

# The Earnest Christian

## AND GOLDEN RULE.

DECEMBER, 1865.

### ENTIRE SANCTIFICATION.

BY REV. R. DONKERSLEY.

EACH of the several religious denominations have their peculiarities, either of ecclesiastical polity, modes of worship, or articles of Christian faith. The doctrine of entire sanctification, Christian holiness, entire freedom from sin, in the present life, has long been regarded as one of the peculiarities of Methodism. This is a mistake. This doctrine of holiness is incorporated into the creed of all evangelical denominations. Of set purpose, or otherwise, it is preached more or less, from nearly every Christian pulpit throughout our whole land, with greater or less clearness of exegesis.

This doctrine was boldly preached and earnestly set forth by the Reformers. True, the Methodists are almost the only people who boldly and openly avow their belief that we may, during "the life that now is," be "cleansed from all filthiness of the flesh and spirit." But in this belief, if we have not greatly mistaken the plain teachings of the Bible, they are abundantly supported, and triumphantly vindicated by that ultimate and unerring standard of all religious truth. How, otherwise, could the Apostle have said, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II. Cor. vii, 1.

In theology—perhaps more than in any other science—much bitter and disastrous controversy might have been

avoided had disputants always been careful, at the outset, clearly and distinctly to have defined the signification with which they used the principal terms employed in the controversy. He, certainly, was a wise man who prefaced every public discussion with the advice, "gentlemen, define your terms." It is related of those two distinguished Scotch divines, Chalmers and Stewart, that being engaged one day in a discussion on the nature of faith, it became necessary, in consequence of another engagement at that hour, for Chalmers to leave, when he remarked to Stewart, "I have not time to say more now, but you will find my views fully and well put in a recent tract called 'Difficulties in the way of believing.'" "Why," exclaimed the astonished Stewart, "I wrote that tract myself!"

We shall experience but little difficulty in arriving at the precise signification in which the inspired penmen employ the terms sanctify, sanctified, sanctification, etc. To sanctify is to set apart a thing or person from common use to be exclusively devoted to holy or religious purposes. The word sanctification embraces the meaning of the two distinct terms, separation and consecration. The Greek term, which we translate sanctify, is *hagiazō*. It is derived from *hagias*, which signifies holy. Hence, *hagiazō*, signifies to consecrate, separate, set apart, purify, cleanse from all pollution, make holy. This word occurs twenty times in the New Testament. Twice it is rendered hallowed; once it is translated, be holy; and in all the other cases we have it in our

common version, *sanctify, sanctified, sanctifieth*. The noun which we render *sanctification* is, in the Greek, *hagiasmos*. This is derived from the same *hagias, holy*. This word occurs only ten times in the New Testament, and in five of those instances it is translated *holiness*, and in the other five instances we have it *sanctification*. Take the following illustrations. "Follow peace with all men, and (*hagiasmos*) holiness, without which no man shall see the Lord." Heb. xii, 14. "Who of God is made unto us wisdom, and righteousness, and (*hagiasmos*) sanctification, and redemption." I. Cor. i, 30.

The terms justification, regeneration, adoption and sanctification, are not terms of synonymous import in the Scriptures. Each of those several terms has its own distinct and individual signification, and each term is expressive of separate but successive stages of the work of the Spirit in the soul of the believer. Justification is a relative change, regeneration is a personal change, adoption a family change, no longer children of the wicked one, but the "sons of God;" sanctification is the crowning work of grace on earth. Justification, regeneration and adoption are only successive stages of grace viewed theologically, for in the order of time they are simultaneous. Regeneration is sanctification *begun*. There may be instances—but we think the cases are extremely rare—when persons are justified, regenerated, adopted and sanctified at the same instant of time. During the whole course of our ministry we do not remember to have met with one *satisfactory* instance of this kind. Still we do not affirm that there never have been instances of this character. The general tenor of the Bible seems to favor the idea of sanctification *after, subsequent* to justification, etc.

We have said that regeneration accomplished is sanctification begun. The work, the grace is the same. The first is salvation in its incipient stages, the latter in its perfected degree. An infant is a perfect human being, so far as all the constituent parts of the human

frame go. In the infant there are as many parts and members of the human frame as are found in the physical structure of the largest sized man; but there is a difference between an infant and an adult, produced by the lapse of years in the life of the latter. Even so it is in regeneration and sanctification. Does not St. John teach this fact when he says, "I have written unto you, *fathers*, because you have known him that is from the beginning. I write unto you *young men*, because ye have overcome the wicked one. I write unto you *little children*, because ye know the Father." I. John, ii, 15.

Sanctification consists in supreme love to God and love to all mankind. "And the Lord thy God will circumscribe thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul." Deu. xxx, 6.

The perfection now under consideration is not a perfection either of our physical or of our mental man. It does not raise the body above the power of disease, or against the fatal stroke of death. Nor does it exalt the mind above the possibility of error. Nor does it exempt us from temptation, but it does endow us with greater moral power to resist, and to conquer the tempter. It does not come within the original design of this paper, to enter into the discussion as to whether this high state of grace is instantaneous or gradual. This great blessing of *perfect love* is attainable in the present life. Let us look at this particular aspect of the general question, in the light of the Scriptures. The Bible most emphatically declares that "without holiness no man shall see the Lord." Heb. xii, 14. Now, all will readily allow that whatever fitness is required for admission to heaven, such fitness must be obtained in the present life; for, in the grave to which we are hastening, there is neither work, nor device, nor wisdom, nor holiness to be found. Beyond the bounds of the present life, moral change is not to be had. "He that is holy, let him be holy still; he that is filthy, let him be filthy still."

*Who dares call in question the fact that Omnipotence is adequate to the accomplishment of this great work within us?* The Scriptures speak plainly and clearly upon this aspect of the question. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." II. Cor. ix, 8. "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." II. Cor. x, 5. "That he would grant unto you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, and that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. iii, 15-20. These Scriptures clearly comprehend the blessing of entire sanctification, and they also assure us of the ability of God to achieve it.

*God has plainly promised to accomplish within all who seek for it this great salvation.* "I am the Almighty God; walk before me, and be thou perfect." Gen. xvii, 1. "Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezek. xxxvi, 25-28. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he

that calleth you, who also will do it." I. Thess. v, 23, 24. "For God hath not called us unto uncleanness, but unto holiness." I. Thess. iv, 7. "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I. John i, 8, 9.

*God has most unequivocally enjoined upon us the attainment of this Christian experience.* "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v, 48. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." II. Cor. vii, 1. "Finally, brethren, farewell, be perfect; be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." II. Cor. xiii, 11. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. vi, 1. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James; i, 4. "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written: Be ye holy, for I am holy." I. Peter, i, 15, 16.

*The Scriptures make the attainment of this blessing a proper subject of prayer.* "Sanctify them through thy truth; thy word is truth." John, xvii, 17. "I in them, and thou in me, that they may be made perfect in one." John, xvii, 23. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." "Create in me a clean heart, O, God! and renew a right spirit within me." Ps. li, 2, 7, 10. "And the very God of peace sanctify you wholly, etc." Now it is impious to suppose that God teaches us to pray for what he will not or cannot bestow. "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." Mark, xi, 24.



*The Bible presents before us some who did attain to this high standard of Christian character.* "Enoch walked with God, and he was not, for God took him." Gen. v. 24, "And it came to pass as they still went on, and talked, that behold there appeared a chariot of fire, and parted them both asunder, and Elijah went up by a whirlwind to heaven." II. Kings, ii, 11. These two men must have been holy ere they were translated, unless we are prepared to allow and prove that men can enter heaven without holiness. "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, one that feared God and eschewed evil." Job, i, 1. "And they (Zacharias and Elizabeth) were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke, i, 6. "Behold an Israelite (Nathaniel) indeed, in whom there is no guile." John, i, 47, Intimation is given of many others who were thus perfected by grace. "Mark the perfect man, and behold the upright, for the end of that man is peace." Ps. xxxvii, 37. "For the upright shall dwell in the land, and the perfect shall remain in it." Prov. ii, 21. "Howbeit, we speak wisdom among them that are perfect." I. Cor. ii, 6. "Let us therefore, as many as be perfect, be thus minded." Phil. iii, 13. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." I. John, i, 7. "And every man that hath this hope in him purifieth himself, even as he is pure." I. John. iii, 2.

*This great blessing is equally within the reach of all who seek for it aright.* In not one of the numerous Scripture quotations made during the present writing is there any intimation that this perfect work of grace is the peculiar privilege of a favored few. In a letter to a friend, Dr. Olin once said, "I had difficulties respecting our own theoretical views of the doctrine (perfect love). I even joined the Conference with exceptions to it, and stated my objections, when a candidate, before the whole body. But

I was admitted; the Conference expressing the hope that further inquiries would rectify my views. Years, however, passed without any modification of my opinions. But it pleased God to lead me into the truth. My health failed, my official employments had to be abandoned, I lost my children, wife died, and I was wandering over the world alone, with scarcely anything remaining but God. I lost hold on all things else, and became, as it were, lost myself in God. My affections centered in him. My will became absorbed in his. I sunk as it were into the blessing of perfect love, and found in my own consciousness the reality of the doctrine which I had theoretically doubted."

*Is it proper to make either oral or written profession of having become the happy possessor of this great work of the Spirit?* A question like this was once asked in an annual Conference over which Rev. John Wesley presided, to which that great and good man returned the following reply. "Not to them who know not God; it would only provoke them to contradict and blaspheme. Nor to any without some particular reason, without some particular good in view; and then they should have an especial care to avoid all appearance of boasting, and to speak more loudly and convincingly by their lives than they do by their tongues." The wisdom of this advice must be apparent to every reflecting mind.

When thou the work of faith hast wrought,  
I here shall in thine image shine,  
Nor sin in deed, or word, or thought.

Let men exclaim, and fiends repine,  
They cannot break the firm decree.—  
All things are possible to me.

Portland, Ct.

FAITH—is a certain image of eternity. All things are present to it—things past and things to come. Faith converses with angels and antedates the hymns of glory. Every man that has this grace is as certain there are glories for him if he perseveres in duty, as if he had heard and sung the blessed thanksgiving song for the blessed sentence of doomsday.



