

The Earnest Christian

AND

GOLDEN RULE.

OCTOBER, 1865.

THE BIBLE TRIED.

BY REV. B. T. ROBERTS.

"The word of the Lord is tried." II. Sam. xxii, 31.

THE mariner about to start upon a long and perilous voyage, avails himself of the best chart within his reach. No one would think of setting out without anything to direct his course. A prudent man would search carefully for the best instructions. How highly he would prize a chart giving all needed information, which had been tested by a thousand voyages, and been found, in all respects, entirely reliable!

To the voyager over life's tempestuous ocean God offers such a chart. There is not a rock on which the soul may be shipwrecked that is not pointed out; there is no part of the voyage in which a dangerous storm can arise, but that he is directed to a safe and accessible harbor; no danger can threaten, against which ample security has not been provided.

With the Bible in his hand, no one need go to hell. If he does it will be his own fault. No one need be unhappy even here; for he is assured that "godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." The Bible assures man that his aspirations for immortality are not baseless. He is to live forever. He is warned against the indulgence of passions that would render him miserable in time and in eternity. He is directed to the fountain in which impurity may be washed away. The Spirit to apply the remedy

to every sinner's case is promised. The conditions upon which the blessings of salvation may be enjoyed by all, are laid down with great plainness. He that confesseth and forsaketh his sins shall find mercy. He that believeth and is baptized shall be saved, he that believeth not shall be damned. The wicked shall be turned into hell. The pure in heart shall see God. They that have done evil shall go away into everlasting punishment, but the righteous into life eternal. Upon the statements of the Bible you may rely with the utmost confidence. It has been tested in every possible way. "THE WORD OF THE LORD IS TRIED." It has been tried both by enemies and friends.

1. *Its history has been tried.* There is a fullness in its historical details which would render it easy to detect mistakes, did any occur in the Divine record. But not a single fact of the Bible has been successfully contradicted. Many of its most important statements have been confirmed by historians of the greatest authority.

The general deluge was an event which modern infidels have sometimes dared to call in question. But the account contained in the Bible is not only confirmed by the physical appearance of the earth, which shows that the highest mountains were once covered with water, but ancient writers, whose credibility is unquestioned, relate this event in language which bears a striking resemblance to that of the Bible. Berossus, an ancient Chaldean historian, wrote the history of his country, fragments of which history are yet pre-

served. The following account of the flood he copied from the archives of the temple of Belus at Babylon. Noah he calls Xisuthrus, places him, as the Bible does, in the tenth generation, says he was divinely warned, gives the dimensions of the ark, mentions the sending out of the doves at three several times, and the resting of the ark upon the mountains of Armenia. He says: "After the death of Ardates, the ninth sovereign, his son Xisuthrus reigned. In his time happened the great deluge, the history of which is thus described. The deity Cronus appeared to him in a vision, and warned him that on the 15th day of the month Desius, there would be a flood, by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure and conclusion of all things and to bury it in the city of the sun, at Sippora: and to build a vessel and take with him into it his friends and relations and to convey on board everything necessary to sustain life, together with the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity whether he was to sail, he was answered, to the gods, upon which he offered up a prayer for the good of mankind. He then obeyed the divine admonition and built a vessel 3033 ft. in length and 1213 ft. in breadth. Into this he put every thing which he had prepared and last of all conveyed into it his wife, his children and his friends.

After the flood had been upon the earth, and was in time abated, Xisuthrus sent out birds from the vessel, which not finding any food, nor any place whereupon they might rest their feet, returned to him again. After an interval of some days, he sent them forth a second time, and they now returned with their feet tinged with mud. He made a trial a third time with these birds but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain: up-

on which he immediately quitted it, with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth; and having constructed an altar offered sacrifices to the gods, and with those who had come out of the vessel with him, disappeared. The vessel being stranded in Armenia, some part of it yet remains in the Coreyean mountains of Armenia."

Among the Greek writers, Lucian preserved an account of the flood. Noah he styles Deucalion. He speaks of the different kinds of animals preserved in the ark, and says, "The greatest harmony subsisted between them through the influence of the Deity.

Concerning Abraham, Eupolemus, who wrote some 150 years before Christ, says, "In the tenth generation after the flood lived Abraham, of noble race and superior to all others in wisdom, of whom they relate that he was the inventor of astrology and Chaldean magic: and that on account of his eminent piety, he was esteemed by God. It is further said that, under the directions of God he removed and lived in Phenicia and there taught the Phenicians the motions of the sun and moon and all other things for which reason he was held in great reverence by their king." Berosus, also speaking of this eminent man states, "That after the deluge, in the tenth generation, was a certain man among the Chaldeans, renowned for his justice and great exploits, and for his skill in the celestial sciences." Josephus says that "Abram communicated to the Egyptians Arithmetic and the science of astronomy."

Concerning Christ, Tacitus, a celebrated writer of Roman history, who flourished in the second century after Christ, records, "That the founder of the sect of Christians was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate." Pliny became governor of Pontus and Bithynia not far from St. John's death. In his letter to the Emperor he states that he sometimes made the Christians confess under torture. He says, "that they were wont to meet together on a stated day, before it was light, and sing

among themselves a hymn to Christ as God; and bind themselves by an oath not to commit any wickedness, not to be guilty of theft, or robbery or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it."

Lucian, a bitter enemy of the Christians, who flourished in the third century, bears testimony to the principal historical facts of Christianity: That its founder was crucified in Palestine, and was worshipped by the Christians. He says, "It is incredible what expedition they use when any of their friends are known to be in trouble. In a word they spare nothing upon such an occasion, for these miserable men have no doubt they shall be immortal, and live forever, therefore they contemn death, and many surrender themselves to sufferings. Moreover their first law-giver has taught them that they are all brethren when once they have turned and renounced the gods of the Greeks, and worship this master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all things of this world, and look upon them as common."

Josephus, (Ant. B. 18, chap. iii, §3.) says, "Now about this time there was Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them alive again the third day, according as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day."

2. *The word of the Lord is tried by its doctrines.* Human reason is not competent to discover the great fundamental doctrines of religion. It never did discover them. The most renowned philosophers of the most highly civi-

lized nations that ever flourished without the Bible, held the wildest notions upon the most important subjects. Socrates believed in a supreme God, but sacrificed to fictitious deities. Pythagoras believed in the immortality of the soul, but taught the absurd doctrine of the transmigration of the soul from man to beast and from beast to man. Not a single doctrine which reason generally approves, have philosophers ever taught which was not found in the word of God. The wisest men of antiquity acknowledged the need of a Divine revelation.

3. *By the morality it inculcates.* Warmer praises we do not ask for than those which have been extorted by its most bitter enemies. Rousseau, a French infidel says, "I will confess to you that the majesty of the Scriptures strikes me with admiration as the purity of the gospel has its influence on my heart." Paine, the well-known infidel says, "Nothing that is here said can apply even with the most distant disrespect to the moral character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind. He called men to the practice of moral virtue and the belief of one God. The great trait of his character is philanthropy." Bolingbroke, a celebrated English infidel writer says, "No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind as the Christian. The gospel of Christ is one continual lesson of the strictest morality, of justice, benevolence and universal charity. Supposing Christianity to be a human invention, it is the most amiable and successful invention that ever was imposed on mankind for their good."

4. *By its influence upon communities.* The first collection ever taken for benevolent purposes was for the poor saints at Jerusalem; the first hospital ever opened for the distressed was by a Christian widow. Look among the present nations of the world, and you will find that, without a solitary excep-

tion, where the Bible is most read and its precepts most generally practiced, there is the most intelligence and refinement, the most public and private virtue and the most personal and domestic happiness. This could not be the case were the Bible a cunningly devised fable.

5. *By the assaults of its enemies.*

In the year 303, Dioclesian ordered the churches to be torn down and the Bible to be burned. In one month 17,000 martyrs suffered death. In the province of Egypt, 144,000 died by persecution, and 700,000 through the fatigues of banishment, or of the public works to which they were condemned. Gildas, an old British historian relates that all the books of the Holy Scriptures that could be found were burned in the streets. In defence of the Bible the greatest tortures were endured. Felix of Tibiura, condemned to be beheaded, because he refused to give up the Scriptures said, "I thank thee, O, Lord, that I have lived fifty-six years, have preserved the Gospel and have preached faith and truth. O, my Lord Jesus, the God of Heaven and earth, I bow my head to be sacrificed to thee who livest to all eternity." Euplius of Catona in Sicily, being seized with gospels in his hand, was examined on the rack, "Why do you keep the Scriptures, forbidden by the Emperors?" "Because I am a Christian. Life eternal is in them; he that gives them up loses life eternal." Did this determined effort succeed? Nay, God took care of his word, and it mightily prevailed:

Paine says, "I have gone through the Bible as a man would go through a wood with an ax on his shoulder and fell trees, here they lie; and the priests, if they can may replant them. They may perhaps stick them in the ground but they will never grow." Has the tree of life died? It is spreading its branches over the earth, and the nations are partaking of its life-giving fruit, and reposing in safety beneath its branches. "In five years" he declared, "there will not be a Bible in America."

Voltaire boasted that with one hand

he would overthrow that edifice of Christianity which required the hands of twelve apostles to build up.—His press at Ferney was afterwards employed in printing the Holy Scriptures. The first meeting of a Bible society at Edinburg was held in the room in which Hume, the infidel, died.

6. By men in whose talents and candor the world has confidence. Patrick Henry, a short time before his death, said to a friend, who found him reading the Bible. "Here is a book worth more than all the other books which ever were printed."

Dr. Franklin, visited by a skeptical young man upon his death-bed, said, "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in the Holy Scriptures. This is your certain interest."

John Locke, the profound thinker, and acute metaphysician, cried out, "O, the depths of the riches of the goodness and the knowledge of God. In the Bible are contained the words of eternal life. IT HAS GOD FOR ITS AUTHOR, SALVATION FOR ITS END, AND TRUTH WITHOUT ANY MIXTURE OF ERROR FOR ITS MATTER."

Dr. Johnson, to a young gentleman said, "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his judge. Read the Bible every day of your life."

Lord Bacon said, "That a little smattering of philosophy would lead a man to Atheism, but a thorough insight of it will lead him back again to a first cause. He affirms that the first principle of right reason is religion; and seriously professes that after all his studies and investigations, he durst not die with any other thoughts than those of religion, taught as it is professed among Christians."

John Q. Adams, wrote to his son as follows: "So great is my veneration for the Bible and so strong my belief, that when duly read and meditated upon, it is of all the books in the world, that which contributes most to make men good, wise and happy, that the earlier my children begin to read it,

and the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful with years, to their country, respectable members of society, and a real blessing to their parents. I have myself, for many years made it a practice to read the Bible through every year.

7. It has been tried by experience. A pious slave, whom a learned sceptical white man sought to turn from his faith in the Scriptures, replied, "I cannot meet your arguments, but I know the Bible is true by its effect upon my heart." This is a test which cannot fail. The Bible abounds in promises, relating both to the life which now is, and that which is to come. They are to be found in almost every chapter. A large proportion of them refer to blessings which may be secured at once. Of the thousands of thousands who have tried those promises, who ever knew a single one of them to fail? Among the many who have backslidden, and the many who have proved faithful to the grace of God, what individual ever testified that any promise contained in the Bible was not fulfilled when the conditions were fairly met? Any one, however uneducated, may test the Scriptures. Let him repent of his sins and believe in the Lord Jesus Christ, and he will find a peace that passeth all understanding. Scepticism has its seat in the heart. Men reject the Bible because the Bible condemns them. But their rejection of its claims does not alter its truth. It has stood every test which could be applied to it for eighteen hundred years, and from one and all it has come forth like gold tried in the fire, all the brighter for the ordeal through which it has passed.

Let us, then, cling to the Bible. Let us obey its precepts and claim its exceeding great and precious promises. It encourages us to seek for degrees of grace which will enable us to triumph over all difficulties and rejoice in the Lord always, with joy unspeakable and full of glory. Let us, then, search the Scriptures and be enabled to say with

the Psalmist, "THY WORD, O LORD, HAVE I HID IN MY HEART!"

