and holy before God. As the rays of the natural sun, shining into a room, reveal to the eye of the body, particles of dust, which, but for those rays would have remained unobserved, so, but for the light from the great Sun of Righteousness, these "spots" in our feasts of charity would remain invisible. I pray God to *shine into our hearts*, by the inspiration of his Holy Spirit, and reveal to us ourselves, and then give us humility enough to walk in its light. How I see the souls of the pure in heart, revolving like so many lesser planets in their respective orbits, around their great common centre—God, until they gradually lose themselves in his more resplendent light; while at the same time they are constantly drawing nearer to each other! and thus in an-

swer to the blessed Saviour's last prayer "become one in him;" and as the poet says,

"Ever toward each other move,  
And ever move toward thee."

**A MOMENTOUS QUESTION.**—A recent convert from the most virulent infidelity told me, that in his sober moments he had been often affected by the words of one of their female lecturers on her death-bed. Her friends had been urging her to hold on to the last, when the dying woman said: "~~Yes; I have no objection to hold on, but will you tell me what I am to hold on by?~~" Ah, there is the fatal want. Infidelity gives nothing to hold on by—no mighty arm to lean on—no gentle hand to grasp—no loving bosom on which to rest an aching head—no "mouth most sweet," dropping its honeyed words of comfort, and sweetening the bitterness of death with the blessedness of a heaven begun. No, no; infidelity has none of these, and offers no substitute for them. It mocks the needy soul by giving it simply nothing! Alas, that men can be found so insanely wicked as actually to prefer the cold and cheerless delusion to all the joyous realities of a heavenly Father's love.—*Family Treasury.*

**RELIGION AND LEARNING.**—Dr. Arnold, of Rugby, was a clergyman nobody in or out of the Church accused of narrow views, or limited attainments, or insensibility to the value of thorough mental training. Yet his deliberate judgment was that all the scholarship man ever had is comparatively worthless in comparison with even a very small degree of spiritual advancement. Such judgment deserves reproduction frequently, because the chatter of positivists begins to be heard inside Christian walls, and the idolatry of mere intellect threatens to supercede that culture of the heart without which no man shall ever see God's face in peace. Imbecility even is better than the spirit of Mephistophiles, and leaden dullness than a culture which is altogether godless.—*Christian Intelligencer.*

## Editorial.

### THE STANDARD.

Is the Bible our standard of faith and practice? Are we to judge of our religious state from the correspondence of our experience and practice with its teachings? So says the whole Protestant church. Whatever they divide upon, they are united in this, that the word of God is the supreme law of human action. Here they meet upon common ground. And this is the true view of the case. If the Bible is of any authority it is of the highest authority. By this word we must be judged at the last day, and by this word we should prove ourselves. The great tendency is to ignore the teaching of the Bible. And it requires watchfulness and energy to resist the common tendency. In a rapid stream he who would not be borne down by the current must row hard, and constantly. Preaching, by explaining and enforcing the word of God has well-nigh gone out of fashion. The text is generally taken from the Bible, though some modern pulpit orators base their Sunday evening discourses upon popular proverbs, slang phrases, or quotations from Shakspeare. But from whatever source the text is taken, the body of the sermon is made from the sayings of men, or from the periodical literature of the day. We have a great deal of preaching for the times, we need preaching for eternity. Preachers are demanded who can "*speaking with authority*, and not as the scribes" who read smooth essays that lull their hearers into a feeling of false security. Who, as he goes into modern, fashionable churches and impartially surveys the congregation and their worship, would ever dream that they are the followers of the meek and lowly Jesus?

1. *Where is the humility he required?* His first blessing was pronounced upon the *poor in spirit*. To them belongs the Kingdom of Heaven. His followers are told that theirs is a state of peculiar exaltation when men *despise* them and *persecute* them, and *say all manner of evil of them falsely, for Christ's sake*. Does the "costly apparel" of that gay looking congregation of worshippers bear much resemblance to the

modest raiment of humility? Do those ear-rings, and breast-pins, and finger-rings, and gold watches and chains worn in such profusion, in instances not a few, by even the preacher and his family, look as if they were commanded by the highest authority not to adorn themselves with gold or pearls or costly array? Do they undertake to justify the practice from the Bible? The apology that they attempt to make for this plain violation of God's command is, "my conscience does not condemn me." They thus show that in their judgment the word of God is not supreme. They have another arbiter, whose decisions they practically place above the commands of God. They have tampered with conscience until it has become perverted, and they set up its dictates in opposition to the requirements of the Bible. Does that tall steeple, that pretending edifice, have the appearance of humility? Is that a place so in keeping with the feelings of "the poor in spirit" that they would naturally congregate there? There may be a show of humility where that grace is wanting; but wherever it really exists its fruit will be apparent.