## INITIAL AND FULL SALVATION.

BY D. D. WHITE.

WE learn from St. Mark that the beginning of the gospel of the Son of God, was, that "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins, and there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan confessing their sins." And Jesus said, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force, for all the prophets and the law prophesied until John." Matt. xi, 12, 13. But the question arises, what blessings were conferred on John's disciples? Into what state of grace were they brought? What were their attainments in the divine life? Was their religious state the same as that first received under the preaching of the apostles, and did not the apostles and John teach their disciples to expect a further baptism of the Holy Ghost? Did not the prophets and Christ teach the same doctrine, and did not the primitive Christians receive the gift of the Holy Ghost? To the law and to the testimony. And first, what was the grace received by John's disciples? We answer it was repentance and pardon or remission of their sins called justification. See Luke i, 76, 77. And thou child, shalt be called the prophet of the highest, for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins. Also Mark i, 4, "John did baptize in the wilderness and preach the remission of sins." And secondly that this was the grace first received under the preaching of the apostles. See Acts, xiii, 38, 39, "Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Also Acts ii, 38, "Repent and be bap-

tized every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive (subsequently) the gift of the Holy Ghost." See also Acts iii, 19, "Repent ye therefore, and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

And thirdly, did not the apostles and John teach their disciples to expect a further baptism of the Holy Ghost? See Matt. iii, 11, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, the latchet of whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." See also Mark i, 8, "I indeed have baptized you with water but he shall baptize you with the Holy Ghost. See Luke iii, 16, and John i, 33, Christ taught his disciples to expect a baptism of the Holy Ghost. See Acts, i, 4, 5, "And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." St. Peter thought that all men, who repented, received remission of sins and were baptized, should receive the gift of the Holy Ghost; for the promise; said he, is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call. And did not the primitive Christians receive the Holy Ghost after they obtained pardon or remission of their sins, after they became believers in Christ? See Acts viii, 14-17, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John, who, when they were come down prayed for them that they might receive the Holy Ghost: for as yet he had fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost." Cornelius

and his household, who were devout persons and knew the word that was published after the baptism that John preached, received the Holy Ghost under the preaching of Peter, see Acts x. The twelve disciples at Ephesus, who knew only the baptism of John, or had received only the remission of their sins, received the Holy Ghost under the labors of St. Paul. See Acts xix. Aquilla and Priscilla expounded unto Apollos, who knew only the baptism of John, the way of the Lord more perfectly. See Acts xviii. St. Paul says to the Ephesians, "after that ye believed ye were sealed with that Holy Spirit of promise—the promise of the Comforter—the Holy Ghost. See John xiv., also Acts i, 4. John directed his disciples who had received remission of their sins and had been baptized, to behold the Lamb of God which taketh away the sin of the world; (not the sins but the sin, their sinful hearts, out of which proceed evil thoughts, adulteries, fornications murders, etc.) by the baptism of the Holy Ghost, a fulfilment of the promise made by Ezekiel. "I will take away the stony heart out of your flesh, and give you a heart of flesh." From the testimony given us in the Scriptures, in what light are we to regard justification or remission of sins? We answer, as a state of preparation for the reception of the Holy Ghost, or the sanctification of believers. See Isaiah xl, 3, 4, 5; also Mal. iii; also Mark i, 2-8.

We inquire in the next place what is the nature or proportion of the grace received by the re-ewing of the Holy Ghost. In the first place it is comforting, see Acts ix, 31; also John xiv, 16. Jesus said to his disciples "I will pray the Father and he shall give you another Comforter that he may abide with you forever. I will not leave you comfortless." Christians who have received the Holy Ghost can say with St. Paul in his letter to the Philippians, we are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. If they are reproached for the sake of Christ, or are reviled, or their name

cast out as evil, they rejoice that they are counted worthy to suffer reproach for his name's sake; they are comforted in all their tribulations, and can say with the apostle, as sorrowful yet always rejoicing.

Again, it is enlightening, see Heb. xvi, 32; Luke ii, 32. A light to lighten the Gentiles, and the glory of thy people Israel; also John xvi, 2. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Also John xvi, 14, 15; Eph. i, 18. "The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." A man thus enlightened can understand the language of the poet where he says,

"Refining fire go through my heart,  
Illuminate my soul;  
Scatter thy light through every part,  
And sanctify the whole."

and so is able to comprehend with all saints what is the breadth and the length and the depth and the height, and to know the love of Christ which passeth knowledge, being filled with all the fullness of God.

Fourthly, it is purifying. See Acts xv, 8, 9, "And God which knoweth the heart, bear them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith." See Ezekiel xxvi, 25, 26; again see the figure used by John the Baptist, to give his justified disciples an idea of this purifying process, in Matt iii, 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff (the wickedness and carnality) with unquenchable fire." The prophet Malachi has given another illustration of this work on the heart. "And he shall sit as a refiner and puri-

fier of silver: and he shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness." And thus by the sprinkling, the fanning and the refining, we are brought where we can sing,

"He has sprinkled me with water,  
He has cleansed me from my sin;  
Sanctified and made me holy,  
He has come to dwell within.

Fifthly, it is emboldening, or, it takes away fear that has torment. See I. John iv, 17, 18. "There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love;" and, Acts vi, 31, "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost; and they spake the word of God with boldness." Also Thess. ii, 2. Here we have the order which the Lord has established. First, repentance and justification, or that inward grace of which water baptism is the outward sign or symbol; and secondly, submission, or entire consecration—the obeying from the heart that form of doctrine which was delivered you—and sanctification, or purification by the baptism of the Holy Ghost. These perhaps are the two births of which Jesus spake in his conversation with Nicodemus: "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And the Apostle Paul instructed the Hebrews that they should leave the principles, or rudiments of the doctrine of Christ, (repentance and justification) and go on unto perfection. But what is the result of rejecting or neglecting this order of God? Let us see: the Apostle says Heb. v, 12, 13. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe." Not having received the Spirit which is of God, the Holy Ghost, we do not know the

things that are freely given to us of God, and are of those who are ever learning, and never able to come to the knowledge of the truth. Says the Apostle "Now as Jannes and Jambres withstood Moses, so do these also resist the truth;" the truth of the gospel, the doctrine and spirit of holiness, and it may be said of such as Stephen said of the Jews: "ye do always resist the Holy Ghost, as your fathers did so do ye."

In conclusion, let me exhort and entreat all who resist the Holy Ghost, or oppose the doctrine and spirit of holiness, to ground the weapons of your rebellion, and come immediately to Christ, first for pardon then for a baptism of the Holy Ghost, and lastly by a cheerful compliance with all the requirements of the gospel, be made heirs according to the hope of eternal life. And unto him who has loved us—even when we were enemies—and has washed us in his own blood and made us kings and priests unto God and his Father, we will ascribe all the glory, the honor and the power, forever and ever, Amen! Glory to God!

### NECESSITY OF OBEDIENCE.

BY MRS. SARAH B. PENFIELD.

JESUS plainly declares he came not to do away with the law or the prophets, but to fulfil all righteousness. By the Holy Ghost given us, an inward holiness is combined with an outward righteousness, making the man perfect through Christ. When Paul wrote the following words to the Corinthian brethren, "Wherefore, come ye out from among them, and be ye separate, and touch not the unclean thing and I will receive you; and I will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty," they fully understood they were to come out from the vanities and abominations of the world, and were not to be unequally yoked as husbands and wives, or in any way to hinder their obeying all the commands of God.



We understand by all the New Testament writings, that in the present dispensation, just as faithful obedience to the Law and the Prophets is required as in the days of the children of Israel. We cannot retain the immediate benefits of Christ's death and suffering any longer than we obey. If any man sin we have an Advocate with the Father, but to have that advocacy avail us, we must again come, as humble penitents, at the foot of the cross; *confessing and forsaking* every known sin. Is it not astonishing how the mass of professors have wrested the Scriptures to their own destruction; and become enemies to the cross of Christ? They have no glory in Jesus for he will not dwell in temples defiled by sin. Says one, "times are changed, we do not live in the dark ages of heathenism;" but my dear reader, vanity and idolatry are just as displeasing in the sight of God, even though they appear in a more refined style. By the searching truths of The Word we will be judged at that last great day, when the trumpet shall sound and the dead shall be raised, and then it will be said in thunder tones, "*he that is unjust, let him be unjust still, he which is filthy, let him be filthy still, and he that is righteous let him be righteous still, and he that is holy, let him be holy still.*" The Revelator further adds, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." After all these fearful threatenings against those that do not obey the word of God, added to the recorded examples of the signal curses inflicted upon nations and individuals, people will rush on madly to ruin, in following after the vanities and abominations of a wicked world. How many devotees of fashion, are there to be found in every walk of life among those professing godliness! how eager to be

thought in the style of the day! And again. Many are worshippers of Mammon, and filled with covetousness, which the Word declares to be idolatry. They will tax every power of both mind and body to add to their riches, thus heaping up to themselves wrath against the day of wrath. The Apostle Peter says, "it had been better for them never to have known the way of righteousness, than after they have known it to turn from the Holy commandments delivered unto them."

Many depart from the word of God, as the Israelites did, choosing for themselves companions of the world, thus becoming in the worst sense, unequally yoked with unbelievers. The same consequences happen to them, that did to king Solomon, for we read he chose strange women for his wives, and *they* turned away his heart after other gods, and his heart was not perfect with the Lord his God. Who in these days is more likely to stand, after willfully disobeying the commands of God on that point, than Solomon? for the Lord has shown us that by so doing, our hearts will be turned from the living God. We disobey, just as soon as the step is taken, and are thus shorn of our strength; then where is our power, to resist the tide of worldly influence, that sets in on us like a flood, threatening utter destruction every moment? What blindness has happened to the Israel of the present day! how many of God's chosen people have made a league with the flesh, and the devil, and as a consequence, the curses of God are resting on them!