[Extract from a letter.]

REBELLION AND FAITH.

BY MRS. H. A. CROUCH.

CAN you now say, "My hallowing Lord hath wrought a perfect cure?" Oh! I do not know what to write. May Jesus help me! and if I shall write one word that shall do you good, give him all the glory. I will not ask how is your faith? but how is your obedience?

When you were here I remember we had some talk about "little things." I thought about it still, after you were gone, and oh, how clearly I saw that disobedience in small matters was far more displeasing to God, than if one should rebel in some great matter! For instance, if I should tell my little boy to do some great thing, he might reason, "I cannot, ma; I am not large enough; I am not strong enough; I do not know how."

"But, my child, I will show you how. I will help you. I will give you knowledge so that you can easily do it, if you will do just as I tell you." I would have, even after such commandments, and promises, some sympathy for my child, even though he should say, while looking at the great work, and his own feebleness and incapacity, "Oh, ma, I cannot, I am so little!"

But if I should see him playing with bits of glass, and a few poisonous berries, and should tell him to throw them away; that they would only do him harm, and no good, and he should say, "Oh, ma, do let me play with them; they are so pretty! they will not hurt me. See! I have not cut my fingers. These berries! Willie gathers whole cups full of these berries! His ma lets him!" I should say,

"No, no, my boy! mother knows best. Throw the glass in the fire; give me the berries."

What if he should get down on his knees, and, hiding the forbidden things in his apron, should wring his hands,

look up beseechingly, and cry, Oh ma, I love you! *I do love you!* but let me have these. Do not take them away! Do not make me throw them into the fire!"

What if he should reason thus with himself? "After all, this is a very little matter! a matter of no account whatever. All the children in the neighborhood play with such things. *Good children too!* Susie says she does not think there is any harm in it. Indeed, mother ^{it} does not care; *it is such a little matter!*"

The child still kneels imploringly and says, "love me, ma! *I love you, I do, Oh! love me!*"

But the idols are in his apron, and rebellion in his heart.

The mother holds out her hands; not for him, but for his idols. If he would only give them up, how quickly she would clasp him to her bosom in "ecstasies of joy." There is love in her heart, and surprise. There is pity, and indignation.

But what if some other child should come along, and see his tears, and hear his cries, and knowing, of course, that the mother loves her child, should say, "Why, your mother loves you!—she does! Believe it: go to her now, throw yourself in her arms; she will receive you, she will! *only believe!*"

But he looks and sees her frown. *He knows.* He says, "I can't believe. I have not faith. She will not receive me. She will not kiss me."

What is the reason he has no faith? How long will a mother hold such a controversy with her child? Three hours? half a day? seven days? Answer, you who have held controversy with God for months, and still fold your idols in your garments, saying, "*It is such a little matter!*" while angels look on in blank astonishment.

What will the mother do? She is kind? Oh, yes, she feels for her child, she loves him; but he must obey. Perhaps she shuts him up in darkness, away from the sunlight, and all the pleasant things he has enjoyed so much, until he is ready to say with all his heart "oh, ma, take all, only let me out of

this dark place, and give me liberty again."

He may hear the merry laugh and shout of the other children in the gardens, and hate them in his heart. He may hear them say, while seated around the well-spread table, "Oh, how good this is! Oh, how good! Once in awhile the mother comes to plead with him. Does he still hold out? What wonder if she takes the chastening rod?"

Reader, have you ever seen rebellion unto death? ("And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," James v. 15. There is a sin unto death. I do not say that he shall pray for it. See John v. 16.) Ah, well! five things are certain.

1. However free and joyous the little fellow has been in other days, however often he has feasted with the other children at the well-spread table, he is in confinement now, and darkness more or less great.

2. Because the mother lets in some sunlight, while she opens the door to plead with her-boy, and draws him to her while she kindly urges him to yield the contested point, though he may "feel better," he has no ground whatever for exultation, unless he is ready to give up his bits of glass and berries; for just that moment that his mother sees his purpose fixed to keep them, she will leave him, and perhaps in greater darkness than before.

3. He may settle down, and feel just as contented as he has a mind to, and work, or play, or whistle, or shout, but *he is not happy.*

4. He never will get out of that place till he gives up his idols. And if he persists in rebellion, where his mother and the children are, "he can never come."

5. His mother is not indifferent, nor unkind, and all she does is purest love.

AN hypocrite is the picture of a saint; but his paint shall be washed off, and he shall appear in his own colors.

EXPERIENCE OF JEROME WHITTEMORE.

I WAS convicted of my sins when I was fifteen years old, through the study of astronomy and its pious application by the author of the books I was studying. By it I was taught the greatness of God in his creation, and my own nothingness. Having poor health at this time, I saw man was dependent on God for every power of body and mind he seemed to have, and also for his preservation. Having been in the habit of using profane language, I now saw that it was ingratitude—that I was very ungrateful to take the name of God in vain while I was dependent on him for every breath. I tried to stop, but of myself I found I was hardly equal to the task, so for the first time in my life, I asked the Lord to help me not to swear any more. He did help me. Praise his name! The next prayer I offered to God was that of the publican, *God be merciful to me a sinner*. As I now saw myself to be nothing more than a poor lost sinner, as soon as I was willing to believe that God would forgive me my sins for Jesus' sake I felt at peace with God. I felt that God was my Father and that I was his child. Old things had passed away and all things had become new. I then was baptized, and I identified myself with the people of God, and confessed my Saviour before men. Having inbred sin remaining in my heart, I made very slow progress in the Christian warfare. I read a little of Wesley on Christian Perfection, and also my Bible, where John said, "I baptize with water, but Jesus, shall baptize with the Holy Ghost and with fire." I sought this baptism and found it. Praise God! I found him indeed a refiner's fire, and a purifier of silver, who could burn up all the dross of base desire, and fill the soul with perfect love—love to God and all mankind. Religion was now my constant theme, and I wanted to know nothing among men save Jesus and him crucified. Our God will have a tried people, and so, as the Lord suffered his servant Job to be tormented by Sa-

tan, he suffered me to be tempted by the devil, who came in his various garbs, almost too many to mention. Suffice it to say I overcame him through the blood of the Lamb and the word of my testimony. I have nothing to boast of, for Satan has deceived me many times by his cunning wiles, and by hoisting false colors, and I find my courage, without divine assistance, to be but cowardice, my strength weakness, and my wisdom foolishness. Jesus has truly said "without me ye can do nothing," therefore I will ascribe my conquest to the Lamb, my triumph to his death. I have met with some opposition and some persecution, and have sometimes been misunderstood and therefore been misjudged, but having committed my cause into the hands of God for safe keeping, I can say with the apostle Paul "none of these things move me, neither count I my life dear unto me so that I might finish my course with joy," and be able to stand before my Judge. I can say I know there is power in Jesus' blood to wash and make me clean, for I have felt it, and I believe there is power in Jesus to keep me clean, for God has said it. In order to keep pure I find it necessary to wash daily in the fountain opened in the house of David, for sin and uncleanness, for the dust of sin is continually flying, polluting the very air we breathe. By daily washing, and occasionally bleaching in storms of trial and temptation, I find my robe becomes more and more of a spotless white, and I trust if I hold out faithful to the end, I shall be found with that great multitude which John saw, which came out of great tribulation and had washed their robes and made them white in the blood of the Lamb. I have fellowship with the Father, and with the Son and with all who love our Lord in sincerity. The blood of Jesus Christ now cleanseth me from all sin. Hallelujah!

GRACE and glory differ, but as the bud and the blossom. What is grace but glory begun? What is glory but grace perfected.

THE DUTY OF REPROVING.

BY WILLIAM FELL.

REPROVING is one of those "weapons" which the apostle speaks of as not being "carnal, but mighty through God to the pulling down of strong holds." II. Cor. x. It is one of those "daily crosses" which Christ has commanded us to bear, if we would be his followers. It is evident that if we love God with all our heart, we will hate sin in the same proportion; and if we love our neighbors as ourselves, we will feel as deeply interested in their souls' salvation as our own; and consequently we will not suffer sin upon them. Those who profess to love God, and can bear to hear his name profaned, and see his holy Sabbath polluted, without reproving the offenders, are still "in the gall of bitterness, and in the bond of iniquity." It is impossible to be a child of God and neglect this duty; for the command is, "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Lev. xix, 17.

Mr. Wesley says, "Let us consider, first, what is the duty that is here enjoined? What is it we are to rebuke or reprove? And what is it to reprove? To tell any one of his faults; as clearly appears from the following words: "Thou shalt not suffer sin upon him." Sin is therefore the thing we are called to reprove, or rather, him that commits sin. We are to do all that in us lies, to convince him of his fault, and lead him into the right way. Love indeed requires us to warn him, not only of sin, (although of this chiefly,) but likewise of any error, which, if it were persisted in, would naturally lead to sin. If we do not "hate him in our heart," if we love our neighbor as ourselves, this will be our constant endeavor: to warn him of every evil way, and of every mistake which tends to evil. But if we desire not to lose our labor, we should rarely reprove any one for any thing that is of a disputable nature; that will bear much to be said on both sides. A thing may

possibly appear evil to me; therefore I scruple the doing of it: and if I were to do it while that scruple remains, I should be a sinner before God; but another is not to be judged by my conscience; to his own Master he standeth or falleth. Therefore I would not reprove him but for what is clearly and undeniably evil. Such, for instance, is profane cursing and swearing, which even those who practice it most will not often venture to defend, if one mildly expostulates with them. Such is drunkenness, which even a habitual drunkard will condemn when he is sober. And such, in the account of the generality of people, is the profaning of the Lord's day. And if any, who are guilty of these sins, for a while attempt to defend them, very few will persist to do it, if you look them steadily in the face, and appeal to their own conscience in the sight of God.

Let us, in the second place, consider, who are those that we are called to reprove? It is the more needful to consider this, because it is affirmed by many serious persons, that there are sinners whom the Scriptures themselves forbid us to reprove. This sense has been put on that solemn caution of our Lord, in his sermon on the Mount; "Cast not your pearls before swine, lest they trample them under foot, and turn again and rend you." But the plain meaning of these words is, do not offer the pearls, the sublime doctrines or mysteries of the Gospel, to those whom you know to be brutish men, immersed in sins, and having no fear of God before their eyes. This would expose the precious jewel to contempt, and yourselves to injurious treatment. But even those whom we know to be, in the Lord's sense, dogs and swine, if we saw them do, or heard them speak, what they themselves know to be evil, we ought in any wise to reprove; else we "hate our brother in our heart." The persons intended by our "neighbor" are, every child of man; every one that breathes the vital air; all that have souls to be saved. And if we refrain from performing this office of love to any, because they are sinners above

other men, they may persist in iniquity, but their blood will God require at our hands. Every one therefore, that has a soul to be saved, is entitled to this good office from thee. If we neglect to reprove any of these, when a fair opportunity offers, we are undoubtedly to be ranked among those that "hate their brother in their heart." And how severe is the sentence of the apostle against those who fall under this condemnation! "He that hateth his brother"—though it does not break out into words or actions—"is a murderer." "And ye know" continues the apostle, "that no murderer hath eternal life abiding in him." He hath not that seed planted in his soul which groweth up unto everlasting life: in other words, he is in such a state, that if he dies therein, he cannot see life. It plainly follows, that to neglect this is no small thing, but eminently endangers our final salvation." Again Mr. Wesley says, "I never heard or read of any considerable revival of religion, which was not attended with a spirit of reproof. I believe it cannot be otherwise; for what is faith unless it worketh by love? Thus it was in every part of England, when the present revival of religion began, about fifty years ago; all the subjects of that revival, all the Methodists, so called in every place, were reprovers of outward sin." And indeed, so are all that "being justified by faith, have peace with God through Jesus Christ." Such they are at first; and if they use that precious gift, it will never be taken away. Come, brethren, in the name of God, let us begin again! Rich or poor, let us all arise as one man! And in anywise, let every man "rebuke his neighbor and not suffer sin upon him."

A BIGOR.—The celebrated John Foster thus describes a bigor, "He sees religion, not as a sphere, but a line, and it is a line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards on the one side or on the other."