2. *Where is the spiritual worship that Christ requires?* God is a Spirit, and they that worship him must worship him in spirit and in truth. Outward acts of worship are enjoined; but their value does not consist in the artistic skill, but in the spirit in which they are executed. That organ or melodeon may send forth harmonious sounds, but is God specially pleased with strains of music, no matter what the source from which they originate? If not, then the musical part of the worship, as an act of devotion, can be of but little value. The most valuable portion, doubtless, is that performed by the organ, for that inanimate machine is at least innocent. It does not quarrel, nor have fits of jealousy, nor drink brandy, nor swear, nor go to theatres on week-days, nor flirt, nor make love on the sabbath, while the minister is preaching. It behaves with becoming seriousness and decorum. You cannot, by any figure of speech, call that brilliant execution of a difficult piece of music, set to words of devotion, spiritual worship. Do the people worship God by sitting upon their seats and perhaps polite

ly bowing their heads while the minister reads or makes a prayer? Is listening to a literary production, read in an affected style, worshipping God? It were better to heed the psalmist's invitation, "*O, come let us worship, and bow down, let us kneel before the Lord, our Maker.*"

3, *Where does the Bible sanction that respect of persons so common in modern houses of worship?* If the poor have the Gospel preached unto them, it is not in these representative churches. They are not wanted and they know it. Why does the church say to the rich man as he enters the house of worship? "Sit thou here in a good place!" "You have the money; only pay for the privilege and you shall have the exclusive occupancy of the seat of your choice every sabbath in the year. Your gold shall secure you from the intrusion of any but those of your own selection. No common person—none of the poorer classes shall be allowed to kneel by your side." Is there a single passage of the Bible that can be brought to the support of this practice which heathenism itself condemns? Call in question the correctness of this system, and what is the reply? No "thus saith the Lord" is brought forward in its defence; but it is generally urged, "the ministers must be supported, and if we do not rent the pews we cannot support the minister." As though the end of the Gospel is the support of the minister! Is he not God's minister? If not, then you have no right to support him. Should you receive him into your houses, or bid him God-speed, you become a partaker of his evil deeds. Let him go at some other business. He is leading souls to hell—and you are encouraging him in this dreadful work. If you, under any pretext whatever, assist in sustaining him. But if he is a minister of Jesus Christ, he will be sustained without violating the Bible to do it. God has pledged to see to him, that he does not want. "His bread shall be given him and his water shall be sure." The Lord God of Elijah has undertaken to take care of him and he shall not know want. The ravens can bring him meat, or the widow can, in her destitution, minister to his wants and be all the better in her circumstances for

the seeming extravagance of goodness. The plea of many for the modern usages of the church, savors more of downright atheism than a sincere, heartfelt trust in God.

There are many other points in which the word of God is made of no effect by modern interpretations or traditions. We give these as specimens. So great is the general departure from Gospel simplicity that it requires the courage of martyrs to come out and plant ourselves in all things upon Bible ground. But all must do it who would gain Heaven. There must be no half-way work in this matter. If the Bible is of God we must cordially submit to its teachings. Any explanations that will not be received in Heaven will only serve to render the soul the victim of ruinous self-delusion. We should strive to interpret it as God will interpret it at the judgment day. Let us then come back to the Bible standard of experimental and practical piety. The first aim should be to get in your own soul that grace that will bear you in triumph through all the difficulties of life and take you safely to heaven. Seek, until you obtain, righteousness and true holiness, without which no man shall see the Lord. Be not satisfied with the superficial experience that characterizes the mass of professing Christians. Go to the bottom. Build upon the rock. Confess and restore where you have wronged others. As you receive the light walk in it and let it shine. Be a witness everywhere both to God's fidelity and to his truth. Bear your unequivocal testimony against all practices, no matter by whom sanctioned, which the Bible condemns. Be not deterred because opposition is provoked or charges made of the want of charity. Have the love that beareth all things, and then deal faithfully with your fellows. Be not afraid of any truth which you find in the Bible! We do well to heed the solemn words of Jesus, "*If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*"



## INCREASE OF CRIME.

It is frightful to contemplate the rapid increase of crime in all parts of our country. Scarcely a newspaper can be opened that does not contain the account of the perpetration of some horrible offence against society. The enormity of the crimes keeps pace with the rapid increase of their number. One day a man shoots his wife—the next a son stabs his father, a brother kills his brother for some slight difference of opinion, then a father murders his whole family. Common robberies and murders are of every day occurrence. Forgery, swindling, and speculation are carried on by the wholesale. Private houses, banks, and the government are indiscriminately robbed. Men of established reputation for business integrity, suddenly disappear, taking with them fabulous sums of money, the property of others. By perjury and other means the nation is defrauded of money more than enough to pay the interest upon the national debt.