Let us then, as the Apostle says, "*fear*, lest a promise being left us of entering into rest, any should seem to come short of it." When God speaks to us through his word, we are to believe what he says—the *threatenings* as well as the promises. It is enough for one that has living faith to know what God's requirements are, and he hastens to obey. Thus through obedience is faith made perfect. When will professing Christians learn that the terms of salvation are to be met before the promises will be verified, and

that if they persist in disobedience, they will sooner or later, be left to believe a lie, that they may be damned? At the present day with the mass, disobedience seems to be the order. Oh, the horrors of that soul that walks on, deceiving, and being deceived, till it is lost forever! Through the disobedience of the children of Israel, the name of the Lord was profaned among the heathen whither they went, and I would ask, are not professing Christians at the present day making infidels all over the land—not only in following after the customs and maxims of the world, but by their overreaching spirit, seeking to add to their possessions by all possible means, only so the law cannot reach them? They oppress their laborers, and are as overbearing in their manner towards them as the veriest sinner. We often hear the moralist boasting that his religion is equal to, or superior to church-members'. Thus the precious name of Jesus is brought into disrepute, through his professed followers. These things ought not so to be. In all our matters of deal, how strictly we should adhere to the Bible standard of doing unto others, in small matters and great, just as we would others should do unto us, were we in their circumstances, avoiding in all things the appearance of evil.

What love and tenderness should we manifest towards the poor and dependant! We should try to lift the cloud from the hearts of those that are obliged to toil from early dawn till late at night, to keep want from pressing their dear family. We must walk in the footsteps of Jesus, doing good to the souls and bodies of the suffering, as opportunity presents itself. Thus we are to make straight paths for our feet, that the lame be not turned out of the way; and it is only by a strict path of obedience that we insure a state of happiness, that is perfect and complete in Christ alone. Oh, 'tis joy unspeakable and full of glory to have the kingdom set up within, a life hid with Christ in God! Then let us seek our happiness in the paths of obedience, for it is obedient faith alone that secures an entrance through the gates into the city.

## OLD-FASHIONED POWER.

BY PHILIP GRIMSHA.

WHAT has become of the old-fashioned power? St. Paul said "I will come and will know not the speech of them that are puffed up, but the power: for the kingdom of God is not in word but in power." It is said of Jacob, that "as a Prince he had power with God and with men." Now this is what we want, and the question is, how are we to get it? Suppose we ask Father Jacob that question? The answer is, "I went alone and wrestled till the breaking of the day, and at day break I said, I will not let thee go except thou bless me." And he said "thy name shall be called no more Jacob, but Israel, for as a Prince thou hast power with God and with men and hast prevailed." That is the way to get power with God. Now go thou and do likewise. Let us ask another question. "If you had gone to sleep, Father Jacob, and lain in bed till seven or eight o'clock, and had not done all you could to pacify your brother first, and then gone alone and wrestled all night, and at day break was determined to stick to it and said, 'I will not let thee go,' would you have got the power?" Not at all. Then, brother, go thou and do likewise. Put on the whole armour of God, fight the good fight of faith and fight it all night, and when daylight comes if you have not received the power, say I will not let thee go, till I get the power. Try it brother, and I believe you will soon get so that you can preach, pray and exhort better than you do now. Well, but do not I preach now? Yes, you preach, but your word is not with power. You do not expect me to have the same power that my master had, do you? Let him answer that question; hear him:

"As my Father has sent me, even so send I you: ye shall have power after that the Holy Ghost is come upon you." "If ye abide in me and my word abide in you ye shall ask what ye will and it shall be done unto you." We must have this power from on high, and, in

order to get it we must go to work in the old way. We must be tried by the power.

"Words are like leaves, when they much abound,  
Much fruit of sense is seldom found."

We want the power to cast out devils and cure diseases, to tread on all the power of the enemy; and if continuing all night in prayer to God, or getting up a great while before day, or anything else will bring the power let us have it. We used to have preaching, prayer-meetings and class-meetings at 5 o'clock in the morning, on Sunday. What has become of the old way? O, let us look and consider it well!

### THE WRONG INSCRIPTION.

BY ELIZABETH FOX.

Not long since I passed a house in front of which were assembled a number of intoxicated men, fighting, and profaning the name of God in a shocking manner. In front of this house is a large pole. At the top of this pole is hung a board on which is inscribed the name of the village and underneath it is the word "Hotel." The thought struck me, that is the wrong inscription. That word "hotel" should be taken off, and in its place should be written, "this is the road to hell," or "this is a toll-gate on the road to hell." See the fearful toll the traveler has to pay every time he enters the bar-room and partakes of the intoxicating cup for which he gives his money. He pays his way one step nearer hell, and at last it will cost him his soul. Inflamed with the burning liquid he rushes madly on to destruction. It robs him of his money, it robs him of his reason, it robs him of a tender, loving heart, it robs him of self-respect, and self-confidence.—That eye with which he was wont to look to heaven and there behold the image of his God, has been dimmed; that noble form has been shattered; that sweet and lamb-like disposition has been changed to that of a tiger; the tender, loving husband and father, son or brother, has been made a demon;

that manly arm has been nerved to plunge the assassin's knife. Let us take a look at him who stands behind the bar and deals out the accursed liquid to his fellow-beings. He is the worst man of the two. He is called landlord but I think this is also the wrong name for him. "Man-killer" would be more suitable. He is dealing out to his brother that which is eating up his very vitals, consuming his nature, and destroying him both soul and body. O, rumseller, stop and think! How shall you be able to stand in that great day of the Lord, when your victims shall rise up in judgment against you? Is not their blood crying from the ground to God for vengeance? Yes, and "vengeance is mine" saith the Lord and "I will repay."

One after another falls a victim to the rumseller, my heart weeps over them and I am led to cry out, "how long, O, Lord, how long will this state of things continue? Thousands more are following after those that have gone before them to the spirit land, and unless something is done to rescue them they will inevitably perish, both soul and body. But has the rumseller been in the least confounded? Oh, no! Let any one make an appeal to him, and in a moment he will show you his license, with proud defiance. A precious instrument indeed! But let us see what he is licensed to do:

Licensed to make a strong man weak,  
Licensed to lay a wise man low,  
Licensed a wife's fond heart to break,  
And cause her children's tears to flow.  
Licensed to do the neighbors harm,  
Licensed to kindle hate and strife,  
Licensed to nerve the robber's arm,  
Licensed to whet the murderer's knife.  
Licensed where peace and quiet dwell,  
To bring disease and want and woe;  
Licensed to make this world a hell,  
And fit a man for hell below.

Look at the fearful work intemperance is doing! Our old men and our young men are becoming profligate slaves to the intoxicating cup, and are led by Satan at his will. Is it not time for the followers of Christ to arise as one



man against the great evil with which our land is flooded, and which is bringing shame, disgrace, poverty, desolation, and destruction to so many thousands of the human family? I firmly believe that if the sober and christianized part of the nation would arise as one man against the traffic, the rum-seller would be speedily defeated, and the sale of soul and body-destroying compounds would be prevented. It is true all Christians pray to God that the dens of iniquity may be overthrown, and preachers preach against the evils of intemperance, and also against the sale of the destroying liquid; this is all very good, it is their duty to do so, and may God's blessing rest upon them and crown their labors with success. Occasionally we hear of a drunkard being reclaimed, or a rum-seller being in some honorable business, but it is seldom. God works through instrumentalities. Let our prayers and our efforts be united together, and then we may expect to see something done. God will bless our efforts and souls will be saved. I remember reading an account of a young man in Cincinnati, a victim to the intoxicating cup. A few hours before he died, his soul already tormented with the fires of the dark, infernal regions, he sent for his companions in debauchery, told them of his lost and undone condition, and warned them to flee from the wrath that is to come, and exclaimed in the bitterness of his soul, "would to God I had the liberty before I die, to write above the door of every grog-shop, '*This is the road to hell!*'"

In God's name, wake up! Let us work for God, let us make every effort to save our brothers, and our sisters also from a drunkard's grave and a drunkard's hell. God's holy word tells us that "the drunkard cannot inherit the kingdom of God;" then where shall they appear, what will be their doom? Cast out forever from the presence of God and the glory of his power, doomed to suffer the wrath of an angry and sin-avenging God, through all eternity. We must shortly appear before God, and shall we be able to say that we have finished the work our Father hath

given us to do, or shall our work be half done? Will not the people of this, and every other community, sign a petition asking for the prohibition of the sale of intoxicating liquors? I believe they will. Get up one and try it. God will bless your efforts. Lay aside every man-fearing spirit, go forth in the strength of your Redeemer. To them that believe all things are possible.

### CHRISTIAN INTEGRITY.

BY JANETTE OSMUN.

WE love to contemplate the faithful of all ages. We admire the faithfulness of Noah, of Abraham, of Moses and Aaron who, relying solely upon the word of the Lord, and in the face of seeming impossibilities went forward to fulfil their divine commission, and to see their enemies overthrown. We commend the unyielding integrity of Daniel and the Hebrew children, of Paul and of God's invincibles of all ages, who, in spite of decrees or wicked rulers, or worldly honors, or worldly emoluments, chose to obey God at the price of death in its most aggravated forms. But how few of us are willing to imitate their virtues and follow their example, thereby honoring God and leaving our footprints on the sands of time, and receiving a martyr's crown? How apt we are to shrink from duty because obstacles are in the way, not realizing that it is ours to do duty, God's to remove obstacles. How few of us that profess religion can come to God with a pure conscience a clear sense that we are doing the whole will of the Lord. But when we bring our minds to the subject, we are ready to excuse ourselves with our surroundings. If the Lord says to us go labor in my vineyard, perhaps those that ought to urge us out may stand in our way. We hesitate, God is grieved, our souls become empty and dark, the work of God suffers loss, souls perish in their sins, and their blood will be required at the watchman's hands. If the Holy Spirit urges us to kneel in the

house of God, to do public or family duties, we shrink from fear of man. Instead of bringing ourselves to Scripture and Disciplinary rules in regard to our dress and manner of living, we, to a great degree, conform to the customs that surround us; and ministers are seen entering the sacred desk with their persons defiled with tobacco, and ornamented with gold, and bringing their children to the house of God adorned with gold before they can lisp their father's name. With such examples, is it any wonder that a great portion of the membership are misled, and that the god of fashion rules the churches? We must have our fashionable singing and praying, and reading sermons. Truly how much that passeth as worship in this world, is known to God as an abomination. God accepts of only spiritual worship, such as is offered with sincerity and simplicity of soul. When we see the infinite greatness, and purity, and holiness of the Being we worship, and our ignorance and sinfulness, it becomes us to clothe ourselves with humility when we worship in his presence. How little do we realize, when we spend money for ornaments, or fashion, or any thing sinful or useless, how accountable we are how we use that which God has intrusted us with? Could the money that is to-day expended for pride and fashion in the churches become available, we believe that it would send the Gospel to all those that sit in heathen darkness. We believe these sins that we have spoken of to be a greater barrier to the onward march of the cause of Christ, than all infidelity combined. Yea, we believe it to be a fruitful source of infidelity. May God give us a faithful ministry that shall be bold to take up the consecrated cross, firm in reproofing sin in all of its forms, and a pure church that shall forever wash her hands in innocence of all these popular sins, and every member become a living epistle, a true disciple, one that dare to die rather than dishonor God: then shall the church become a power in the world, before which darkness shall flee away, and the glory of the millennium dawn upon us.