THE BAPTISM OF FIRE.

BY JULIA M. GOULD.

I received it last night. It descended upon me till it seemed I was one flame of fire all through soul and body. Hallelujah! Ever since the Garden Prairie Camp meeting, last September, the Lord has been trying to lead me into the light which I have now received. But as I saw the severing knife which would separate me from what seemed to me *all* my remaining *comfort* here below, there was a shrinking in my heart. Had I been satisfied that the light which I saw was from God I should at once have taken it regardless of consequences. But, oh! I now see how small a matter will dim our spiritual eyesight, so that the Lord cannot lead us. If there is a remaining desire in our heart to go any particular way, we cannot understand the leadings of the Spirit. I see now there is everything in keeping the eye-salve applied that makes our eyesight clear. Glory! From the time I have above referred to, I have felt a want of power with God and with the people. And now I see I so little realized the extent of that want at that time. I felt all the while I had this testimony that the blood of Jesus cleanseth from all sin, and I received many rich blessings from God. But oh! I lacked the *clearness* of experience. Sometimes I was under the necessity of guessing at duty. My mind was not centered in God constantly. There was not all the while direct communication between my soul and him, so that at times I received from others, and endorsed or tried to, that which was not the real bread of heaven. I responded to testimonies which now I see were not inspired by the Spirit. Then God began to show me more clearly than I ever saw it before, it meant a great deal to be *honest* with my own heart, with my brethren and sisters, and with God. I saw that if we dealt with every one with whom we met, as we would if we knew our next meeting would be at the bar of God, and that within an hour's space,

we should begin to understand the passage to heaven is not on beds of ease; we should understand it means something to say,

"I'll bear the toil, endure the pain."

There would not be the multitude to speak well of us and many of those whom we should expect to stand by us, would turn coldly away. But this was the track and I was *bound* to take it. I commenced fasting and praying and giving myself wholly to seek for the clear light that I might know the way God had marked out for me. While thus waiting before the Lord, he sent Bro. J—— in; at once it came so clear to me that I was to go home with him, I did not know why, but the Spirit said go, and I said, *I will*. As I started such light broke upon my soul. I saw the pillars of fire moving before me, and an assurance came into my heart, this is the *right track*. I responded, "*I take it, Lord, thrust in the separating knife.*" I did not then understand what the Lord was going to do with me, but I knew the voice was the voice of God and I would obey. I could not tell brother J—— where I stood, neither would the Lord let him say much to me but "look up, and get blessed." Oh! those words would go through my soul like living fire, and I would cry out; "O, God! what does this mean?" Then the light shone, I saw I had not endorsed brother J——'s testimony, and that of two or three others at our meetings, as I ought to have done. I felt every time they testified they touched the salvation key, and I wanted to shout glory! but the devil was determined I should not, and held me back. But now I saw I was going to be delivered from his power. One thing that powerfully convinced me that I must take the same track that brother J—— had taken was this: God came down in such awful power around his family altar, at morning, noon and night; oh! it was wonderful beyond description. I was compelled to cry out, "O, God, I never saw it on this wise before. The power and glory of God were so manifested that

the entire house was lit up with unearthly light, and the atmosphere I breathed was the balmy breezes wafted from the other shore. Oh, glory! I referred to the track brother J—— had taken, which I will explain. I can give it in a very few words, viz., dealing *honestly* with *every one*. This has caused the devil to rage fearfully, but, glory! some are getting saved. It is the only way to heaven. The baptism of fire descended upon us every time we bowed around the family altar, and for the past two weeks this house has been a pool of troubled waters to tempest-tossed souls. The Lord is sending some here every day to step in, and, glory to God! they come out whole. O, the *living fire*! the devils cannot stand before it. They fear, and fly. Hallelujah! I see the track, and am going through this way. It is rugged, but it is glorious.

One thing more I wish to insert to the glory of God. After I received this light the Lord showed me he would restore me to health if I went forward and obeyed him *fully*. I promised I would obey; laid aside my medicine, God touched my body and I was restored *perfectly whole*. All glory to God, and the Lamb forever! My soul is filled with inexpressible glory. Oh! I never had such *clearness* in my experience before. I can understand the leadings of the Spirit every time. He leads me in a plain path. I never had such burdens for souls before, and such faith to pray for them, such power to help them. Oh, such *love* for them! Language fails me to describe what this *baptism of fire* is. I can truly say, "it is more than my meat and drink to do my Master's will." The bread upon which I am living, seems to be sufficient for soul and body. My work lies before me. I see it and I am going forward.

Marengo, Ill.

CONFESSION of sin should come like water from a spring, that runs freely, and not water from a still, that is forced by the fires of affliction.

THE TEST OF A NEW CREATURE.

"Examine yourselves, whether ye be in the faith."
II. Cor. xiii. 5.

1. Do I feel any pride; or am I partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them worse for it? Or if they love and approve, do I love them more on that account? Am I willing to be accounted useless, and of no consequence,—glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart,

Make me little and unknown,
Loved and prized by God alone?

2. Does God bear witness in my heart that it is purified? that in all things I please him?

3. Is the life I live, "by the faith of the Son of God;" so that Christ dwelleth in me? Is Christ the life of all my affections and designs, as my soul is the life of my body? Is my eye single, and my soul full of light,—all eye within and without; always watchful?

4. Have I always the presence of God? Does no cloud come between God and the eye of my faith? Can I "rejoice evermore, pray without ceasing, and in every thing give thanks?"

5. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns, nor seeking their favours? Have I no shame of religion; and am I always ready to confess Christ, to suffer with his people, and to die for his sake?

6. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross of every sort, being willing to give up my ease and convenience to oblige others; or do I expect them to conform to my hours and customs? Does the cross sit light upon me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I

A soul injured to pain,
To hardship, grief, and loss,
Bold to take up, firm to sustain,
The consecrated cross?

7. Are my bodily senses, and outward things, all sanctified to me? Do I not seek my own things to please myself? Do I seek grace more for God's honor than my own profit, preferring the glory of God to all in earth or heaven, the giver to the gift?

8. Am I "poor in spirit?" Do I "take pleasure in infirmities, necessities, distresses, reproaches;" so that out of weakness, want, and danger I may cast myself on the Lord? Have I no false shame in approaching God? Do I seek to be saved, as a poor sinner, by grace alone?

9. Do I not "lean to my own understanding?" Am I ready to give up the point, when contradicted, unless conscience forbid? Am I easy to be persuaded? Do I esteem every one better than myself? Am I as willing to be a cypher as to be useful, and does my zeal burn bright notwithstanding this willingness to be nothing?

10. Have I no false wisdom, goodness, strength; as if the grace I feel were my own? Do I never take that glory to myself which belongs to Christ? Do I feel my want of Christ, as much as ever, to be my all? and do I draw near to God, as poor and needy, only presenting before him his well-beloved Son? Can I say,

"Every moment Lord, I need
The merit of thy death?
I shall hang upon my God,
Till I thy perfect glory see,
Till the sprinkling of thy blood
Shall speak me up to thee?"

Do I find joy in being thus nothing, empty, undeserving, giving all the glory to Christ? Or do I wish that grace made me something, instead of God being all?

11. Have I meekness? Does it bear rule over all my tempers, affections, and desires; so that my hopes, fears, joy, zeal, love, and hatred, are duly balanced? Do I feel no disturbance from others, and do I desire to give none? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat;—if condemned by the

godly, am I one in whose mouth there is no reproof; replying only as conscience, and not as impatient nature dictates? If in the wrong, do I confess it? If in the right, do I submit, being content to do well, and suffer for it? It is the sin of superiors to be overbearing, of inferiors to be stubborn; if, then, I am a servant, do I yield not only to the gentle, but to the froward, committing my cause in silence to God; or if a master, do I "show all long-suffering?" The Lord of all was "as he that serveth." If I am the greatest, do I make myself least, "and the servant of all;" if a teacher, am I lowly, meek, and patient, not conceited, self-willed, nor dogmatic? Am I ready to give up the claims of respect due to age, station, parent, master, etc.; or do I rigidly exact those demands?

12. Do I possess resignation; am I content with whatever is, or may be; seeing that God, the Author of all events, does, and will do, all for my good? Do I desire nothing but God, willing to part with all, if the Lord manifest his will for my so doing? Do I "know how to abound," and yet not gratify unnecessary wants; but being content with things needful, do I faithfully and freely dispose of all the rest for the help of others? Do I know how to suffer need? Is my confidence unshaken while I feel the distress of poverty, and have the prospect of future want, while, humanly speaking, strangling were better than life? And, in these circumstances, do I pity those who, having plenty, waste it in excess, instead of helping me?

13. Am I just; doing in all things as I would others should do unto me? Do I render homage to those above me, not presuming on their lenity and condescension? As a superior, do I exercise no undue authority, taking no advantage of the timidity, respect, or necessity of any man? Do I consider the great obligation superiority lays me under, of being lowly and kind, and of setting a good example?

14. Am I temperate, using the world, and not abusing it? Do I receive outward things in the order of God, mak-

ing earth a scale to heaven? Is the satisfaction I take in the creation consistent with my being dead to all below, and a means of leading me more to God? Is the turn of my mind and temper in due subjection, not leading me to any extreme, either of too much silence, or of too much talkativeness, of reserve, or freedom?

15. Am I courteous, not severe? Suiting myself to all with sweetness? Striving to give no one pain, but to gain and win all for their good?

16. Am I vigilant; redeeming time, taking every opportunity of doing good; or do I spare myself, being careless about the souls and bodies to which I might do good? Can I do no more than I do? Do I perform the most servile offices, such as require labor and humiliation, with cheerfulness? Is my conversation always seasoned with salt, at every time administering some kind of favor to those I am with?

17. Do I "love God with all my heart?" Do I constantly present myself, my time, substance, talents, and all that I have, a living sacrifice? Is every thought brought into subjection to Christ? Do I like, or dislike, only such things as are pleasing or displeasing to God?

18. Do I love God with all my strength, and are my spiritual faculties always vigorous? Do I give way to no sinful languor? Am I always on the watch? Do not business, worldly care, and conversation, damp my fervor and zeal for God?

19. Do I love my neighbor as myself; every man for Christ's sake, and honor all men, as the image of God? Do I think no evil, listen to no groundless surmises, nor judge from appearances? Can I bridle my tongue, never speaking of the faults of another, but with a view to do good; and when I am obliged to do it, have I the testimony that I sin not? Have I that love which hopeth, believeth, and endureth all things?

20. How am I in my sleep? If Satan presents an evil imagination, does my will immediately resist, or give way to it?

21. Do I bear the infirmities of age or sickness; without seeking to repair the decays of nature by strong liquors; or do I make Christ my sole support, casting the burden of a feeble body into the arms of his mercy.

Jesus, Lord of all, grant thy purest gifts to every waiting disciple. Enlighten us with the knowledge of thy will, and show us "the mark of the prize of our high calling." Let us die to all thou art not; and seek thee with our whole heart, till we enjoy the fullness of the purchased possession.—*Fletcher.*

WORLDLY CONFORMITY.

BY A. FULLER.