Licentiousness prevails to an alarming extent. Intemperance is rapidly gaining ground. It appears as though Satan was let loose, and was exerting himself to the utmost, knowing that his time is short. What is the meaning of all this? Are the last days in reality upon us? Is the world rapidly ripening for destruction? Is the day of doom at hand? Look upon the face of society and see how perfectly its features correspond with the likeness drawn by the pen of inspiration. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof—from such turn away." Did not modern society sit for this picture? Could the camera reflect a more accurate resemblance? Can this striking agreement be the result of accident?

It is time for the followers of Jesus to be up and doing. But alas! the perpetrators

of these high outrages are generally among those who call upon his name and attend upon his worship. They own pews in magnificent temples, or belong to a church which boasts of the imposing character of its rites, and the liberality of its terms of communion. Would you not be carried away with the current of ungodliness which appears to be sweeping all before it? Then must you have a genuine experience of the saving grace of God in your soul. You must build upon the rock for the storms are upon us. You must bear an unequivocal testimony against prevailing sins, and like Lot in Sodom, vex your righteous soul from day to day with their unlawful deeds. From a quiet acquiescence to active participation the transition is gradual, easy, imperceptible and well-nigh certain. Above all, let us call upon God in mighty prayer, to lift up a standard against the tide of iniquity which is poured out like a flood. *Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.*

## REVIVALS.

AT CLARKSON, N. Y., the revival which commenced at the Camp Meeting the last of June is still in progress. Many have been converted—the church has been greatly quickened, and the cause of God has received an impetus which augurs well for its future prosperity.

AT WHITE HAVEN, Pa., Rev. D. W. Thurston held a Grove meeting the 2nd and 3d of August. The Spirit was poured out on the people and a work of grace was commenced which has already resulted in the conversion of a number of souls.

AT CANAAN, Pa., some ten miles over the mountains from Carbondale, we held a Grove meeting the 13th, 14th and 15th of August. The Lord gloriously visited the people, opening their hearts to His truth. Some eight or ten, we trust, obtained forgiveness of sins, and believers were quickened and encouraged. The meetings are to be continued and we have seldom seen a better prospect of an extensive revival of the work of God.

## THE ATTICA CAMP MEETING.

We were able to be present only the last day of the meeting. It was a gracious time. God poured out his Spirit upon the people, sanctified believers, and converted sinners. The editor of the *Northern Independent*, who was present during a part of the time, and who preached with his wonted boldness, eloquence and power, speaks of the meeting in his excellent paper as follows:

"We spent a day or two at the camp meeting near Attica, with much profit. The meeting was conducted by Rev. J. W. Reddy. There were between thirty and forty tents on the ground, and with them a band of as earnest, devoted Christians as can be found in this lower world. We observed here the same traits that have met us everywhere else among those who were thrust out of the Genesee Conference, namely, a strong faith which draws its consolation and its success from above. They are not only a believing but a working people, and the blessing of God is upon them. The preaching, so far as we heard, was in demonstration of the Spirit and of power. Br. Pomeroy, of the Troy Conference, gave us two sermons of the highest order, and Br. Abell, whom we had not heard in many years, preached for more than an hour with all the vigor of his early days. Those who know how he preached thirty years ago, on Sunday evening at camp meeting, will not need to be told what kind of a sermon we had.

The spirit of these brethren suits other tongues as well. Near the Caryville tent where we put up, was a tent of Germans, whose almost superhuman singing brought forcibly to mind, Luther's hymn for the martyrs.

"Flung to the heedless winds,  
Or on the waters cast,  
Their ashes shall be watched  
And gathered at the last.  
And from that scattered dust,  
Around us and abroad,  
Shall spring a plenteous seed  
Of witnesses for God.

Jesus hath now received,  
Their latest living breath,  
Yet vain is Satan's boast,  
Of victory in their death.  
Still, still, though dead, they speak,  
And trumpet-tongued proclaim,  
To many a wakening land,  
The one availing Name."