### CHRISTIAN LIFE.

DID a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, and reckon it a small dishonor to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons: little deeds, not miracles nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the "waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifference to the feelings or wishes of others, little outbreaks of temper or crossness or selfishness or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and tones; little benevolences, or forbearances, or tenderness; little self-denials and self-restraints, and self-forgetfulnesses; little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What

makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bonar.*

### THE WORK FINISHED.

BY M. JANE SHADDOCK.

"I have glorified thee upon the earth, I have finished the work which thou gavest me to do." So says Jesus after those long days of trial, and conflict, and suffering, and loving labor, and earnest toil were ended—those days in which he was despised and rejected of men. With the burden of his anguish his countenance was marred more than the sons of men—anguish for the blindness and willful depravity of earth's sons. He was tempted as we are, and sinned not, but went forward with the work which had been given him, until it was "finished" and God was glorified upon the earth.

It is enough if the disciple be as his Lord, but not enough if professors of Christianity are unlike him. If, when our life be ended, our life-work be found incomplete, whence shall come our crown of rejoicing? If then we cannot exclaim "I have finished my course"—from what source shall we derive the richness of joy which belongs to those who have gained the victory? A Christian should be every day *better and stronger and purer*. Better from having *studied*, not simply read, some part of God's word, and prayerfully endeavored to understand it and apply it to his own wants—stronger from having acknowledged God everywhere and spoken of him gently and lovingly to those who disregard his laws—purer from having cast aside resolutely any evil suggestion, any unclean thought or unholy wish which so often arises and seeks a home in our hearts. If this is done,

when the hour of evening comes, and we kneel in the twilight, asking "How has the day been with us?" the answer will come, "Well, and very well;" and if these little days are well, the sum of them will be well also, for of such days and hours as these are our lives made up—and the end cometh soon.

It is related of Napoleon, that when asked the secret of his great success in life, he replied, "I always took advantage of circumstances." With every energy of the soul bent to the accomplishment of one object—each circumstance he turned with resolute hand—to help him on in the attaining of that object. Our object as Christians is to establish the pure and holy principles of Christ in the hearts of men, and this as our "high calling" should be kept continually before our eye, then the varied circumstances of our everyday life, will be turned to account. I very well know that our duties are sometimes painful, and require self-denial and spiritual strength, and God-given wisdom, with humility and promptness of action and speech, and fearlessness of flesh joined to a deep regard for God's approbation; but all of these we may possess—not by shrinking back reluctantly—but by stepping forward in the strength of God and acting wherever we can do good in the name of Jesus.

They that wait upon the Lord shall renew their strength, and they that trust in Him shall never be confounded. Yes, there is suffering for us. None dwelling long upon the earth remain ignorant of that fact, but shall we not endure patiently these afflictions, which work out for us an "eternal weight of glory?" Did not he whom God taught, and who saw heaven and things unspeakable, "reckon," with deliberate and sure calculation, that these present sufferings were not worthy to be compared with the glory which shall be revealed in us? Let us then so live *every day* that when the end cometh, we can exclaim, "I have finished the work which thou gavest me to do."

KEEP your tongue from evil.



## THE BIBLE DOCTRINE CONCERNING PROPERTY.

To whom does it belong?

The silver is mine and the gold is mine, saith the Lord of Hosts.—Hag. ii, 8.

If property is placed in my hands by the providence of God, is it not my own, to be used as I please?

The kingdom of heaven is as a man traveling into a far country, who called his servants, and delivered unto them his goods.—Matt. xxv, 14.

And said unto them, occupy till I come.—Luke xix, 13.

It is more blessed to give than to receive.—Acts xx, 35.

His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.—Matt. xxv, 23.

Many that were rich cast in much.—Mark xii, 41.

What are the evils attending the pursuit and possession of property?

Behold all was vanity and vexation of spirit, and there was no profit.—Eccl. ii, 11.

He that loveth silver shall not be satisfied with silver, neither he that loveth abundance with increase.—Eccl. v, 10, 11.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—I. Tim. vi, 9, 10.

He that is greedy of gain troubleth his own house.—Prov. xv, 27.

Lay not up for yourselves treasures upon earth.—Matt. vi, 16.

How are we to employ what God entrusts to us?

Honor the Lord with thy substance. Prov. iii, 9.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in

store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—I. Tim. vi, 17, 19.

Is giving a means of grace?

As ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.—II. Cor. viii, 7.

Should the poor use this means?

And there came a certain poor widow, and she threw in two mites, which make a farthing. And He said unto them, this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.—Mark xii, 42, 44.

Their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power, they were willing of themselves.—II. Cor. viii, 2, 3.

Every man shall give as he is able.—Deut. xvi, 17.

What is the effect of giving on the prosperity of the giver?

Honor the Lord with thy substance and with the first fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Prov. iii, 9, 10.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself.—Prov. xi, 24, 25.

Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men (angels) give into your bosom.—Luke vi, 38.

He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse.—Prov. xxviii, 27.

He that hath pity on the poor lendeth to the Lord, and that which he hath given will He repay him.—Prov. xix, 17.

Should he regulate his benefactions by a system?

Upon the first day of the week let every one of you lay by in store, as

God hath prospered him, that there be no gatherings when I come.—1. Cor. xvi. 2.

Every man according to his ability.—Acts xi. 29.

Of all that thou shalt give unto me, I will surely give a tenth unto thee.—Gen. xxviii. 22.

Bring ye all the tithes (tenths) into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—*Missionary Advocate.*

### FOR JESUS' SAKE.

BY LIEUT. A. W. WRIGHT.

In the year 1861, I enlisted in the army. Prior to this time I contracted the habit of using tobacco, but rather moderately. Changing my mode of living, and being among entire strangers, I sought my only favorite—tobacco, and ere I was aware of the evil, I had become such a *slave* to the use of the obnoxious weed that I could not be satisfied a moment (unless while eating or sleeping) without either a chew in my mouth, or smoking a pipe or cigar. I knew it was not only a filthy habit, but that, at this rate, it would soon end my days. In the year 1863, I was converted to God. I felt that God had pardoned my sins, and I tried to consecrate my *all* to him, to be used in any way he should direct. I was made to feel that the sacrifice was accepted. I continued the use of tobacco, intending at some future time to break off from using it. Conscience began to sting, and I knew that I was using that which did not belong to me, (for all was God's) and I was setting a bad example before my comrades. I resolved to quit the use of it. I tried, but it seemed as though the habit was so fastened that I could not break away. Oh, what a dear idol, and how loth was I to give it up! I tried only in my own strength: concluded I could not give it up: and after

a few days used it with greater appetite if possible, than before. In this way I tried several times, but with the same result. Amidst the smittings of conscience, I continued to use the miserable stuff, pressing the dear idol, as it were, nearer my heart, instead of continuing to strive by the grace of God to rid myself of it; but still professing to be wholly the Lord's, and in all other things, trying to do his will.

About a month after my conversion, I visited a sick brother in his tent; we talked about Jesus, what he had done for us, and what he was still doing. Soon the conversation changed, (it must have been the Lord's doing,) and "Tobacco" became the topic. I, (although not addressed as one who used it) could not but admit the use of it to be wrong, and spoke of having tried to quit it, but without success. I could not quit.

"Oh," said my brother, "can you not quit for *Jesus' sake*?"

Never, never! can I erase from memory's page the occurrence. The mind wandered back in a moment to the place from which I had been taken. I saw what he had done for me, and then, and there resolved, that by *His grace* I would use it no more. I took from my mouth a chew and threw it away; took out of my pocket all I had with me and threw it away, went to my tent and likewise disposed of what I had in my valise, and asked God to *destroy the appetite for it*. It was done, and for more than two years I have not desired it in any way. Praise God! He has power to cleanse us from not only one sin but *all*. Hallelujah! To his name be all the praise now and forever!

Reader, have you acquired the habit of using tobacco, or other things not consistent with the will of God? *Oh, quit for Jesus' sake!* God requires us to cleanse ourselves from all filthiness of the flesh; to perfect holiness in the fear of God. Without this we cannot hope to see God! By grace are ye saved through faith.

*Little Rock, Ark.*

ARE you prepared to die?

## AN ABUNDANT ENTRANCE.

BY REV. GEO. CHAPPELL.

I question much if a clear conversion is the only qualification needed for an abundant entrance to glory. It may save, but will it bring the cheering plaudit "well done, good and faithful servant enter thou into the joy of thy Lord?" To receive this is it not absolutely necessary that we become earnest, consistent? Must we not take a much higher position than that occupied by the great mass of professors in our day? Can it be secured without effort—without thorough devotion—or entire consecration to God? My Bible tells me that "to them who, by patient continuance in well-doing, seek for honor, and glory and immortality," that they shall have "eternal life." "Glory, honor, and peace to every man that *worketh good*, to the Jew first, and also to the Gentile!" But we do not find within the lids of the Bible one word to encourage the lazy sluggard (who knows his Master's will but neglects to do it) to hope for reward. The lazy, prayerless Christian is not only a disgrace to the church, and a stumbling block in the way of others, but an object on which the frown of God must ever rest. It is the Christian's duty not only to grow but to bear fruit. Says David, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in their old age; they shall be fat and flourishing." Christians are ever flourishing like the ever-green palm; and are growing as the cedar—a tree acknowledged by the Hebrews as the monarch of the vegetable world, on account of its magnitude, majesty and duration. Those trees flourish most and bear the best fruit, that are exposed to the sun; so earnest, lively Christians, who pray and labor much, stand very near God, and feel God very near to them, and the result is they bear much fruit, sweet, rich, ripe, juicy fruit, too.