"THE pride of life is not of the Father, but of the world." The extent to which the inhabitants of this country have become subjects to vanity, and the pride of life, in adorning the body is truly alarming. The worst of the evil is, that the gate of the church of Christ is thrown open to it, and the iniquity has come in like a flood, sweeping away every barrier that God's word has raised against it, and bringing the church, in outward appearance, in perfect conformity with the world. It is surely high time to pause and consider what will be the end of these things. The self-denying, cross-bearing example of Christ, and the rules of the Bible for outward adorning, and the rules laid down in the book of fashion at the present day, are so entirely different that both cannot be followed any more than God and mammon can be served in any other way. The spirit of the two are no more congenial than light and darkness. Suppose an angel was commissioned from the court of Heaven to ascertain which rules were most respected and obeyed, and should he stand with the Bible in one hand, and a book of fashion in the other, and then looking over the congregations assembled on the Sabbath, what report would he carry back to the author of the Bible? All he would need do, would be to take

the book of fashion and show how the daughters of Zion attire themselves, to clearly prove that the Bible was set aside, and idolatry to fashion set up in the church. For surely none can deny that fashion sways the whole land, church and all. Women toil incessantly to keep up with it and men are made slaves to support it. "His servants ye are to whom ye yield yourselves servants to obey." There is no end to the evil. It is the mother of pride, of covetousness, of strife, and of every evil work. The world, the flesh, and the devil approve it. And then, to increase the evil, writers of religious books and papers, advocate a novel, fancy religion to allure the young away from the simplicity of the gospel, into a flowery path that leads to disobedience and death. In a recent publication of that kind, young women are taught to set aside the counsels of experienced women who advise them to adorn themselves by God's rule, in modest apparel. "That is too narrow a way—too cross-bearing," and so by sophistry they mark out an easier way. They tell them "it is right to attire themselves like the multitude, and go with them, but the first point is, to love God with all the heart," as though they could do it and reject the counsels of wisdom, and walk in the path of self-indulgence. Again, they say, "God wants you to appear radiant and beautiful"—and so he does—but the radiance pleasing to him is the humble, self-denying life that Jesus marked out for his disciples. *It is enough for the disciple to be as his Lord.* The beauty that God admires is the beauty of holiness, not what the world calls beautiful—for that which is highly esteemed among men is abomination in the sight of God. Is it not an abomination in the sight of God to see the church that Christ purchased with his blood on the cross, pleased with the foolish trinkets that the vain world admires, after she has promised to take his word as her only rule of faith and practice, and to renounce the world with all its vain pomp and glory? How will such broken promises appear when God comes to assign to liars their part in the

lake that burns with fire and brimstone? As without repentance there is no remission, how can the guilty escape unless the iniquity is repented of and put away? This is a matter too serious to be trifled with. Out of the heart are the issues of life. Let those who will have the honors of the world by conforming to it, and think it of no consequence how the heart leads them to dress, read from the third chapter of Isaiah how God looks upon it, and what the end will be.

Well, say some, what shall we do? We cannot be called singular. But they ought to know that this is a part of the price of discipleship. They cannot bear the cross and shun it too in this more than in other things. Let them get enough of the love of God's ways in their hearts, and do in this respect as they have promised, then there would be no need of here and there one being obliged to appear singular, or break their vows, and conform to the world. The spirit of obedience would bring down high looks, and cast aside superfluous adorning. Then it would be easy to know what the Bible requires, and there would be one heart and one way, the way of modesty and simplicity. Those who had rather take the rules of fashion, can walk in the ways of their heart, and in the sight of their eyes, but they must know that for all these things God will bring them into judgment.

SHORT SERMONS.—Dr. Emmonds' advice to young preachers was, not to preach over thirty minutes, saying, "There are no conversions after the first half hour." Wesley held the same opinion, and said, "If any, then, of the preachers exceed their time (about one hour in the whole service), I hope you will always put them in mind what is the Methodist rule. People imagine the longer a sermon is, the more good it will do. This is a great mistake."

No persons are more empty than those who are full of themselves.

EXPERIENCE

OF BARZILLA WATKINS.

At the age of eighteen, God in his infinite mercy, forgave my sins, and put a new song in my mouth, even praise to his name. For a while I walked in the light of his countenance, but finally I fell in with the customs of the day. In a lukewarm and formal way I tried to perform religious duties, and hoped to get to heaven. Thus I lived for nine years, except at revival seasons, when I would renew my vows to God, and for a time enjoy his presence. But oh! I would again forget those vows. I finally became more indifferent, and less concerned about my soul's salvation. I allowed affairs of a worldly nature, to take up nearly all of my time. Not until I was separated from my little family, and the power of God in judgment came upon me, by taking my only child, was I led to examine my heart. Upon examination of my spiritual condition, I became alarmed, and resolved that the religion of Jesus should be the first object of life. I commenced to pray earnestly to God, and soon felt myself in a justified state in the sight of God. Soon after this a copy of the "Earnest Christian" happily fell into my hands, for which I shall ever praise God. I read the experience of several eminent Christians, who professed sanctification. I read other books treating on the same subject. I then went to my Bible, to see what it said about this doctrine. I read there that it was the will of God, even my sanctification. My heart said, "it is enough; it is for me, and I will seek till I find it." I sought for two weeks without success, then light broke in. I now, through the explanations of a good brother, saw that the consecration must be complete, and I bless God that I was there enabled to make it. Hallelujah to Jesus for a full and free salvation! I felt the refining fire of the Holy Spirit pass through my heart, and a heavenly calm fill my soul. I could then exclaim, "this is sanctification! I knew then of a truth, that the blood of Jesus cleanseth from all sin!"

Since then my joy is full. I am not as I used to be. No, no! my peace is constant, and the atmosphere is pure. I deny the assertion made by some, that a person cannot live religion in the army. Thank God, it has been fully demonstrated to the contrary, in thousands of cases.

Fort Smith, Ark.

CONSCIENCE.

BY WILLIAM MC KEARNIN.

"My conscience does not condemn me." This has, in almost every case, been the excuse of those whom the Lord has led me to reprove for indulging in things that his word forbids. They say "my conscience does not condemn; so I am all right." But are you sure your consciences are enlightened by the Holy Ghost? If they are not, they cannot be a sure guide. Saul said "verily I believed I must do things contrary to Jesus" so he followed the leadings of his conscience to deeds of persecutions, yet he felt free in all this till the Spirit of God shone on his heart. Then, and not till then, was it safe for him to follow his conscience. The conscience that will allow us to indulge in anything God's word does not permit, must be wrong. Who professes religion and does not profess to take the Bible for his rule of action? Yet many do things it forbids. Sister in Christ, thou that fosterest pride by putting on things that God's word strictly forbids, how readest thou? 1. Peter, iii. 3; 1. Tim. ii. 9; Isa. iii. 16-25. In putting on these things you are advertising the world in characters as visible as if they were written in large capitals, "*I am living in disobedience to the claims of God.*"

Brother, thou that makest hard bargains with thy neighbors, you know you have property in your possession that honestly belongs to your neighbor but you say, "my conscience does not condemn me." The command from the lips of your Redeemer is, as you would that men should do unto you, do

ye even so unto them. Then do not allow your conscience to remain quiet when God condemns you. Like a true man, be honest with yourself. Would you be willing to stand at the judgment bar this day, with one dollar in your pocket that you know does not belong to you? Rest assured that it would shut you out of heaven! Is not the saying of the prophet true "as with the buyer so with the seller," are they not both guilty before God? Then repent, and restore, if it be in your power to do so, if not four-fold, make that good wherein you have wronged by mistakes or otherwise. Does not indulgence in superfluous ornaments in dress, or on your carriages, or harness, cost money for which you will have to give an account when the Master settles with you? Then be not deceived either by conscience or otherwise for God is not mocked. God's holy word must be the chart by which we steer to heaven. Then bring your life to this rule. Do not let your conscience lead you where the holy word will not go with you. *For he that is not with me is against me, and he that gathereth not with me scattereth abroad.*

RELIGIOUS AFFECTIONS.

THE first foundation of the delight a true saint has in God, is his own perfection; and the first foundation of the delight he has in Christ, is his own beauty; he appears in himself the chief among ten thousand, and altogether lovely. The way of salvation by Christ is a delightful way to him, for the sweet and admirable manifestations of the divine perfections in it: the holy doctrines of the gospel, by which God is exalted and man abased, holiness honored and promoted, and sin greatly disgraced and discouraged, and free and sovereign love manifested, are glorious doctrines in his eyes, and sweet to his taste, prior to any conception of his interest in these things. Indeed the saints rejoice in their interest in God, and that Christ is theirs: and so they have great reason, but this is not the

first spring of their joy. They first rejoice in God as glorious and excellent in himself, and then secondarily rejoice in it, that so glorious a God is theirs. They first have their hearts filled with sweetness, from the view of Christ's excellency, and the excellency of his grace and the beauty of the way of salvation by him, and then they have a secondary joy in that so excellent a Saviour, and such excellent grace are theirs. But that which is the true saint's superstructure is the hypocrite's foundation. When they hear of the wonderful things of the gospel, of God's great love in sending his Son, of Christ's dying love to sinners, and the great things Christ has purchased and promised to the saints, and hear these things lively set forth; they may hear with a great deal of pleasure, and be lifted up with what they hear; but if their joy be examined, it will be found to have no other foundation than this, that they look upon these things as theirs, all this exalts them, they love to hear of the great love of Christ, so vastly distinguishing some from others; for self-love, and even pride itself makes them affect great distinction from others. No wonder, in this confident opinion of their own good estate, that they feel well under such doctrine, and are pleased in the highest degree, in hearing how much God and Christ makes of them. So that their joy is really a joy in themselves, and not in God.

A true saint, when in the enjoyment of true discoveries of the sweet glory of God and Christ, has a mind too much captivated and engaged by what he views without himself, to stand at that time to view himself and his own attainments: it would be a diversion and loss which he could not bear, to take his eye off from the ravishing object of his contemplation, to survey his own experience, and to spend time in thinking with himself, what a high attainment this is, and what a good story I have now to tell to others. Nor does the pleasure and sweetness of his mind at that time chiefly arise from the consideration of the safety of his state, or any thing he has in view of his own

qualifications, experiences, or circumstances; but from the divine and supreme beauty of what is the object of his direct view, without himself, which sweetly entertains, and strongly holds his mind.

As the love and joy of hypocrites are all from the source of self-love; so is it with their other affections, their sorrow for sin, their humiliation and submission, their religious desires and zeal: every thing is, as it were, paid for beforehand, in God's highly gratifying their self-love, and their lusts, by making so much of them, and exalting them so highly, as things are in their imagination. It is easy for nature as corrupt as it is, under a notion of being already some of the highest favorites of heaven, and having a God who does so protect them and favor them in their sins, to love this imaginary God that suits them so well, and to extol him, and submit to him, and to be fierce and zealous for him. The high affections of many are all built on the supposition of their being eminent saints.—If that opinion which they have of themselves were taken away, if they thought they were some of the lower form of saints (though they should yet suppose themselves to be real saints,) their high affections would fall to the ground. If they only saw a little of the sinfulness and vileness of their own hearts, and their deformity, in the midst of their duties and their best affections, it would knock their affections on the head; because their affections are built upon self, therefore self-knowledge would destroy them. But as to truly gracious affections, they are built elsewhere; they have their foundation out of self in God and Jesus Christ; and therefore a discovery of themselves, of their own deformity, and the meanness of their experiences, though it will purify their affections, yet it will not destroy them, but in some respects sweeten and heighten them.—*Edwards.*

It matters not what a man loses, if he saves his soul; but if he loses his soul, it matters not what he saves.

WINNING SOULS FOR CHRIST.

BY REV. R. DONKERSLY.

WHETHER we consult the Scriptures, or note the forms of expression common among men, we discover the fact that there are but few words which have more numerous and various significations than the term *soul*. Webster has no less than fifteen definitions of this word. His first and his thirteenth definitions, combined, give us, perhaps, the most correct and popular acceptance of the word:—"The spiritual, rational and immortal substance in man, which distinguishes him from brutes; that part of him which enables him to think and reason, and which renders him a subject of moral government;" "Heart, affection."

The soul, then, is man's thinking, reasoning and feeling part, which constitutes him a moral and accountable being, a subject of praise or blame; a subject of reward or punishment. This principle being immaterial, immortal, spiritual, it must necessarily be indestructible; *it can never die*.

The stars shall fade away, the sun himself
Grow dim with age, and nature sink in
years;

But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter and the crush of
worlds.
—Addison.

The soul of man is a candidate for one or the other of two infinitely opposite and eternal states.

Soon as from earth I go,

What will become of me?

Eternal happiness or woe,

Must then my portion be.

—Charles Wesley.

Each of those two antagonistic states have their agencies at work; they are in unceasing and vigorous contest for this immortal prize. Satan and his emissaries, God and his church are the arrayed conflicting parties, for the invaluable boon which is here at stake.

What is the thing of greatest price

The whole creation round?

2

That which was lost in paradise,

That which in Christ is found.

The soul of man—Jehovah's breath!