REJOICE.—There is nothing puts the devil to flight so quick as rejoicing. If you have difficulties that seem well-nigh insurmountable, smile at them, rejoice over them and they will melt away like snow before the warm rays of the sun.

## DYING TESTIMONY.

Died in Salisbury prison, N. C., January 7th, 1865, BYRON E. BATES, son of Nathaniel and Cinderilla Bates, and twin brother of Myron E. Bates. He enlisted during the summer of 1862, in the 8th Regt. N. Y. H. A. He was taken prisoner Aug. 25th, 1864, near Petersburg and sent to Salisbury prison, N. C. Of the 9,000 prisoners sent there at the same time, only 3,750 came out alive. He, and a comrade endeavored to make their escape by digging out. They toiled patiently and hard for many days, but they were doomed to disappointment, for the very day on which they expected to make their escape, Byron was taken sick. He lingered for a few days, when God saw fit to discharge him from the battle of life. During his illness he expressed a great desire to see his friends at home once more, but as this could not be, he requested a comrade to write and inform them that he was prepared to die. The sorrow stricken parents, by grace given, are enabled to say, "Not my will, but thine, O God, be done!" May God hasten the time when the nations shall learn war no more!

E. P. HART.

JOEL TWO, was born in England, March 28th, 1827, moved into this country and settled near Winnebago Station, Ill., where he lived without hope and without God in the world, until March 12th 1863, when at a prayer meeting at Bro. Tritle's house he was born again. The work was clear and definite; never doubted by himself, the brethren, or the world. At a barn meeting held by the writer the May following, he, with quite a number of others was powerfully sanctified during the afternoon. The work was well tested during a protracted illness accompanied by the most intense suffering. In all God was his sufficiency! The glory within irradiated his countenance and left an impress which death

could not efface. He died March 13th, 1865. A short probation, but Jesus said it was enough, and called him home.

J. TRAVIS.

CAROLINE WOLCOTT, was converted when twelve years of age. She exemplified the religion of the Bible in her daily walk and conversation. She was uncompromising with the world, bearing reproach and sneers from it rather than sacrifice principle in any degree. Her heart seemed to move with intense desire to do and suffer all the divine will. She experienced the blessing of perfect love soon after her conversion, and we all felt in our little prayer meetings that Carrie was saved. She was gifted in prayer, and her appropriate quotations from our hymns, during her ardent petitions at the throne were remarkable. During the last year of her life, disease preyed on her brain and she was at times deranged. She died at Covington, N. Y., aged nineteen years.

MISS LOUISA WOOD, daughter of Marcella and Julia Wood, of Holland, Erie Co., N. Y., died March 18th, 1865, aged 18 years and 8 months. Sister Wood was deeply impressed with the importance of religion under the labors of Bro. Ewell last year. She prayed in secret, but had not the moral courage to come out and leave the world fully. A short time before her death she stood by the dying bed of an only sister, who observing her weep, said, "do not weep we shall be separated but a short time." Alas, how true! In three weeks her disembodied spirit joined her sister in the world of spirits. On Monday I found her deeply concerned about the welfare of her soul. As best I could I pointed her to the Saviour. She seemed to consecrate all to God, trusted in Jesus, and died in peace.

P. BUTTERFIELD.

LITTLE MARY, daughter of Charles and Adeline Perkins, died Nov. 7th, 1864, aged 7 years. She was patient, amiable and loving. She loved the Sabbath school and was attentive to her lessons. But diphtheria came and forced her away from the fond embrace of her loved ones. One week later Willie, four years of age, followed little Mary to walk the golden streets of the beautiful city.

## THE LOVE FEAST.

E. S. GRAVES.—I do praise the Lord that I was permitted to attend the Clarkson Camp-meeting. It was just what I needed. I received a furnishing of love and power to sustain me through the trials that awaited me. Praise the Lord! He knows just what his children need. I can say and feel that he doeth all things well. On Thursday, while on my way home, I heard that my son had met with an accident on the 4th, or was sick. I looked to the Lord. How he did sustain me! I felt that I could trust in him. As soon as I got off the cars I found that it was the one that is at Schenectady. The news was that he had the small-pox, had been very low but was getting better. Praise the Lord for his keeping! He is a friend that sticketh closer than a brother. My husband had gone to see him. He came home that morning and stated that he was improving so fast there was no need of my going. That day a dispatch was sent requesting me to come—that the lady where he was boarding was sick. I was on my way there on the next train. I found my son next morning pleased enough to see his mother. My care was needed very much. It is an awful disease; my trust and confidence in God and a sense of the duty of caring for my child, cast out fear. I had a good time, although among strangers and under such circumstances. Jesus was with me all the time. I felt his keeping power. In one week my son improved so fast his physician said there was no danger of exposing others and we might go home. We started and by the help of the Lord we arrived all safe Saturday morning.