Not such as that borne by those trees that stand shaded from the bright rays of the sun of Righteousness. They have plenty of blossoms, but little fruit formed on these branches, and that but green, hard and sour. Who would be as a barren fig-tree, a cumberer of the ground in such a garden as Immanuel's? O, let our aim be to grow, flourish, and bear an abundance of fruit, then may we joyfully anticipate the time when we shall be gathered into the garner-house as bright, rich products of redeeming grace.

We read in history of an old Roman soldier, who served his country faithfully for forty years, ten as a private, and thirty as an officer. In one hundred and twenty battles had he fought, and forty-five times had he been severely wounded. Fourteen civic crowns had he received for saving the life of a Roman citizen, three mural crowns for having first mounted the breach, and eight golden crowns for rescuing the standard of a Roman ensign from the enemies' hands. Nor was this all, he had in his house eighty-three golden chains, sixty bracelets, eighteen golden spears, and twenty-three horse trappings, the spoil of war. But O, Christian, if thou art equally faithful to the cause of Christ, the glory and value of thy reward shall far exceed that of the old Roman soldier; for when thy conflicts are ended, thou shalt have a building of God to go to, "an house not made with hands, eternal in the heavens" "for an entrance shall be administered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." O, what honor, to fight under the banner of the cross, to be led on by the Redeemer, from conquering to conquer, till every enemy is subdued and victory crowns the day! And then: the shouts of praise—the dazzling crown—the incorruptible inheritance—the eternal weight of glory!

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"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."



## ELIZABETH FRY.

In choosing two historical characters to represent the two grand departments of Christian piety and charity, we do not select extreme instances. Catharine of Genoa, although a devotee, was not without practical benevolence—not even without a remarkable degree of it. On the other hand Elizabeth Fry, though distinguished pre-eminently for her humanity, presented also an excellent degree of religious aspiration. Neither had a strictly one-sided development. That would be a monstrosity, not a fair or healthy embodiment of genuine Christianity.

It would be easy to find those disproportionate and distorted specimens, where philanthropy on the one hand has run itself to such an absurd divorce from religion as even to treat religion with hatred and scorn; and, on the other, where piety, absorbed in abstract contemplations, or a selfish worship, has quite forgotten to be merciful. This separation of what God joined together, indeed, has been so common as to constitute one of the chief mischiefs to the church, and one of the most pernicious obstacles to true righteousness, from the beginning. Hence St. Paul and St. James are complements in the unity of a perfect Gospel. It helps to a broader view of Christendom, a more comprehensive toleration of men's various ways of working good, and a deeper trust in Providence, to see how the divine operation is consistent with "One Spirit." It may make the church more generous, more catholic, more earnest, and more efficient.

Elizabeth Gurney was born May twenty-first, 1780, at Norwich, belonging, on both father's and mother's side, to the society of Friends. One of her maternal ancestors was the finest scholar among the early Friends, the author of an elegantly written apology for their opinions, in which, with a true Quaker plainness, and an equally characteristic inconsistency, he inveighs against the graces of rhetoric and the refinements of learning in sentences almost as polished as Addison's, and as

classical as Bolingbroke's; a native Scotchman with a Parisian education—Robert Barclay. The name of Gurney, also, is distinguished in the modern history of Quakerism; and the most conspicuous that have borne it were the near relatives of Elizabeth; John Joseph Gurney, whose travels have made him generally known in the United States, and whose simplicity and nobleness of character, with his *unwearied efforts for peace and freedom*, have made him universally beloved, being her brother.

Her prominent traits in childhood were such as marked her riper years and formed the foundation of her celebrity—warm affections, fresh and lively sensibilities, a rather joyous disposition, great energy, and a disinterested love for others. Certain qualities which threatened in early life to become deformities, in their excess, were so modified by diligent self-culture, and so softened by the influences of religious training, as to become afterward among her chief virtues. Thus her independent and fixed determination, if it had not been put in check by gentleness and forbearance on principle, would have passed into obstinacy. Her strong will would have become willfulness; her decision, rashness; and her originality, with her impatience of restraint would have led her into a neglect of study, and a reckless waste of her powers. The death of her mother, when she was only twelve years old, and the withdrawal of maternal guidance, leaving her with several other children, entitles her to more respect for this conscientious discipline of her nature.

Singularly enough, a part of the instruction of her childish years she received under the tuition of a Roman Catholic preceptor. And this circumstance naturally suggests one point in which the Quaker Elizabeth and the Catholic Catharine resembled each other: that inward serenity, that holy and tranquil peace, for which, when their character reached maturity, both were remarkable. Extremes meet. Romanism and Quakerism! the one splendid with the gorgeous apparatus of an im-

posing ritual, the other rigid, naked, dreading all decorations, and almost as unlike in doctrine as in the external cultus—yet agree in this, that the highest result of religious faith is inward light, joy, peace. The central idea of those early saints—Theresa, Fenelon, Madame Guyon, and Madame Adorna—was the same with that of the Friends in England and America. The "Quietism of Molinos was represented in the still waiting" of George Fox.

Born a Quaker, her adoption of the Quaker faith was yet, to all appearance a matter of personal conviction. The struggle in her mind between that plain and simple regimen of her ancestors, and a profession that should afford more liberty to the indulgence of worldly tastes, was long and close. At first she was a Friend only speculatively, and omitted several of the distinguishing peculiarities. But at length, the demands of her conscience, and the decisions of her judgment, coinciding with the bias of her early associations, brought her to a full and candid espousal of all the rules of the order. The chief instrument in her religious conversion seems to have been the preaching of William Savery, a Quaker minister from America, who traveled, fifty years ago through England. The impressions of his unction and fervor in discourse, and the unaffected sincerity of his deportment, gave a definite form to what had been hitherto but transient and fleeting emotions. She says, in her journal, that it was while listening to one of his addresses, not far from her home, that she really felt that there is a God. Soon after, and about the exciting period of the young woman's introduction into general society, she made her first visit to London. Her father's connections, and the respectability of the family gave her access to some of the most fascinating and brilliant society of that world of fashion. The temptation came upon her susceptible, girlish mind with almost irresistible power. Nothing proves the native strength of the higher elements in her character more strikingly than the account she gives of the conflict that went

on within, between her spiritual aspirations, and her fondness for social amusement. One hour she was drawn by her friends into the whirl of dissipation; the next she knelt alone in her closet, and prayed for help from God. Drury Lane theatre was then in the height of its palmy reputation. One evening, says the biographer whom we chiefly follow, she might be seen admiring the genius that adorned its boards, and the wealth, rank and accomplishment that thronged its boxes—herself not the least admired in that blaze of beauty—and the next, in the bare walls of a Friends' meeting-house, weeping, not at the imagined sorrows of Ophelia or Desdemona, but at the melting persuasions of the Gospel of love, and the divine story of the cross, from the lips of her old friend, William Savery. The preacher carried her heart, and the actors of Drury Lane lost it. In a fair and deliberate comparison, she chose the holy and peaceful and ennobling realities of the Christian life above the false glare of the world's pageantry.

At the age when most persons are thinking of anything else rather than the homely details of errands among the poor, she was seeking out all objects of compassion, and all hovels of want and distress, in the neighborhood of her father's estate. During a residence at Earlham, she made it a part of her regular occupations to visit among the sick. On a journey to Plymouth, instead of gratifying her taste by the cathedrals and other works of art, and memorials of antiquity that lay in her way, she was watching the causes of degradation to the lower classes of the people. When she saw a splendid ship-of-the-line at the dock-yards, instead of being delighted with its architecture, she was drawn into a series of sober reflections on the barbarities and crimes of war. It indicates the natural force of this tendency in her mind, to find that even when she set about the specific work of cultivating her devotional sentiments, her thoughts would be straying off into some beneficent plans for her fellow-creatures. She mentions, with some

degree of painful anxiety, that the time she spent in reading to the poor and instructing them in their hovels and work-houses encroached on the hours she had set apart for private prayer.

Even the diary that she kept to record the progress of her secret religious experience betrays, almost as if in spite of herself, a constant leaning of attention to the practical duties of social morality. Contrast, for instance, one of the entries made July seventh, 1797, with almost any passage of the writings of Catharine of Genoa, or the other pietists of her school. Instead of rapt meditations, or the ineffable emotions awakened in retirement by secluded communion with God, apart from the world, we have a list of such every-day foibles, in common contact with the familiar world, as the following: "I have given way to my passions; I have known my faults and not corrected them. Now I am determined I will once more try with redoubled ardor. I must not be out of temper with the children; I must not flirt; I must not contradict without cause; I must not be sullen when my sisters are liked and I am not; I must not be angry; I must not exaggerate; I must not give way to luxury, nor be idle. I must give way to every good feeling, and overcome every bad. If I had but perseverance, I could do all that I wish; I will try." Again, a year later, she draws up a list of regulations to govern her private conduct. They are these: "1. never lose any time, but be always employed; 2. never err the least in truth; never say an ill thing of a person when I can say a good thing; 4. never be irritable nor unkind to anybody; never indulge myself in luxuries not necessary; do all things with consideration, feel confidence in that Power that alone is able to assist me, and exert my own powers as far as they will go."

These things certainly betoken a Christianity at the widest possible remove from all abstruseness or mysticism.

Her marriage to Joseph Fry, a prosperous young London merchant of Qua-

ker principles, took place in 1800, at the Friends' meeting-house in Norwich. She now took up her residence at St. Mildred's Court, in London.

Practicing always a most unswerving and assiduous fidelity to her household cares, and her husband's comfort, she at the same time entered on a larger course of more charitable exertions in the community about her. The sphere in which these were first exercised were mostly private. Instances of individual suffering were relieved by her bounty. Her sympathy for every neglected class was exemplified in her thoughtful consideration for servants, whom she undertook to ease of much of the hardship and ignorance incidental to their condition. Not unfrequently she extended her walks to almshouses, madhouses and hospitals—and the conductors of those institutions were indebted to her wisdom and kindness for many valuable suggestions in the management of their trusts.