That keeps two worlds at strife;

Hell moves beneath to work its death,

Heaven stoops to give it life.

—Montgomery.

Whether heaven or hell, God or Satan, shall prove the victorious party in this unparalleled contest—we speak with reverence—the Christian Church must decide.

Individual members combined, constitute the aggregated membership of the Church of the Redeemer. "The church of the first-born" can labor to win souls for Christ either by its individual membership or its collective capacity. Efforts for the salvation of men can be made in a grand, concerted movement, or by single personal effort. The Church, as a body, has its mode of operations; and every zealous, individual Christian will have his personal plans, and his personal work, additional to those of the collective church, for human salvation.

We need more of this *personal* effort for men's salvation. It is high time that Christian pulpits and Christian presses had more to say about personal effort. There is too much ground for the sad complaint, "No man careth for my soul." Christians, bestir yourselves in this matter. Imitate the example, and you shall share in the happy fruits of those who have made personal effort for souls a speciality of their Christian character.

Harlan Page once went through the Sunday school to take its spiritual census. Coming to one of the teachers, he said:—"Shall I put you down as having a hope in Christ?" The teacher frankly replied, "No." "Then," said Mr. Page tenderly, "I will put you down as having no hope." He closed his memorandum book, and went to the next class. He said no more to that young man. But that brief sentence was enough: "No hope!" God's Spirit strove with that teacher's soul, nor left him until he was filled with joy and hope through believing.

"Make one honest effort for your

soul's salvation," said a professor of Brown University to young Malcolm, then a student in that institution. The student went to his room, and shut himself up with God. The expression, "make one honest effort" sounded in his ears. He obeyed. He struggled. He cast himself on Christ. He came from that room an altered man. In after years the preaching of Malcolm was blessed with revival influences that have brought scores to the cross.

"I never can forget that word which was once spoken to me in an inquiry meeting," said a Christian to a friend. "What word?" "It was the word *'eternity!'*" A young, pious companion, who was yearning for the salvation of my soul, came up to my pew and simply whispered *'eternity!'* in my ear, with solemn earnestness, and left me. But that word did not leave me, it drove me to the cross for salvation."

It is said that Henry Martyn was first drawn to the missionary work by a single remark of the Rev. Charles Simeon on the results of Carey's work in India. His mind began to stir under the new thought. Then came the perusal of Brainard's life, and Martyn's soul was consecrated to his apostolic toils. How many missionaries Martyn's biography has made, the judgment day alone must determine.

It were a great thing if the soul whom you were the means of saving should, like the penitential thief, be removed on the day of his conversion to heaven. But it may be otherwise. You may not only convert a soul, but you may thereby call into existence a power which shall be felt far and wide, and whose beneficial influence, shall be constantly augmenting until time's race shall have been run.

Who was it that Andrew led to Jesus? His own brother. But that brother was Simon Peter, than whom our Lord never had a more zealous and devoted follower—who conferred on him the power of opening the kingdom of heaven to the Gentile world. The writings of that same Peter remain unto this day, and shall remain through all future time, as a part of that pre-

cious word by which we are instructed in the knowledge of salvation; and who at last, if ecclesiastical history may be relied upon, laid down his life in his Master's cause.

A Christian woman, on her way to the Tabernacle in London, accosted John Williams, asking him to go with her. She very likely thought she might be the means of saving his soul. But she could have had no idea that she was bringing to Jesus one who should be, at once, the apostle of civilization and mercy to the savage islanders of the Pacific; and whose name should be identified with some of the most distinguished triumphs which the Gospel has achieved in these modern times.

We know not what good the man may do whom we bring to Jesus. But we may almost be sure that this act will be, in a greater or less degree, the means of blessing the world.

"Knowest thou the importance of a soul immortal?"

Behold the midnight glory; worlds on worlds!

Amazing pomp; redouble this amaze!

Ten thousand add; and twice ten thousand more;

Then weigh the whole; one soul outweighs them all,

And calls the astonishing magnificence Of unintelligent creation poor."

Reader! have you never yet spoken one word for Christ? Have you never yet invited one sinner to the Saviour? If so, have you not occasion to fear that should you ever reach heaven, yours may be a starless crown? "Let him know that he which converted a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

THE love of Christ hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.

As often as a man lays out for God, he lays up for himself.

THE SPIRIT'S POWER.

BY REV. GEO. CHAPPELL.

THIS is what we want displayed in the church of God to-day, to make religion prosper. We want it in all Christian communities, that every believing heart may feel its genial influence, and come up to the help of the Lord. Why has the church become shorn of her strength? Is it not because she has lost sight of the great and important fact, that *divine power alone* can give the requisite prosperity? Human power, human might has been attempting to achieve what God's Spirit alone can effect, and I fear the church will not put on her full strength and power until the individual members, feeling their own insufficiency, ignorance, weakness, fruitless efforts, and the deep responsibility resting upon them, bow with humility at a throne of grace, and by prayer and faith, come in contact with that power that puts in motion for their welfare the muscles of Omnipotence, and lays hold upon that arm which moves the world and upholds the stars in their course. God's servants may preach with the natural power of Demosthenes, or the eloquence of a Cicero, but the truths they utter will never convict or convert a soul without the Spirit's aid. God's Spirit, that divine agency possessing all the attributes of the godhead, is as requisite to convict and convert the sinner as to enable believers to grow up into Christ, their living head.

We have a large supply of good seed and have taken great interest in scattering it abroad, but alas, we have too often neglected the preparation of the soil. Had we been as earnest in our efforts to get God's great, powerful, spiritual plough into operation to break up the fallow ground, as we have been to sow the seed, oh, what harvests we should have had! The word is a good sword, but to cut its way through the fetters and chains of Satan, it needs God's Spirit to make it keen and pointed. Progress in divine life, conquest over every foe, growth in numbers and

in grace, yea, every excellency and all the joys of salvation are derived through the Holy Spirit. And oh, what resources of Divine grace has God promised to bestow to effect the prosperity of Zion if we will but co-operate with him in carrying on the work. Let God's Spirit work in the hearts of believers, and prosperity follows; it is shown in every action, they not only love each other but they are united and continuous in their efforts for the welfare of those around, and for the spread of the Redeemer's kingdom. How infinite, unceasing, immutable is the goodness of God. Though mighty, he despises not any thing. All nature proclaims Jehovah's goodness, we see it in the construction, form, utility of all around us.

But the goodness of God displayed in the redemption of our world by Jesus surpasses all. On Calvary's brow we see a display of the depths and overflowings of love to man welling up from a father's heart in such rich effusion, as should cause every son and daughter of Adam to love, adore, and bless; for from that cross flows an inexhaustible plentitude of gifts and precious influence for a world's redemption. He has given the Holy Spirit as the fruit of the Saviour's death, and that Spirit is willing to-day in answer to earnest, fervent, believing prayer, to come in all its pentecostal power upon a barren church, and parched world. Happy day, when that blessed Spirit which first brooded over chaos, shall brood over the moral chaos of darkness and sin which surrounds us, causing millions of redeemed, emancipated souls to rise to spiritual life, and earth again to become the abode of righteousness and truth. Happy day, when the wilderness shall become as the fruitful field, and the desert rejoice and blossom as the rose. Happy day when the hand-ful of corn shall have filled the earth with its golden harvest. Then from east to west the Redeemer's name shall be honored, earth with its teeming millions shall see his salvation, and nations yet in darkness shall be blessed in him and call him blessed, who by himself has sworn that the whole earth shall be

filled with the glory of the Lord, as the waters cover the mighty deep.

TRUST.

BY GEORGE BARNER.

"Trust in the Lord forever." What we understand by trust is confidence; a reliance or resting of the mind on the integrity, veracity, justice and friendship of another. Consequently what we understand by trusting in the Lord, is believing that he is able and willing to perform whatever he has promised. Our trust in the Lord ought to be,

First, *sincere and unreserved.* It should not be in idols, men, talents, riches, power, nor partly in ourselves and partly in God. We are commanded to trust in him and acknowledge him in all our ways, and lean not to our own understanding, and the promise is that he will direct all our paths.

Second, *Our trust is to be universal,* for body and soul, in all circumstances. We are commanded to cast all our care on him; for he careth for us.

Third, *This trust must be perpetual.* It will do no good to trust in him and then give up. The command is absolute, without the least reserve. *Trust in the Lord forever.*

Fourth, *With a lively expectation of his blessing.* Therefore I will look unto the Lord; I will look for the God of my salvation: my God will bear me.

The encouragement we have to trust in him arises,

First, from his goodness in giving his Son to die for us. And with him he promises also freely to give us all things. He likewise promises to be our sun and shield; to give us grace and glory; and no good thing will he withhold from them that walk uprightly.

Second, his ability to do whatsoever he has promised. Every good and perfect gift comes from him, and with him is neither variableness nor shadow of turning.

Third, his relationship; being our Father by creation, our Saviour by redemption. Like as a father pitieth his

children, so the Lord pitieth them that fear him.

Fourth, his promises. Whatsoever ye ask in my name that will I do; if ye shall ask anything in my name I will do it. These promises are positive, they are not, I may, but I will. Look up and claim them by faith in Christ. When we ask, we must believe that we do receive, and we shall receive the things we ask for.

Fifth, his conduct in all ages to those who have trusted in him. Noah trusted him in building the ark, for the preservation of himself and his family, when the rest of mankind were consigned to utter ruin. Abram trusted him in offering up his only son in sacrifice to him. Daniel trusted him when cast in the lion's den, over him the lions had no power; and Daniel amid the ferocious beasts could look up and rejoice for he knew in whom he had trusted. The Hebrew children trusted him when cast into the burning, fiery furnace; the form of The Fourth was present. Praise the Lord! He brought them forth unharmed. And thus it was with the Christian martyrs and saints of all ages. They died trusting in the Lord, and have gone to their reward. The happiness of those who trust in him is great, if we consider,

First, their safety. They that trust in the Lord shall be as Mount Zion, which cannot be removed but abide forever. As the mountains around Jerusalem, so the Lord is round about his people from henceforth and forever.

Second, their courage. The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? We read that one shall chase a thousand, and two put ten thousand to flight.

Third, their peace. Thou wilt keep him in perfect peace whose mind is stayed on thee! Why? because he trusteth in thee. Trust him therefore all ye faithful ones.

Fourth, their character and faithfulness. They shall be like trees, planted by the rivers of water, that bring forth their fruit in season; their leaf also shall not wither, and whatsoever they

do shall prosper.

Fifth, their end. "Mark the perfect man and behold the upright, for the end of that man is peace." "Be thou faithful unto death and thou shalt have a crown of life." "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

I remember once reading of a child who was traveling through a strange country, led by the hand of his father, who had pointed out to him far away in the distance the home to which they were going; and now the child's mind seemed to be troubled, for the road appeared to lead in quite another direction. "Are you sure you are in the right path?" he would often ask. But his father's only answer was, "Trust to me." Again the little questioner spoke, "I cannot see how we shall ever get there by climbing this steep mountain-side." Still the reply was, "Keep fast hold of my hand, and fear nothing." "So the father and son went on their way until the little feet began to grow very weary; when a sudden turn in the road showed them that they were at home. Now it is in such a way that God often leads his children. They are like the little one who was so puzzled about the way. "What will become of us?" they often ask, "What will be on the morrow? or next year, or twenty years to come." Now such questions are like the little child's; and the proper answer is that which the father gave to him, "trust." Do what is right now, to-day; so that when to-morrow comes you will find that God is still taking care of, and helping you, and in the end if your faith fail not, all will be well.

Are you trusting in the Lord? Are you believing in his promises? Are you taking him at his word; and leaning on his strong arm for support? Are you living so that you can bring forth fruit to the glory of God? Are you reflecting the gospel light? Are you an honor to the church, and a blessing to the generation in which you live? Or, are you following the vain fashions and max-

ims of the world, seeking its honors, mingling with its gay followers, uniting yourselves to oath-bound societies, and calling those brother who are enemies to the cause of Christ? If you are, you have let go your hold on God, and forgotten to trust him. If you love the world, the love of the Father is not in you. If you are the friend of the world you are the enemy of God. We are commanded to separate ourselves from the world and renounce the hidden works of darkness; and take refuge in the ark of Christ's blessed church, if we would be followers of the Lamb. The blessed Master has said it. Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty. Are you getting discouraged with the ruggedness of the way? Trust in God, it will not be long. Does the cross at times seem to be heavy? Jesus bore it for you. Trust in him. Do the storm clouds gather around you; do the wavering billows of old ocean seem to rise, as if they would swallow up your frail bark in its turbid waters? Fear not, the blessed Saviour is at the helm; and will guide you safe through.