The next Monday I was taken with the same disease. I was very sick for nearly a week. It has been good for me to be afflicted. How precious Jesus was! I could lean upon him and found sweet rest and comfort—a physician for both soul and body. And while confined in my room away from my family I could sing

"While blessed with a sense of his love,  
A palace a toy would appear;  
And prisons would palaces prove  
If Jesus would dwell with me there."

I am the Lord's, soul, body, and spirit, to do his will, by grace assisting me.

Clyde, N. Y.



W. V. DAVIS.—I feel this day the truth makes me most gloriously free. My heart and affections are nailed to the cross and the light shines on my soul in great power and glory. I am opposing sin of every kind according to the best of my ability. My hope is full! O glorious hope of immortality.

E. L. JOHNSTON.—The blood of Jesus washes my heart from all sin. My trust is in the living God. I never can praise God enough for what he is doing for me. I love this great salvation, and I love the Earnest Christian. Bless God for salvation.

*Rockford, Ill.*

MRS. ASENATH PERKINS.—I am happy to have the privilege of speaking in the love-feast. Two years past I have been deprived of this privilege by ill-health, but during that time I have learned much of God. My silent waiting before him has been a savor of life unto life for me. Praise his holy name! This morning when I awoke, I awoke in a sea of unbounded light and glory. O, how good it is to feel free, which one may, by resigning all at once into the hands of the Lord. Glory be to God who hath given us the victory.

MISS J. N. SMITH.—I love the Lord with all my heart, and have the conscious evidence that I am washed and redeemed from all iniquity; and rejoice in hope of the glory of God. I love the way of the cross, and gladly wander up and down, and smile at toil and pain. Glory to the Lamb! I have joined the Church of the first born, whose names are written in heaven. The blessed Jesus leads me into green and living pastures. Praise his holy name! I am living for an eternity of bliss; all through the blood of the lamb.

*White Haven, Pa., June 20.*

W. B. GOODNER.—On last Sabbath evening, I was at a little meeting held at Bro. Field's in Little Rock, where I was enabled to lay all again upon the altar and to realize that Jesus was my Saviour. Glory to God for such a Saviour! One that will stand by us in time of need. Yea, he opened the windows of Heaven and set my heart on fire with his love, and joy sprung up in my soul. I then felt just as I did last new years' day,

that I loved God with all my heart, and with all my soul, mind and strength, and since that time I have felt God's love burning upon the altar of my heart, in flames of sacred bliss.

The war is now over, and we will all go home sooner or later. Oh, pray for me that I may go home in the triumph of a living faith; with Jesus in my soul, fully prepared to discharge every duty that awaits me there.

*Little Rock, Arkansas.*

ARTHUR MILLINGTON.—Glory to God for a free and full salvation! The blood of Christ cleanseth me from all sin.—Oh glory to God on high! One year ago last February I felt the love of the blessed Jesus. It was under the preaching of Bro. Fanning while he was holding meetings in our church. My mother asked me if I would go to church? I told her I would not. To get rid of conviction I went and bought a pack of cards unknown to her, and went to playing with my young companions. Still the good Lord kept striving with me. One night I thought I would go with her. I went, and the sermon I took right home to my heart. But that did not satisfy me, so the next Sunday I said, "Lord I will come back to thee." After I had finished my chores I went up into my room and there asked God to have mercy on me, and there I found him. When there was a call for more men, I felt it my duty to go for 100 days. Through trials, temptations, and persecution I lived my religion and got home safe. And to-day I feel good in my soul. Last camp meeting I took up my cross to follow Jesus everywhere. Blessed be his holy name!

*St. Charles, Ill.*

ALMIRA REMER.—I love God with all my heart, and have the witness all the time that he loves me, and washes me in his own blood. Bless his holy name, he is fitting me up to live with him in glory.

*Hopewell Centre, N. Y.*

P. BUTTERFIELD.—I am all the Lord's soul, body, and Spirit, for time and for eternity. Glory to God and to the Lamb forever.