An interesting friendship was established with Joseph Lancaster, whose fame is so closely identified with the cause of education. By her own efforts she formed a school for destitute young girls at Plashet—a country place where her husband soon went to live. It was her habit to keep, connected with her house, a store-room filled with clothing, medicines, and substantial articles of food, to be distributed at need. Not unfrequently she took the children of wretched families into her own charge. Observing the ravages of the small pox among the indigent, she learned the method of vaccination, and practised it in her daily walks. A miserable Irish settlement in her vicinity she thoroughly reformed, in all its habits, introducing cleanliness, thrift, decency, and knowledge, instead of filth, squalor, idleness, ignorance and vice—till its whole aspect was changed even to the outward eye. The same things she effected in respect to a tribe of strolling gipsies that encamped near by. Everywhere she won her way, without the slightest obstruction, to the confidence and love of hearts that ordinary almsgivers could not touch. Shut by



pride, and seared by penury and neglect, against all ordinary appeals, from those less cordial, less self-forgetting and less gifted with this grace, they flew open and melted at the magic influence of that nameless charm which dwelt in the benignity of her spirit, and the tenderness of her look and her tones. In all this heroic work, the only fear, often expressed in her journal was, that she should rely on her own strength, or be drawn into a complacent satisfaction at her success, and forget the Heavenly Hand that really blessed her endeavors.

It was at this period, about the year 1817, when seven young children were receiving her incessant watchfulness at home, that she commenced that series of unexampled labors in behalf of prison reform, and the moral instruction of convicts, which, above all other enterprises, have signalized her life, and made her name to be a sweet spell in all the dungeons and jailyards of Christendom. Up to this time the indifference to the condition of prisoners, and the consequent depravity of all places of penal confinement, even in the most civilized countries, had been incredible. The subject had lagged frightfully behind nearly every other humane movement, except the amelioration of the criminal code itself. Accurate and authentic accounts, many of them drawn up under the direction of the government, of the state of prisons in England at so recent a date—the matter was scarcely better in America or on the Continent—reveal a spectacle monstrous and disgusting almost beyond belief. Dirt that would disgrace a gentleman's stables, disease in its most revolting forms, because the direct fruit of filth, nakedness, gambling, drinking and swearing, made up the common scenery of both the male and female departments of a large proportion of the prisons of the realm. Take the famous London Newgate as a specimen. There, on the women's side, which was very imperfectly screened from a shameful publicity, within a narrow space, some three hundred women, with their herds of unfortunate children,

were crowded together in a fetid atmosphere, to inhale a moral putrefaction worse only than the bodily pestilence bred in such a sty of corruption. Insufficiently clothed, without any other bedding than their unwholesome rags, sleeping on the floor with planks for pillows, inhabiting, cooking, and washing in the same apartment, God's children were huddled together in conditions such as it would be a crime to inflict on brutes. All these women were under the superintendence of two or three men, not always much above them in moral feeling. Many of them placed there under charges of a trivial nature—for small offenses and often first offenses—the less guilty soon caught the infection of the hardened and desperate criminals. The tried and the untried—perhaps the absolutely innocent—beginners in transgression and adepts in infamy, without classification, and, worse yet, without employment, they were left to those hideous and fatal fellowships. Intoxicating drinks, by one means or another, often found their way into the enclosure, to help on the work of ruin, or to stupefy the despairing. Language that would be terrific even to unscrupulous ears was screamed and yelled through the rooms. Though a military guard was posted on the walls, yet so absolutely fiendish were the conduct and speech of the inmates, that even the Governor dreaded to step in among them, and strangers could not pass through in safety. All this within half a century, and in the capital of the British nation!

It is needless to detail here either the facts that justified Mrs. Fry's attempts, or the obstacles that rose to confront and cool her zeal, or the varied and perplexing modes in which she vanquished the difficulties, and pressed steadfastly in perfect faith to her object. These may be gathered from documents that have been prepared under parliamentary orders, and from records that have become a portion—and not the least significant, valuable, and even romantic—of the civil annals of the age.

Few were sanguine enough to presume to hope for any permanent bene-

fit, though many were acquainted with her power. Even wise and good men and women, whose longings were almost equal to her own, having less faith or energy, would have discouraged her. At first, as often happens with distinguished reformers, she did not know the full height and breadth of the work given her to do. Her aim originally embraced little if anything more than supplying the poor half-clad creatures with a comfortable covering. But the outward gift unlocked the hidden affections, and in the legitimate order she passed from clothing the body to healing the soul. Within so short a period as five or six years, a wondrous change had been wrought in Newgate which strangers came from the ends of the earth to see. The fierce, moral demons sat clothed and in their right mind, studying, through the newly learned alphabet, the precepts of Jesus, and, out of hearts so full of penitent joy as to fill their eyes with tears, thanking God, the Father.

Schools were begun in the prison. After the inmates had once heard the tone of Elizabeth Fry's prayers, after they had seen her, at her first visit, put all the attendants out and stand fearlessly and confidently alone among them, reading in gentle accents the parable of the Lord of the vineyard, and had seen that light of love that played always like the signet of an angel on her countenance, they were gladly still, and listened. Classes were formed. The prisoners became monitors and teachers to each other. Everything was done by general consent, and by a vote of the whole body. Affection took the place of fear, and proved to possess a more than equal authority. Excellent women came in to assist. The sheriff and officers soon learned to look on with respect, then with admiration, then to furnish facilities and co-operate to the full extent of their power. Such is human nature, that we can hardly say whether the wonder was greater when the most ferocious and inhuman *within* the walls were converted, or when the conspicuous and influential personages about the Parliament

House and Palace underwent a conversion from the skepticism, and believed that the scheme was not impracticable. Impracticable! the word with which the false or timid world always cheats itself, when it would postpone the blessedness of doing right to some selfish convenience.

Everything was done according to the most perfect system; and that system, in all its most comprehensive scope, and in its minute details, was constructed and managed by Mrs. Fry. Her only fear was, still, lest she should lose her self-distrust, and be elated by flattery for her extraordinary achievement.

For, after this, there was no lack of adulation and honor for Elizabeth Fry. Many persons that are willing to look coldly on as long as a good undertaking is small, or unpopular, or doubtful, are brave enough to applaud it when it has put on the crown of success, and wears the dignity of power. Crowds of people, of all ranks in the social scale, from royalty to peasantry, who would never have thought to respect this woman as the prudent, skillful, hospitable house-keeper, doing her homely duties well, came to hear her morning readings, and to gaze at her with enthusiastic homage, as the reformer of Newgate. Lords of the kingdom, both by right of intellect and noble birth, waited at that dismal gate. Titled men discussed her triumph on grave occasions of 'state; flippant worldlings and college students could find no topic so fascinating where-with to engage the listening ear of gayety and fashion in rich men's mansions; courtiers talked of it to princes in all the courts of Europe; the Marquis of Lansdowne paid the heroic charity an eloquent tribute in the House of Lords; dukes and duchesses were proud to say they had taken the hand of the plain Quakeress, whom, ten years before, they would have thought beneath their notice. Such is the victory of disinterested goodness.

Mrs. Fry was intensely interested also in other philanthropic objects. In efforts to abate the number of offenses punishable by death, she was associated

with such men as Dugald Stewart, Jeremy Bentham, Lord Holland, Lansdowne, and Sir Samuel Romilly. The range of her sympathies were enlarged year by year. They were enlisted for the slave, the sailor, the servant girl, vagrant children, soldiers in the army. Being sick at Brighton on the coast, she noticed that a large part of the men employed in the service for the prevention of smuggling, were left unoccupied. She accordingly set about providing them with books, especially with Bibles; her efforts were thankfully welcomed, and agents commissioned from the government, in compliance with her urgent solicitations, for providing libraries for that branch of the service, afforded her one of the highest satisfactions of her life. The number of volumes thus allowed in 1836 was fifty-two thousand four hundred and sixty-four. She formed societies of mutual improvement, with libraries, for servants, for fishermen, and for girls found wandering in the streets of cities. The extensive system of district-visiting societies, already prevalent in many parts of England, was originated by her genius. Societies for aiding and employing discharged convicts were also among the first-fruits of her invention.

Of course it could not be otherwise than that such extraordinary labors should exhaust her strength and wear upon her health. In fact, during all the latter part of her life, she was subject to frequent attacks of illness which would have crippled the activity of any less devoted spirit. From the moment that her experiment at Newgate became illustrious, agents of associations, private individuals, and public functionaries were resorting to her from all parts of Great Britain and of the world, to confer with her on the whole subject of Prison Reform, of which she was justly regarded as the leader and accomplished mistress. An almost unlimited correspondence grew up on the same topic, which must be continually maintained, containing information of the adoption of her plans, and seeking advice as to pursuing them. Her correspondents included several of the highest officers

of different European governments, and many of the best as well as the greatest cotemporary minds.

Nothing is more delightful than the sweet and childlike humility with which she always bore herself, even in the midst of the most flattering compliments and panegyrics. She could not fail to see with what facility and force she impressed her views even on the most influential persons; and yet nothing was more foreign to her disposition, or hateful to her taste, than the least vanity or ostentation. On one occasion she wrote, alluding to an interview with the Queen Dowager, the Lady Mayoress, and several others persons of exalted rank: "I have fears for myself in visiting palaces rather than prisons, lest my eyes should become blinded, or I should fall away in anything from the simple, pure standard of truth and righteousness." In whatever presence she was, she evidently considered it was her sacred duty rather to render some instruction than mere homage, and though kings and councillors, the most powerful of the earth, were her auditors, to speak some earnest word in behalf of religion, and charity and Christ. In everything she leaned with filial piety on God. "What should I do," she exclaims, in one place, "in my perplexities and cares, if my dependence was not placed on the eternal word of life? Oh! for a little help to press forward daily towards the mark through good report and evil report, till the prize be obtained!"

Evil report, it is true, did follow her. What noble reform was ever attained without the malignant breath of jealousy and slander endeavoring to stain it? Mrs. Fry suffered as little annoyance from that source, as perhaps any of the glorious host, and all whispers of disparagement long since perished of the blast of their own falsehood.