Finally, be ye steadfast, unmovable, always abounding in the work of the Lord. Trust him at all times and under all circumstances. Lean not to your own understanding, or to what this or that one says; but trust in the Lord, and lean on his strong arm for support. "And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord and Saviour, Jesus Christ."

REMEMBER, you are at the door of eternity, and have other work to do than to trifle away time. Those hours which you spend in your closets are the golden spots of all your time, and will have the sweetest influence upon your last hours.

SAVED, SAVED.

Trembling before thine awful throne,
O Lord! in dust my sins I own:
Justice and mercy for my life
Contend! Oh, smile and heal the strife.

The Saviour smiles! upon my soul
New tides of hope tumultuous roll—
His voice proclaims my pardon found,
Seraphic transport wings the sound.

Earth has a joy unknown in heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.

Ye saw of old on chaos rise
The beauteous pillars of the skies;
Ye know where morn exulting springs,
And evening folds her drooping wings.

Bright heralds of th' Eternal Will,
Abroad his errands ye fulfill;
Or, throned in floods of beamy day,
Symphonious in his presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choirs shall shine,
And all your knowledge shall be mine:
Ye on your harps must lean to hear
A secret chord that mine will bear.

—A. L. Hillhouse.

THOUGHTS ON FREE MASONRY.

BY A. FULLER.

"To the law and to the testimony. If any man walk not according to this rule it is because there is no light in him." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is very evident that freemasonry has not Christ for its corner or foundation stone, and that what it does, is not done in the name of the Lord Jesus, by whom alone we can be purified and saved from sin, and fitted for the society of the pure and holy in heaven. Morality, howev-

er perfect, is only as the fig-leaves of self-righteousness. It can never make restitution for sin, or stand between our souls and offended justice. It is building upon the sand to trust in it. No one can join in a fraternity with moralists, and Mahommedans and Jews, and build upon their foundation, and build upon Christ at the same time, for *what part hath Christ with Belial or he that believeth with an infidel?* "Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." Those who do not separate themselves from unbelievers, and do what they do in the name of the Lord Jesus, according to the divine rule, will find, when it is too late, that they are weighed in the balances and found wanting. Oh, that every one would flee as for their lives from the city of destruction! The name of Jesus is high over all, in heaven or earth or hell. What though ten thousand times ten thousand band themselves together to build an high place, and talk of their wonderful works, without the name of Christ it is less than nothing and vanity. There is no other name given under heaven, among men, whereby we can be saved, but the name of Jesus. Is not freemasonry well called Baal Peor, master of divisions? How it has divided, scattered and polluted the church of Christ! It has been such an offence that a mill-stone should be hanged about its neck and it be cast into the depths of the sea. It is one part of Babylon—or one part of her images. The Lord says, "come out of her my people, that ye be not partaker of her sins, and that ye receive not of her plagues." How dare professors of religion who have joined themselves to freemasons, say that the fraternity is built upon Christ, and the principles of the gospels, when one of their rules is, that the name of Christ shall not be mentioned in their lodge because it is an offence to those who do not believe in him. Beautiful brotherhood of harmony and unity!

What part have ministers of Christ with it? The service of one master,

and so good a one as Christ is sufficient. Love so great as his, demands our heart, our life, our all. He is the Alpha and Omega, the beginning and the end, the first and the last, God over all and blessed forever more. To him every knee shall bow, of things in heaven and things in earth. He says, "how can ye believe that seek honor one of another, and seek not the honor that comes from God only. Alas! such a course blinds the mind, separates from God, and hides our Shiloh from our sight. But if we serve Christ in singleness of heart, God the Father will honor us, and our whole body will be full of light, and our righteousness go forth as brightness, and our salvation as a lamp that burneth, and converts will be multiplied as drops of the morning dew. The Lord hasten the day when all error and wrong-doing shall be swept from the world.

BELIEVING.

Is it correct teaching to urge the seeker of full salvation, thus: "*Believe that you have it, and you have it?*" Correct? no! It is most *incorrect*. It is folly. I beg of you *discountenance*, nay, contradict and rebuke all such teaching. The word of God teaches nothing of the sort. Nay, it is contrary to the Scriptures and common sense. That the wants of the soul in this respect, are not to be relieved by merely desiring and praying, is evident from Matt. xxi. 22, and Mark xi. 24. In the first, Jesus shows us that we must add "*believing*" to praying; and in the second, that to *desire* and pray for the blessing is not sufficient; we must "*believe that we receive*," "*believe that ye receive*," is the condition. Now mark what I am going to say: There is a great distinction between, "*Believe that ye receive, and ye shall have*" and, "*Believe that you have it, and you have it.*" The one is in harmony with sense and reason; the other is at war with both. O, hearken! Shun this deceptive rock upon which so many have split. Abide by the plain words of our Saviour. "*Believe that ye receive, and ye shall*

have." There it is, *Believe that you do receive now*, what you desire and what you pray for;—I mean with regard to purity of heart and pure love. When you have a proper conviction of your need of the blessing; when your *consecration is entire*; when every sin, inward and outward, is hated and renounced; when you have desired and prayed for it; when you have offered the blood of Jesus, as the full price demanded in the Gospel; and when the language of your heart is that which Jacob used, when he wrestled with the angel, "*I will not let thee go except thou bless me*," then, as Mr. Wesley says, there is only one point remaining,—*believe* and be saved. Believe his *promise*, that he will save you from sin, and fill you with holiness; believe that he is able and willing to save you *now*, and to the *uttermost*,—*now*, now! excluding every other period of time, whether a year hence or to-morrow; the serpent lurks in all such future, and unbelief lies entrenched in the unappropriated present; away with them, and believe *now*, that you do receive, and salvation shall be yours, in that instant. The teaching of the old Methodists, in the days of Mr. Wesley, was, "*Believe that he doeth it.*" But that is just the same as to say, "*Believe that ye receive.*" O, let us abide by the ancient landmarks! They are better than the new; as much more as "*Thus saith the Lord*," is better than "*Thus saith a man.*"

Allow me to urge this point a little farther. When St. Paul was preaching at Lystra he saw among his hearers a cripple,—a man who had been a cripple from his birth, and who had never walked; and perceiving that the man had faith to be healed, St. Paul, looking at him, said with a loud voice, "*Stand upright on thy feet!*" and the man "*walked and leaped!*" He not only *walked* but *leaped*, to show that he was *perfectly healed!* Hear me, O, thou hitherto *spiritual cripple!* This is the day of salvation! Behold this is the accepted time! Believe and be saved. Thou hast faith to be healed, it is springing up in thy heart!" Thou believest that thou mayst be healed *now*.

And why not if this is the accepted time? And who dare deny it? Thou wilt not—thou canst not. Now is the time! Hallelujah! *Believe that ye do receive!* Aye! and you do receive. Let another hearken. Jesus Christ is just as ready and willing to save you now.—*J. Caughey.*

A HINT TO COMPLAINERS.

BY MRS. H. A. CROUCH.

It is a common excuse of the sinner, that Christians do not half do their duty, and are full of imperfections; therefore they try to justify themselves in the sight of God and man, and continue in the same sinful state. Oh, slothful servant! who dost sit from morning till night idle, watching thy fellow servants as they do their work! Doubtless thou wilt see much that is wrong, and thou dost think as thou seest the labor performed by this one, and that one, that thou couldst have done it much better thyself. Sit there still, and laugh at them in thy folly, or condemn them in thy pride! but know this: the girl that broke the china dish, and went away and wept; the inexperienced cook, who made a complete failure, burning her cake to charcoal, taking her bread from the oven before it was half done; the careless maid, who swept the room, and left some dirt in the corners; are neither one of them, nor all of them put together, so much to be blamed as thou art, and thou wilt find it out too, when thou shalt come to reckon with thy Master. The one who broke the costly dish, will be more careful in the future. The cook, so disheartened and mortified, will some day have experience so that her works shall be perfect. The careless maid will be shown a better way to sweep her room; and they, working to the best of their ability, will be rewarded accordingly, and be gratified by hearing their master say, "well done!" But, thou! thou shalt be cast out, and who shall say that the night wolves will have any mercy upon thy poor soul.

THE SINNER'S BURIAL.

"So I saw the wicked buried, who had come and gone from the place of the holy; and they were forgotten in the city where they had so done." Eccles. viii. 10.

Wrapt in a Christless shroud,
He sleeps the Christless sleep;
Above him the eternal cloud,
Beneath, the fiery deep.

Laid in a Christless tomb,
There, bound with felon-chain,
He waits the terrors of his doom,
The judgment and the pain.

O Christless shroud, how cold,
How dark, O Christless tomb!
O grief that never can grow old,
O endless, hopeless doom!

O Christless sleep, how sad!
What waking shalt thou know?
For thee no star, no dawning glad,
Only the lasting woe!

To rocks and hills in vain
Shall be the sinner's call;
O day of wrath, and death, and pain,
The lost soul's funeral!

O Christless soul awake
Ere thy last sleep begin!
O Christ, the sleeper's slumbers break,
Burst thou the bands of sin!

✓ OF PRIDE.—To be sure a man is proud of that which he scorns another for the want of.

✓ That which a man envies in another, he would be proud of it if he had it himself.

Pride is founded on error and self-ignorance.

✓ Some are proud of what they are, others of what they are not.

✓ As the first step heavenward is humility, so the first step hellward is pride.

Pride counts the Gospel foolishness, but the Gospel always shows pride to be so.

Pride is a sin that will rise out of the ashes of other sins.

✓ Folly is the beginning of pride, and shame shall be the end of it.

Editorial.

LOVE THE BRETHREN.

True religion has its seat in the heart. Its nature is simple,—consisting of love to God and love to man. Its manifestations are as various as the words we utter and the actions we perform. Prayer, and praise, going to church and reading the Bible are acceptable to God, only as they spring from love to Him. Acts of worship, though performed with the utmost propriety, are an abomination to the Most High, unless they come from the heart. Few things are more provoking to men than professions of friendship contradicted by actions. The Saviour says “Why call ye me Lord, Lord, and do not the things which I command you?” Why be a hypocrite? Why profess friendship for me when ye are not my friends?

But most people, especially if they profess religion, are ready to say that they love God. They are honest in the statement. They really think they love him. They suppose that they must, of course, love a Being so good as God is. The old Jews thought they loved God. They supposed themselves to be the special favorites of Heaven. They observed their religious rites with great punctuality. You can nowhere find stricter formalists than they were. Their main business was to attend to the ceremonies of their religion. Yet our Saviour said to them, “I know that ye have not the love of God in you.” If they, so religiously brought up, so zealous in the performance of the worship which God had ordained, were self-deceived, we should subject ourselves to a careful self-examination. It is easy to mistake a sickly sentimentalism, or a partizan spirit for the genuine love of God. We should apply to ourselves every test with which the Bible furnishes us. If there is a vital defect in our piety we need to know it. Let us be honest with God and honest with our own souls. Can we love God and entertain envy, jealousy and hatred? The thing is utterly impossible. *If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* I. John 1, 20.

1. Who is our brother? Our blessed Saviour says, “One is your Master, even Christ; and all ye are brethren.” All true Christians then, are brethren. There is no distinction on account of nation or condition. “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.” Gal. iii, 26-28. The dusky Ethiopian, who believes in Jesus, is as much our brother, as the fair skinned Caucasian; the untutored Indian, as truly as the enlightened European. His relation to us, if we are Christians, depends upon his relation to Christ, and not upon the color of his complexion, the cultivation of his intellect, or the elegance of his manners. If this is not true, how much personal beauty, or wealth, or accomplishments is necessary to bring one who truly loves the Saviour within the pale of the Christian brotherhood?