As an evidence how incorruptible her singleness was, see her in two different positions, in point of time not far apart. One day in 1818, Mrs. Fry, on a public occasion, happened to be in the same apartment with Charlotte, then Queen of England. Prompted by a sponta-



neous impulse, the Queen, having recognized her, in her plain Friend's dress, on one side of the platform, turned away from the cluster of nobility and splendor, which thronged and glittered about her, to offer her cordial respect to the unassuming philanthropist. All eyes wait on royalty; and the crowd of spectators watched the meeting. The moment the Queen, covered with diamonds and gold, stood before the simple Quakeress with her calmness undisturbed, and her serene face scarcely flushed by the distinguished notice, a burst of plaudits rang through the whole assembly, with shouts of delight and sounds of acclamation which were "taken up and echoed by the multitude without, till they died away in the distance." This was enough for human ambition, the crown shedding its lustre on an untitled benefactor of the poor, and the acknowledgment responded to by the enthusiastic answer of the people.

Did it satisfy Elizabeth Fry? She turned away with her invincible modesty unmoved, and went on her errands of mercy as before.

A few days after this, a convict-ship, laden with prisoners to be transported to Botany Bay, and lately from Newgate, lay ready to weigh anchor in the harbor of Deptford. The poor passengers had been under the tender ministrations of Mrs. Fry in the prison, and they were now to take leave of her and country and kindred together, perhaps forever. As the scene is described by eye-witnesses: "She stood at the door of the cabin, attended by a few friends and the captain of the vessel; the women on the quarter-deck facing them. The sailors clambered into the shrouds, on the capstan, and mingled in the outskirts of the group. The silence was profound. Mrs. Fry opened her Bible, and read from it in a clear, audible voice. The crews of other ships leaned over their rails on either side, and listened with fixed attention. She closed the Bible, and after a short, still pause, knelt down on the deck and implored a blessing from that God, who, though one may sow and another water, can alone give the increase. Many of the women

wept bitterly; all were touched; and when she left the ship, they followed her with their eyes and their blessing till she was lost out of their sight."

It needs no supernatural insight into her heart, to tell which of these two scenes yielded her the richer satisfaction.

The matter of providing for the moral welfare and useful employment of the convicts on their passage out, and also of the state of the colony of New South-Wales itself, afterward became one of the principal objects of Mrs. Fry's exertions. The exposure that she encountered in visiting the ships just before they sailed, in all weathers, clearly had no small share in finally breaking down her constitution, and making her one of the noble army of martyrs.

It was not unusual for her to receive letters full of the most affecting gratitude for her aid and her sympathy from criminals both exported, and restored to virtue and respectability at home.

When pecuniary adversities overtook her family, they did not restrict her exertions, and the chief distress they occasioned her was that they diminished her ability to give alms. When, one by one her own children—of whom eleven were born to her—took their departure out of this life, so far from shaking the foundations of her faith, bereavement only deepened them, and through these lighter afflictions of a moment she looked with clearer hope to the more exceeding and eternal weight of glory.

Elizabeth Fry had the rare happiness, for a reformer, of seeing many of the changes dearest to her heart accomplished in her own life-time. When she died in 1845, she not only fell asleep in the peace that passeth understanding, and the joy of believing, and the clear expectations of immortality, and in the arms of affectionate children and friends, but also in the delicious consciousness that all her good works and alms deeds that she had done had yielded immediate fruit, an hundred fold.

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

## Editorial.

### THE UNITY OF THE SPIRIT.

Great power results from the combination of small forces. A heavy train of cars passes over the Suspension Bridge across Niagara river, almost as firmly as upon the solid ground. And yet that vast, wonderful structure is composed of little wires, firmly bound together. A drop of water is a very insignificant force in nature, but the mighty Mississippi is made up of innumerable drops that once distilled in showers upon the hills and valleys of half a continent. The weevil is an insect scarcely visible to the naked eye, but going forth in countless numbers they defy the power and skill of man, and lay waste the finest fields. Our mighty Union armies, that swept all before them and gave freedom to four millions of slaves, did but little towards achieving the result desired, until their energies were combined by one controlling mind. When the reformation was in the full tide of its success, and nation after nation was wrested, by the zeal of the reformers and the force of truth from the grasp of Rome, *seven men* took a solemn oath in the chapel of Notre Dame to uphold the falling power of the Pope. In a few years the invincible ardor of the Jésuit band had not only checked the encroachments of the Protestant faith, but had planted the symbols of the Roman Catholic creed among nations the most inaccessible and islands the most remote. IN UNION THERE IS STRENGTH. The SAVIOUR fully recognizes this principle. He prays for them that believe on him, *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.* John, xvii. 21. Such union as this would carry the irresistible conviction that Christianity is of God. Four times in this chapter it is recorded that the Saviour prayed that his disciples might be one. Again He says, *That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.* Matt. xviii, 19. Paul compares the harmony which prevails among real Christians to that which subsists among the different members

of the same body. *We being many, are one body in Christ, and every one members one of another.* Romans, xii, 5. Whoever heard of a person so quarrelsome that his hands and his feet could not agree? All the members of the body have not the same office, nevertheless each is necessary to the welfare of the others, and all work together in harmony for the common good of the whole. So should it be with the disciples of Christ. They should exhibit such an example of unity in diversity as is nowhere to be found. There should be no schism in the body of Christ—no warring of the parts with each other. The injunction of Paul should be faithfully observed, ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT, IN THE BOND OF PEACE.

To keep the unity of the Spirit it is necessary:

1. *To have the Spirit.* There is a unity that is not of God. Wicked men are often united. The Romish Church, with all its corruptions, boasts of its unity. There is never any strife among the inhabitants of a grave-yard. It does not follow, that a church has the Spirit because it is united. The Saviour did not complain of the divisions of the Laodicean church which was "neither cold nor hot." They had all gone to sleep together. So it is with many churches. They boast of their unity; but it is the unity of spiritual death. There is no concord between Christ and Belial, but Milton says that

"Devil with devil damned  
Firm concord holds."

When some are led by the Spirit of God, and others by the "Prince of the power of the air, the spirit that worketh in the children of disobedience" there can be no harmony. How can two walk together except they be agreed?

2. *A direct effort should be made to keep the unity of the Spirit.* The necessity for this effort is not, we fear, generally felt. It is too readily taken for granted that those who have the Spirit of the Lord will be united. If two good men disagree it is generally assumed that one or the other has given way to a wrong spirit. This does not necessarily follow. Paul and Barnabas were men filled with the Holy Ghost, yet a

disagreement arose between them "and the contention was so sharp that they parted asunder one from the other." But they did not backslide over it. They made no effort to raise up partizans and destroy each other, but they went immediately to their work. It is not enough to be devoted to the service of the Lord. To have the cause prosper as it would, there should be an honest endeavor among those who work together, to keep the unity of the Spirit. The word translated "endeavoring" is *σπουδάζοντες*, *spoudazontes*, which implies a voluntry, eager, zealous, earnest effort. In II. Tim. ii, 16, it is translated "study." "Study to show thyself approved unto God." Taken in this sense we are taught that we should STUDY, devote serious, patient thought how to "keep the unity of the Spirit." In II. Peter, iii, 14, it is translated *be diligent*. "Be diligent that ye may be found of him in peace." The same diligence then, that we are to use to gain Heaven, we are to employ to keep the unity of the Spirit. We see then that a distinct effort is demanded. This is a matter of altogether too great importance to be left to the workings of chance.

3. *Those laboring together in the work of the Lord should see to it that they are laboring for the same object.* If some are desirous of seeing souls thoroughly saved and enjoying that "holiness without which no man can see the Lord," and others (secretly it may be) desire to see the church built up in wealth and influence, it will be impossible to keep the unity of the Spirit. The one will be hearing for "the genteel," and anything likely to offend fastidious ears will displease him, and cause either an open opposition or a secret holding back. The other will welcome any manifestation of the saving power of God. His cry will be

Come as thou wilt, I that resign,  
But O, my Jesus come.

Our hearts are deceitful, and when engaged in even a good work we need to search carefully into our motives and see that our zeal for the cause of God is not prompted by selfishness. You desire a revival? Is it that souls may be really fitted for the kingdom of God; or is it that the standing of your church may be improved and your own pecuniary burdens lessened?

4. *There should be a hearty co-operation in endeavoring to promote the work of God.* Each should assist in bearing the pecuniary burdens according to his ability. In the social meeting, "they should all be with one accord in one place." When one shall bless God with the Spirit, he that occupieth the room of the learned in the things of God, should say, Amen, at his giving of thanks. I. Cor. xiv, 16. In praying and in prophesying all should take hold together. It is not distraction when a hundred pray together in all earnestness for the same thing; there is confusion where, in the same room, at the same time, some are trying to promote one object and some another. Harmony of action will promote the unity of the Spirit. If we find we cannot sympathize with a meeting, we had generally better keep still than make an open issue.

5. *To keep the unity of the Spirit deep humility must be manifested.* While the Spirit of God cannot err, we may err in thinking we are led by the Spirit. We may be very positive and yet be mistaken. Self-will comes in very easily—it insinuates itself unawares and always when it comes, disturbs the unity of the Spirit. We should be specially on the guard against it. Watch against an over-positiveness of manner. Do not set too high an estimate on your own gifts, nor under-estimate the gifts of others. Never allow the idea that a meeting does not go right unless you bear a prominent part, or that a work of grace cannot be genuine unless you were conspicuous in promoting it. There were good meetings—souls were truly regenerated and sanctified before you were born, and the same gracious work will go on after you are dead. *In lowliness of mind let each esteem others better than himself.* This will obviate a thousand difficulties and troubles. Immediately after the command TO BE FILLED with the Spirit, follows the injunction, SUBMITTING YOURSELVES ONE TO ANOTHER IN THE FEAR OF GOD. The want of this submissive spirit is a fruitful source of dissensions among the children of God.