If the colored man is our brother then must we cultivate towards him the feelings of brotherly love. Absence of hatred will not answer. Indifference will not meet the requirements of the Saviour. We must feel a kind affection for him—a deep and lively interest in his welfare. If his natural gifts are less than ours—if his advantages for improvement have been inferior to those which we have enjoyed, we should remember that God maketh us to differ, and a tender pity for his condition should utterly exclude all sentiments of pride. Our love should manifest itself—not in the condescending air of a patron, but in the words of unaffected kindness, and in the honest efforts to do them good which characterize the intercourse of true brothers with each other. Did Joseph's brethren love him when they sold him into servitude? Was it out of affection for him that the Egyptian king held him as a bondman? *Brotherly love never made nor kept a man a slave.* Even among the Mohammedans, when a man embraced their religion, his chains fell off. But in this Christian—this Protestant country, the leading churches held on to slavery until it was abolished by the power of the

sword! Slavery has gone, we trust, thank God! forever, but where has there been manifested by professing Christians, that penitence for complicity with this crime that the enormity of the offence demanded? At a camp-meeting we recently attended, many came forward, desiring to get right with God. Among them was a man of intelligence, who appeared deeply affected. But his earnest prayers did not bring relief. He arose and said that he had occupied a wrong position in regard to the slave. He had felt wrong; and voted wrong. As soon as he made this confession, the Spirit of the Lord came upon him, and he left the ground rejoicing. If your associations, or your prejudices have led you to take a wrong position towards any of your brethren of the human family, then have the manliness to confess it, and God will cause to rest upon you a blessing such as could be obtained in no other way. Do not let the base fear of acknowledging you have been wrong, shut out the visitations of grace from your soul.

Slavery is dead, but the freedmen are in a condition in which they greatly need assistance. They should be secured in the peaceable enjoyment of all their rights as men. Many teachers have been sent among them, who have succeeded, according to their own accounts, in cooling down the religious ardor of the freedmen, and they greatly need the help of teachers and preachers who will encourage them to continue to trust in God and *enjoy religion*. The formal piety of the day answers but poorly among the whites, and we deprecate its introduction among the freedmen of the South. Men and women who know and love the power of godliness should be sent South to spread the Gospel in its purity. Shall not the men and the means for this purpose be forthcoming? *Beloved LET us not love in word only, but in deed and in truth.*

GIVING, LOSING.

"I should have been a thousand dollars better off to-day, if I had pledged last winter or spring to give five hundred dollars for your free church in St. Louis." So said a brother not long since. "How so?" we re-

plied. "Because we should have been obliged to sell our farm products to pay it, but having no immediate use for money we neglected to market our grain, wool etc., and now they will not bring as much into fifteen hundred dollars as they would then."

This brother who made this statement is in the habit of giving. But he is not the only one who has failed to give as large an amount as would have been pleasing to the Lord, and who has suffered in consequence. We know of a man, who was convicted to give us two hundred dollars for the Free Church in Buffalo. He had the money on hand and could pay it. But he endeavored to hold on to it. But he could not keep the devil out of his pocket as easily as he could the Lord. Going to a neighboring city, his pocket was picked, and this money that he ought to have paid for the church was irrecoverably stolen. He grieved the Holy Spirit by refusing to give, and so was left without his wonted strength to struggle against temptation. He had formerly been in the habit of drinking, and grief for the loss of his money, and the loss of grace already sustained, led him to taste again the intoxicating cup, and he never, that we heard of, recovered out of the snare of the devil. Men may rob God with apparent impunity, but the curse is certain to follow. Mal. iii. 8-11. If there is hope of saving their souls by taking the property to which they cling, then will God, by some of the numberless agencies at his command, sweep away the false supports upon which they lean, and call upon them, in thunder-tones to "*set their affections on things above, and not on things on the earth.*" If a person prospers temporally while continuing to keep back from God the offerings for which he calls, it is at a still greater deprivation of the grace that saves, and should be regarded as a warning that he is about to lapse into that fearful state in which God will say *He is joined to his idols, let him alone.* He may hold on to the form of religion, but he will be worldly or fretful at home; and at religious meetings when the dews of grace are falling upon all around, his soul will be dry, like Gideon's fleece, and from his unblest lips there will never escape any expressions of holy triumph. Let men of means employ their

money where it will be really doing good, and neither lay up for themselves treasures on earth, nor use their money in building fine churches which have a tendency to make the proud prouder, and to shut out the poor from the means of grace, and they will see that they have as great a capacity for spiritual blessings as those of a lowly condition of life. You need not pray and cry for a blessing until you are hoarse, and then go away with only its semblance; try the method that God ordains; *bring your tithes and your offerings into his storehouse and prove him herewith; if He will not open the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it.*

Thousands in this land have lost their grace, and are now on their way to hell because they did not use their means as God commands; and many who have kept their grace are in comparatively destitute circumstances because they failed to honor God with their substance, and with the first fruits of all their increase. **THERE IS THAT SCATTERETH, AND YET INCREASETH; THERE IS THAT WITHHOLDETH MORE THAN IS MEET, AND IT TENDETH TO POVERTY.**

V VAIN REPETITIONS.

Our Lord forbids us to use vain repetitions. Matt. vi. 7. They do no good. They waste time—both your own, and others. You have no more right to rob others of their time than of their money. Vain repetitions kill out the spirit of a meeting and make it drag. They block the wheels of the car of salvation. They so load down the wings of devotion that they cannot rise above the earth.

When a person is very much in earnest for a blessing, he may plead for it until the answer comes, employing, if so led by the Spirit, the same words again and again. This is impotency. Our Saviour prayed three times, "saying the same words." We wondered why brother A. was so tedious in the prayer-meeting. He seemed to be in earnest and prayed with approved fervor. His petitions and language were appropriate. But the interest of the meeting fell very rapidly, and though his prayer was not remarkably long, there was a general sense

of relief when he said "Amen." What was the matter? Why, he kept repeating the same idea in different words, until his stock of language was exhausted. He asked the Lord, "to give us heavenly wisdom to direct us,"—"to lead us by His Spirit," "to guide us by his counsel," "to make plain the path in which we should walk," "to go before us as in a pillar of fire," etc. This is using "vain repetitions." What things so ever ye desire when ye pray, ask for them, and then stop. Give others an opportunity to be heard in the social meetings. Love your neighbor as yourself.

THE FREE METHODIST CHURCH.

This little body, raised up in such a Providential manner, was never, to all human appearances, as a whole, in so prosperous a condition as at the present time. The camp-meetings this summer have been the best we ever attended. A good many conversions have taken place, and preachers and people are receiving a greater baptism of the Spirit for the work of saving souls. The work is spreading, and pressing calls for earnest laborers filled with faith and the Holy Ghost are more numerous than can at present be supplied. There is a growing dissatisfaction with cold, genteel formality, and the prevailing practice of the leading churches of selling or renting pews in the house of God is utterly without scriptural warrant. The number is increasing of those who are willing to count all things loss for the sake of Jesus. Let us earnestly pray to God to send forth laborers into the harvest.

ST. LOUIS FREE METHODIST CHURCH

In this church the Gospel is preached, in its purity, to many who otherwise would not hear its saving truths. The congregation is large and conversions frequent. The society has done nobly and now is doing well, but they need immediate pecuniary assistance. The state of their finances is as follows:

Cost of Church and repairs,	-	\$9,440
Paid or pledged,	-	4,669

Leaving still to be provided for, \$4,771
The 17th of December next there is due on

mortgage \$3640 00. Should this payment fail to be met the property will be exposed to be sold; and if not sold the interest will be advanced from 6 per cent. to 10 per cent. on all that remains unpaid.

Now there are enough of the friends of Earnest Christianity, who have in their hands money that should be appropriated to doing good, to meet this balance at once.

We assure you that the money could not be better appropriated. The society has struggled with great difficulties, but God has delivered them and is now sending spiritual prosperity upon them. The property is well located—was purchased at a bargain, and is just what is needed. A school for the benefit of freedmen is taught evenings in the basement. If you can send fifty or a hundred dollars, or more, to help on this enterprise, we advise you to do so by all means. Perhaps if you cannot do that you will be one of 300 to send them on ten dollars each. Address Rev. Cyrus H. Underwood, Elgin, Ills., or Rev. J. G. Terrill, 172 North Eighth st. St. Louis, Mo.

COLDWATER, MICH., CAMP MEETING.—There was a good attendance from different parts of the State of Michigan, some from Illinois and a few from the State of New York. The preachers and the people had a mind to work. The preaching was in demonstration of the Spirit and in power. The faithful were greatly strengthened; the weak were brought out into the full light and liberty of the people of God. Quite a number who were satisfied with their experience when they went to the meeting saw in the light of truth that they were unsaved, and sought and found the real salvation. Some backsliders were reclaimed and sinners converted, and the work of God in Michigan received a good start.

THE OGLE CAMP MEETING.—The attendance was good, order excellent, and the meeting, in every respect, a perfect success. There were during the meeting some of the most glorious manifestations of saving power we ever witnessed. The saints were greatly blessed and a goodly number of sinners were converted.

NOTES BY THE WAY.

BENZONIA, MICH., Sept. 8.

Here we are; instead of one week, as was anticipated, three have passed on the way to this place. Our ways are God's—rather are God's ways ours. "Who hath known the mind of the Lord, or who hath been his counsellor?" "I will bring the blind by a way they know not." Although delays on delays followed delays, yet the hand of all hands was stretched out visibly, mercifully. At Buffalo it was heavenly and glorious; at Milwaukee it was the same, and at Pine River also, doors of light, hope, joy and salvation were opened and re-opened wide on every side hourly. At North Port, Mich., the same blessedness followed us. And here, now, as we write, in this new colony, Benzonia, waves on waves rise high as heaven. O, for humble, glowing, overflowing hearts of gratitude and praise! Fields, white for harvesting, are on the right and the left through the whole of northern Michigan, and laborers, full of faith and the Holy Spirit, are few. Perishing sinners are open to conversion, not a few. Some are hungering and thirsting after righteousness—and very many are anxiously inquiring after the "higher life," entire sanctification. Last evening some fifteen or twenty rose in meeting desiring prayer for entireness in God, for hearts purified in the blood of the Lamb. The whole community appear ripe for a general out-pouring of the Holy Spirit. What is chiefly wanting is men of God, of power, "sons of thunder," men full of faith and the Holy Spirit, who will confer not with flesh and blood, but cry aloud and spare not, lift their voices like trumpets against all sin. Now is the accepted time. Unless this field of usefulness and salvation is accepted speedily by good men, the enemy will come in like a flood. "It was while men slept, the enemy came and sowed tares and 'went his way.'"

Already do we see the old serpent the devil, here and there in these new settlements, in the light, fascinating, popular literature, the mixed publications, Harper, Godey, Peterson, Arthur, the Swedenborgian, and other satanic transformations. These serpents in the grass—sugar coated poisons—are doing a death-work! Novel-

readings, romances, sickly, sentimental love-stories, fashionable adornments, idolatry in dress, foolish talking and jesting, go hand in hand. What next? "On with the dance, let joy be unconfined!"

Books and papers have souls: they think, speak, and act for evil or for good. A bad book or paper is as dangerous as a bad man or a bad woman, a bad boy or a bad girl. Reading a bad book is keeping bad company, and reading a good book is keeping good company. Every book, paper, has a soul breathing a spirit good or bad. It is the soul of its author, and when spread over the pages of the book, that soul acts upon its reader as truly as when acting directly.

Several years ago, we were persuaded to examine (in an evil hour,) the writings of Emanuel Swedenborg, George Bush, and several other apostles of the "New Church," and we fear that we shall never, while we live, be able to rid ourself entirely of their injurious effects. A more subtle mixture of truth and error was never concocted. We consider it far more dangerous than open infidelity. God be praised for leading us to see the falsity of their plausible but soul-destroying tenets, and to renounce them before it was too late to obtain mercy and forgiveness through the vicarious atonement of the Saviour which they deny. In the Sabbath-school library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel-reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupting literature. Parents and teachers seem not to know, that the thirst for novel-reading is cultivated by novel-reading; or they seem not to know that reading fiction with a little sprinkling of religion, prepares children to love and read fiction, though it may have a sprinkling of irreligion.