What glorious results would follow if in every place where there is a Christian church there were only a few that have and maintain this unity of the Spirit! Noth-



ing could stand before them. The work of God would move forward in the face of obstacles. They would be like the Macedonian Phalanx, carrying victory wherever they go. The Saviour declares, AGAIN I SAY, THAT IF TWO OF YOU SHALL AGREE ON EARTH AS TOUCHING ANYTHING WHICH THEY SHALL ASK, IT SHALL BE DONE FOR THEM OF MY FATHER WHICH IS IN HEAVEN.

### CHURCHES IN NEW YORK CITY.

"There are," says the New York *Observer*, "but 306 church edifices, great and small, including all names, in this city. In 1785 there were nine only; and the increase has been very gradual. The table below shows the places of public worship of each of the denominations, since 1845:

	1845.	1850.	1855.	1860.	1865
Baptists.....	23	28	32	33	29
Presbyterians.....	32	42	49	55	56
Episcopalians.....	32	44	50	57	60
Methodists.....	29	34	41	43	33
Catholics.....	15	18	24	22	32
Dutch Reformed.....	18	15	21	24	22
Jews.....	7	10	19	16	24
Lutherans.....	3	5	6	7	9
Congregationalists.....	5	10	7	4	4
Friends.....	4	4	4	3	3
Unitarians.....	2	2	3	2	3
Universalists.....	4	3	4	4	4
Miscellaneous.....	16	11	24	21	22
Total.....	190	226	283	300	306

This table is an interesting study. The Roman Catholics have more than doubled in number of churches; the Jews have more than trebled; the Lutherans have trebled; the Friends and Universalists and Congregationalists have decreased; the Baptists have gained six churches; the Methodists less than is generally supposed; the Episcopalians and Presbyterians had the same number of churches twenty years ago, and now the former have four more than the latter."

According to the above there is not in the commercial metropolis of this country, church accommodations for more than about one-sixth of the population. It is safe to say that the churches are not, on an average more than two-thirds filled. So that out of a population of 900,000, 100,000 only, may regularly be found on the Sabbath in a place of worship. Suppose that twice as many occasionally go, this would leave 600,000 in that city who attend no place of religious worship whatever! Of those who

do attend, how very small a proportion deny themselves and take up their cross daily, and follow the Saviour! Pride and worldliness, luxury and self-indulgence prevail to a most alarming extent. The dinner given at a private party by a prominent member of one of the leading evangelical churches, cost, it was estimated, more than one thousand dollars. Delmonico is reported to have said that it was the most sumptuous entertainment that he ever prepared. It commenced at eleven o'clock at night, and lasted several hours. Is it any wonder that immorality and crime prevail to so fearful an extent? We noticed in one of their daily papers a record of some thirty-eight offenses against the rights of person or property. According to all accounts the municipal government itself is a stupendous crime. It is little better than a regularly organized conspiracy to extort money from the citizens under the sacred forms of law.

What a field for missionary effort! What multitudes in the very heart of Christendom, without God, and without hope in the world, rushing madly down to hell! Let all who have received the precious grace that saves, in their souls, scatter the glad tidings, and do all they can to bring the perishing to a knowledge of the truth!

### RENEWALS.

Let them be sent in promptly. Do not wait for any one to call upon you, but act yourself as a voluntary agent. If each of our subscribers would send in their own subscriptions, and one or two new ones besides, they would confer a great favor on us, benefit themselves and others, and promote the cause of God more, probably, than you could possibly do in any other way, with the same expenditure of time and means. We have been working hard for you, now work a little for us, yet not for us but for the cause of an earnest, uncompromising Christianity. Our list has steadily increased from year to year, but we hope, with the return of peace, for a larger addition to our list of subscribers than we have had in any year before. Let each of our friends act promptly and energetically and it will be done.

## COST OF PUBLISHING.

Paper is nearly as high as it was at any time during the war. The price of our Magazine has not gone up with everything we have to buy. We have economized in every possible way—have labored diligently with our own hands—but should not have been able to keep up our expenses anywhere within reach, but for the generous efforts of our friends in procuring for us new subscribers. As it is we can make the ends of the year meet only by having all arrearages promptly paid. May we not look for this? If you are indebted to us, send on promptly the amount, however small.

## FOR ANOTHER YAER.

We want all our old subscribers and as many more new ones. We hope to give you a better Magazine than ever before. We are confident we can do it if properly sustained. Make then, one vigorous, general effort to spread before the people the "Earnest Christian," filled with the uncompromising truths of the Gospel.

## BOUND VOLUMES.

We have a supply of the EARNEST CHRISTIAN for 1865, bound in good, plain style. They will be furnished at the low price of \$1.50. Those desiring it sent by mail must add 25 cents for postage. Give directions plain, where you wish it sent.

## DYING TESTIMONY.

SISTER ADELINE CURTISS, of Bonus, Ill., Died Oct. 25th, 1865. She suffered much for fifteen weeks, *but her soul rejoiced in a full salvation. The glory of God was realized in power around her.* She leaves a husband and five children. This makes twice within nearly a year that Bro. Curtiss and his family have been called to "sorrow," though "not even as others which have no hope." The 12th of October 1864, died their son Marion, a noble young man, who returned sick from the army. He was clearly converted during his sickness, and passed triumphantly away.

T S. LADUE.

## THE LOVE FEAST.

ELEANOR CALKINS.—I hereby testify that Jesus has power to cleanse from all unrighteousness—from all filthiness of the flesh and spirit. Praise his name! For more than thirty years I was addicted to the use of pulverized tobacco, called snuff. I used this narcotic for a number of years merely from habit, of late years vainly thinking it eased my catarrh, which troubled me much. I used it both for the love of it, and for the purpose of obtaining relief. I took the Earnest Christian during the year 1863, and from the truth I read, I saw clearly it was my duty to abstain from further use of this filthiness of the flesh," but I refused, and consequently the light became darkness and, oh, how great was that darkness! When I prayed, the snuff would appear between me and the throne, and I could not get free. I did not feel that nearness to God which I had previous to this. There was something that alienated me from Jesus. Oh, if I had only walked in the light as God is in the light, what an amount of suffering I should have escaped! But I did not. Instead of casting my idol away, I got tried (as I called it, though now I see it was all the work of the devil) and stopped taking the Earnest Christian, and did not take it during the year of 1864.

Rev. D. M. Sinclair, filled with the Holy Ghost and faith, came among us to labor in October 1864, and under his plain, searching sermons, which God applied by his Spirit to my heart, I saw clearly I must renounce all for Christ's sake—that the snuff-box with its filthiness must be laid on the altar of God—that he claimed soul, body and spirit; that it was his will I should be holy, without spot or wrinkle, or any such thing. I consecrated all to the service of the Lord. The flesh complained, but I held my heart to the light, and cried,

"The dearest idol I have known,  
What e'er that idol be;  
Help me to tear it from thy throne,  
And worship only thee."

As I thus gave myself to the Lord—a whole burnt offering—God came to my deliverance. He crucified the flesh with the lusts thereof, destroyed the idol with



all desire for the same from my heart, cured my catarrh and made me free in Christ. It is now a year ago since God cleansed me from all my filthiness and from all my idols, and I witness to this that God may be honored, and his name be glorified among the children of men. The physicians told me if I gave it up and stopped using it, I should become deranged, but when I put my trust in the Lord I found I could do all things through Christ strengthening me. Glory be to God, who has all power both in heaven and in earth! And now let me exhort you brother, sister, if physicians tell you it is needful for your health, to put your trust in the Lord, abstain from it and you will not be confounded. What Jesus has done for me he is willing to do for others. Praise his name!

*Utica, N. Y.*

L. L. BURDICK.—Having been brought up in a very wicked place where the Sabbath was not regarded, I had no fear of God or man. When Brother Terrill commenced holding meetings in our neighborhood, the convicting Spirit got hold of me. I saw myself lost. My sins loomed up before me like mountains. I could not sleep. I lived in this way for two days and nights and could not stand it any longer. I yielded myself up to God, and called on him for mercy and found it. Oh, what joy filled my whole being! I felt that I was truly a new creature. Everything around me seemed to praise God. I lived in perfect peace for a few days, when I found that roots of bitterness were still in my heart. I sought and obtained the blessing of perfect love; and now I love all mankind, and the greatest desire of my heart is to do the will of my Father. I meet with opposition, but God enables me to triumph over everything. Bless his holy name! I feel like standing in his strength, and while God gives me breath I will contend for an earnest christianity. I love the narrow way. I will take the uncompromising track and go forth in the name of Jesus. His blood now cleanses me from all sin. To him I will ascribe all glory forever!

*Winnebago, Ill.*

CHARLES L. CARLTON.—Jesus' blood does cleanse my soul and keeps me day by day.

I have been perfectly happy ever since the Attica camp-meeting. It was the best one for the good of my soul that I ever attended. Oh, how God did clear up my mind, and settled me down on the rock. For a long time I had been looking for just such a clearing up and it came. Glory to God! and still the glory flows as free as ever. Glory!

MRS. C. M. CADY.—I want to say (here, for I feel I am in one of God's love-feasts where it comes straight down from Heaven,) that I have the love that purifies the soul and keeps me all right with God and all mankind. Praise the Lord forever! Oh, what a love Jesus gives me for the truth! I feel it like fire shut up within my bones. Jesus gives me a few sling-stones and by his help I will use them just as Jesus wills. Hallelujah! I'll not try to fix them like any one's else, but let Jesus do the fixing. I am living in the gold regions, where the fire purifies and melts the dross all out.

*Lyons, N. Y.*

MRS. E. BLANCHARD.—"And they overcame through the blood of the Lamb, and the word of their testimony." I am doing the same. Hallelujah! My testimony this afternoon is, the blood of Jesus Christ his Son, cleanses my heart from all unrighteousness. All I desire to know on earth is Jesus and him crucified. All I desire is to do his blessed will. All I desire to have is the mind that was in him. In short I want to be just like Jesus.

E. M. DEUEL.—I love Jesus with my whole heart, and fear no condemnation, for, my Father's wrath is o'er. I see new beauties daily in the religion of Jesus. Oh, praise the Lord for salvation, *present, free and full!*

*West Falls, N. Y.*

MARY E. WILCOX.—I praise the Lord that he saves me. Glory to God and the Lamb forever! O! such a victory as I gained at the St. Charles Camp Meeting! The Lord cleansed me from all sin. Praise His name!

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26.