There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes of writing, and this taste is as readily formed by indulging the child in religious novels in

younger years, as if he were supplied with secular novels. By our religious machinery the child is piously trained to seek his gratifications of mind among elements of grosser corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and to secure the result. If it be agreed that religious novels are a source of mischief, we shall find ample work in clearing out the old leaven. Our Sabbath-school libraries, and our families, and our book stores, are full of these introductions to the "Mysteries of Paris," and even our editors should be called to use their puffing apparatus with a little more caution.

Parent, when you place novels or fictitious writings, in the form of a book or paper, in the hands of your child, for the purpose of cultivating a taste for reading, you do your child an irreparable injury—you peril the soul forever.

DEDICATION.

The new Free Methodist Church at Gibson, near Corning, was dedicated to the worship of Almighty God on Thursday, Sept. 7th, by Rev. D. W. Thurston, of Syracuse, from Exodus xxxiii, 14. "My presence shall go with thee and I will give thee rest." It was followed by a General Quarterly Meeting, lasting over the Sabbath. The structure is a very neatly finished, plain little church, 28 by 42 feet, and will seat about two hundred persons. The seats are *forever free*, hence in Gibson "the poor have the Gospel preached to them." The cost of the house was \$1,650. The debt on the church unprovided for at the dedication was \$950. During the services \$1,050 were raised, entirely relieving the church from encumbrance and furnishing \$100 for incidentals. This, of course, was pleasantly astonishing to all; but the secret was, the church had been built in the Society's crisis or transformation period, under the indefatigable and persistent labors of Rev. M. D. McDougal, his excellent wife, and the efficient "building committee," and then

offered as a free-will offering to God. All had been done that could be done, so it was God's opportunity, and he came in his ancient power and glory, and filled the place and sanctified, reclaimed and converted precious souls and made the people one. Glory to God in the highest, peace on earth, good will to men! Eleven substantial, devoted men and women were added to the church. May they be eternally saved. Free Methodism in Gibson is extant, and the people know it; and begin to see, not only that it is in the true succession from its parent, Wesleyan Methodism, but like its father, it is God-born, a "child of Providence" and of the same nature of its father in spirit, doctrines and discipline, doing the work, with its eye fixed on the great design of God in raising up Methodists, "to spread scriptural holiness over these lands." So long as it "doeth these thing it shall never fall." Amen and Amen. W. J. S.

HOLINESS IN NEW JERSEY.

DEAR EARNEST CHRISTIAN:—God is pouring out his Spirit upon the ministry of the M. E. Church, in the New Jersey Conference. The writer joined said Conference some eight years ago, and though there were many good men in it then, and though without doubt, nearly, if not quite all, were then aiming to be good and to do good, yet it is quite evident that the spiritual tone of the ministry has been much elevated since that day. Cigar-smoking and joking were very common in the rear of the church at Conference in the intervals of the sessions, while there was an absence of that prayerfulness and "holy conversation" which young converts commonly expect to find in the ministry. The writer well remembers how bitterly he was disappointed in this respect. It did not take a sharp eye to detect much ambition, while it did take a keen vision to find that self-denying spirit that is supposed to actuate the Methodist minister. The preacher's tent at camp-meeting, in those days, was not always the holiest spot on the ground.

But a change has come. At the last Conference, a five o'clock meeting, expressly for the promotion of holiness as taught by

Wesley, was held every morning, and the same was largely attended by ministers as well as by the people. Many of the ministers testified to the enjoyment of free salvation in Jesus' blood. Cigar-smoke offended no one's sense, so far as the writer knows, and jesting gave place, to a very great degree, to religious, rational conversation. The people in general, I think, were made to feel that the ministers were godly men.

During the camp-meeting season just closing, the spirituality of the ministry has advanced rapidly. Several have professed the blessing of *perfect love*. Others, who had opposed the doctrine, have given up their objections, and are now seeking and preaching it. Some of them too, went home to their people with this holy baptism upon them, and are now in the midst of a glorious revival of holiness in their churches, and of repentance and faith amongst sinners. At one camp-meeting it was estimated that 100 were converted, and 50 sanctified, at another, that 100 were sanctified, and 50 or more converted.

And so the work goes on, and its warmth and sweetness seem to be melting objections to holiness away. We are expecting more conversions during the autumn and coming winter, than were ever witnessed before in this Conference in the same length of time. Moreover we believe that holiness will not only be held as a doctrine, but enjoyed as an experience by many, very many Methodists in New Jersey. The prayers of all *Earnest Christians* who read these lines, are asked for the advancement of this work amongst ministers and people in our Conference. "O, Lord, revive thy work!"

R. V. LAWRENCE.

ALLEGANY CAMP MEETING.—Our camp meeting was a good one. The work of God in all its branches received an impetus which we think will tell on its future prosperity throughout all this region of country. The weather was favorable, and the attendance fair. There were eleven board tents on the ground most of them of a large size and generally well filled. Conviction seemed to be general and deep. Many believers entered into the land of rest from inbred sin, and during the two last days, of the

meeting especially, a goodly number of sinners were converted and backsliders reclaimed. The meeting closed on the 7th, and we have held meetings in the church almost every night since, up to this date, Sept, 12th. Some six or eight have been converted. We expect the work to go on, and look to see many brought to Christ ere this year shall close.

W. JACKSON.

THE LOVE FEAST.

DYING TESTIMONY.

BRO. GREENE B. McCULLOCH, Assistant leader of the "Earnest Christian Band" in the 18th Ill. Inf. Vols., departed this life Sunday, Aug. 13th, 1865. He was taken sick with a congestive chill, at about ten o'clock in the morning, and died at about three in the evening. Bro. McCulloch entered the service of his country at the outbreak of the rebellion, and served as a faithful soldier until his death. He professed entire sanctification in the fall of 1863, and joined the "Earnest Christian Band"—continued one of its most bright and useful members, until he was called to quit our ranks and join the angelic hosts in glory. Bro. McCulloch continued to bear definite testimony for a *full, free, and present* salvation, until he went to join that "innumerable throng who have washed their robes and made them white in the blood of the Lamb." We mourn the loss of an excellent and faithful leader, and feel deeply to sympathize with his bereaved family; but at the same time we rejoice to know that our loss is his gain, and that when the battles of life are o'er we will meet him again on the bright shores of eternal deliverance.

J. WHITEKER.

ANNIE E. LEWIS.—I am saved this morning to the uttermost. All through Jesus, "The Lion of Judah does break every chain, And gives me the victory again and again." I belong to the "conquering band" and feel down in the inmost recesses of my soul, that before I'd leave my Saviour, I would lay me down to die. Praise the Lord for a free, full, and present salvation.

Lockport, N. Y.

E. W. FISHER.—I bless the Lord for the light I received at the Barnerville camp-meeting in August last. I was led by the Holy Spirit to see on what ground I was treading. Oh, what a sacred pathway the Lord held up before my almost blinded eyes, and I saw that I had been for a long time trying to get in it with a back-load of sin and formality. But, glory to God! I threw off the burden and took upon me the true yoke of Christ, and am going to heaven by the way of the cross. How pleasant is this pathway. I can say that by humbly submitting to God's will, my sins are all washed away through the blood of the Lamb. I can give glory to God for a full and a present salvation. Oh, that I could say something to induce some of my Christian friends who are following formality to lay all upon the altar of the Lord, and say, I will now love and obey my Saviour, and not the fashions of this world, and I will go on unto *perfection*. Come, my Christian friends, let us obey God's holy word, separate yourselves from the world. I praise the Lord that I have the witness within that he has taken me from the spirit and the fashions of the world, and that I am a child of God. Glory to God!

Windham Center, N. Y.

JAMES WHITEKER.—In Jesus I have a *present Saviour*. I was led to trust him for a full and present salvation two years ago. Since then, I have enjoyed the blessing of *perfect love*. Yesterday I attended the meeting for holiness, in Little Rock, and had a glorious feast with Jesus and his children. This morning my soul is filled with his presence, and I feel, with the Psalmist to exclaim, "Bless the Lord, O, my soul, all that is within me bless his holy name." But within the last week, I have had severer temptation, than at any other period during the two years. First the enemy came like a flood, but I recognized him—yes, I knew him in his common garb, and soon repelled the temptation—he left me but only for a "little season," just long enough to change his garb, and back he came. I did not know him in his *new dress*; transformed into an angel of light. I was about to recognize him as a friend, and receive sweet counsel of him; when I saw

the *cloven foot*! I cried out, "Satan again, get thee hence!" Since then I have had uninterrupted communion with God. I have come to this determination: never to let surrounding circumstances rob me of my religious enjoyment. Therefore

Resolved, That let devils rage, and men do what they may, as for me I will enjoy the religion that Jesus has purchased for me.

Little Rock, Arkansas.

RUFUS ADAMS.—When I was only ten years of age, I believed the teachings of the Bible to be true. I wished I could experience the religion of our Saviour, but I did not until I was forty-five years old. The strivings of the Spirit were with me until I received the "new birth." Glory be to his name! I wished and wished on, but that only. As soon as I went into my barn, humbled myself on my bended knees, and exclaimed "God, be merciful to me a sinner!" Oh, how I was filled with the overflowing love of Jesus. I was lost in God for a moment. I undertook to raise the family altar, but oh, how ignorant was I. I acknowledged a risen Saviour in public the first opportunity. Oh, how I trembled. I rose and exclaimed,

"Here Lord, I give myself away,
'Tis all that I can do!"

Since that time I have tried to live to the teachings of the All-wise teacher. Until God, in his wise providence, took away my companion by death, I did not understand what perfect love was. Thank God my soul rests in him now. I know that I am prepared for my eternal rest at the resurrection morn. I am now (74 years old) living on borrowed time, and am almost dead with the paralysis. I have chosen for my funeral text, Rev. xxi, 7. Also two hymns to be sung, 943, 947. Also one to be sung on my death-bed, if I die that way,—hymn 1074. I do feel that poor sinners must be saved some way. They must be prepared for death, the resurrection, judgment, eternal life. I write this for the encouragement of the young, and exhort them to seek an interest in the Saviour.

Rushford, N. Y.

JENNIE GRAY.—My whole soul goes out in praise to God for power to save to the

uttermost. I know to-day the blood of Jesus Christ saves my soul. Oh, praise Jesus! My soul is lost in the immense fullness of God. Although in the land of strangers and surrounded by formality and sin, yet Jesus reigns within. Glory to God and the Lamb!

Garden Prairie, Ill.

CURED OF TOBACCO.—J. A. TUPPER.—I take the Earnest Christian. I have read in it the testimony of many who have thrown away that filthy weed—tobacco. I commenced using that awful stuff in 1831, and in June, 1864, I threw it away. Glory be to God for it! I chewed most of the time, and for about ten years I smoked too. I tried a great many times to break myself of using that filthy weed, but I had not power to do it then. I threw it away and I got on to the altar, soul, and body, and asked the blessed Jesus to take the appetite for it away, which he did. Glory be to his name! I can say of a truth that I have never hankered for it from the first day I threw it away to the present time. I love Jesus and my Bible. I praise God for the Earnest Christian. I love to be in earnest in serving God.

Hillsdale, Mich.

MARY M. WASSER.—I love Jesus! Praise his name! Four weeks ago, God, for Christ's sake, spoke peace to my soul, and six days ago the blood of Jesus cleansed my heart from all sin, and this morning I am washed in the blood of the Lamb. O, praise the Lord! I am going through by this way—by the way of the cross.

White Haven, Pa.

MARY A. SMITH.—I love the Lord, and feel that the blood of Jesus Christ cleanseth from all unrighteousness. The one desire of my heart is to know the will of my Father in all things, and then, like an obedient child, run to do his bidding. I am living for the judgment, where I expect soon to appear and render up my account.

Marengo, Ill.

W. JACKSON.—My soul triumphs in the Lord and rejoices to do his will. He takes me by the hand and is leading me on to greater discoveries of his love, and a richer experience of his saving power. Hallelujah to God and the Lamb.