

# The Earnest Christian

AND

## GOLDEN RULE.

FEBRUARY, 1866.

### ON BUILDING ON THE SAND.

BY REV. B. T. ROBERTS.

It is a sad sight to see the labors of a life time swept away in a few hours. In March, 1865, the city of Rochester, N. Y., was visited by a great flood. The Genesee river, on each side of which the city is built, rose to an unprecedented height. In some of the streets the water was fifteen or twenty feet deep. The current was so rapid that no boatman durst venture in it—a horse-car standing on the bridge was swept down the street and over the falls—a heavy, iron safe was carried quite a distance, and terribly bruised and battered—many buildings were greatly damaged, and some entirely demolished. Among the latter was a large, four story building on the west bank of the river occupied as a hardware store. The owner of the store had met with heavy losses from fire, but by unceasing industry he was again doing a flourishing business. But the flood came, and the water found a way under the foundation, and the immense building, which stood apparently so secure, was utterly swept away. Our Saviour tells us it shall be thus at the last day. Many will be most grievously disappointed. Some, who thought themselves certain of Heaven, will wake up to the terrible reality that they are irrecoverably lost. We are all liable to self-deception. It becomes us to try ourselves by every test laid down in the Bible. We should have the spirit of the disciples, who, when told by

their Lord that one of them should betray him, cried out each for himself, "Lord, is it I? Did you ever weigh those heavy words of our Saviour at the conclusion of his *Sermon* on the Mount? They are enough to make the greatest saints tremble.

*Every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell: and great was the fall of it.*

1. Observe the stress that our Saviour here lays upon our doing as he directs. He insists upon obedience with as much earnestness as modern pulpits do upon faith. He gives no countenance to the sentiment of the popular hymn,

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

This hymn, so great a favorite in modern revivals, teaches a very bad theology. Indeed we fear that much of the instruction given in churches calling themselves orthodox, has a direct tendency to lead souls astray. It confirms many in their fancied security, who are on their way to sure destruction. To every one who would be a Christian, faith is of the utmost importance. Without it no one can please God. The misunderstanding, so general and so ruinous, relates, not to its importance, but to its office. Faith was never designed, as many seem to suppose to,

supply the place of a heartfelt and cordial obedience to all the requirements of God. Its function is, to render such obedience possible and easy—to supply the motive, and the power to work out our own salvation with fear and trembling. It does not discharge us from the Christian warfare, but inspires us with courage to go out upon the battlefield; and supplies us with a shield whereby we are able to quench all the fiery darts of the Wicked One. It does not supercede the necessity of striving that we may obtain eternal life, but it puts us upon the course and makes our feet swift to run in the way of God's commandments. *Therefore we both labor, and suffer reproach, BECAUSE WE TRUST in the living God.* Faith is the cause why labor is performed, and persecution endured, and not a substitute for them. A faith in Christ that is dead and inoperative, that does not lead to a renunciation of the world, and to a life of self-denial is no better than the faith of a Mohammedan or a heathen. *He that doeth righteousness is righteous.*

2. Great sacrifices in the cause of Christ will not answer in the place of obedience to all his requirements. To build a house upon the sand takes time and money. The house that falls before the wind and the rain, may be far more finely finished, and more imposing in its appearance, than the one that abides the tempest. The building we referred to, that was destroyed by the flood, was well-built and of good materials—the defect was in but a single point, but that proved the overthrow of the whole. So there are many that, on great occasions, are eminent Christians. They show to advantage before the world. They give liberally for benevolent enterprises and especially in instances where their generosity will be widely heralded abroad. They pay large sums for costly churches from which the poor are excluded, and where the fashionable congregate and mutually display and admire their various styles of "purple and fine linen." It cannot be said that their religion costs nothing, and yet it is worth nothing. It cost

the South a great deal of money to raise and equip their armies: they fought with desperation and yet completely failed of accomplishing their object. So we may make great sacrifices on account of religion, and yet, for the want of entire devotion to God, the whole may prove a failure. The soul may be lost at last.

3. Partial obedience will not answer. A man may observe a thousand laws of the commonwealth, and yet if he is convicted of forgery or theft, his general good-conduct will not save him from a felon's doom. This principle is well understood. It is daily acted upon in the administration of civil justice. Yet how few apply this principle to themselves in judging of their religious character. They do some of their duties, but not all. Comparatively but few study their Bible to ascertain what God requires of them. The greater portion of even professing Christians lead about the course of life that is commonly led by their associates. No matter how plain any command of the Bible may be, if it is commonly disregarded they disregard it. But this course will never answer for those who are in earnest to gain Heaven. *Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven.* This might look, at first, as though he might possibly get to the lowest seat in Heaven, but Dr. Clarke, in his comment on this passage, says, "What an awful consideration is this: he who, by his mode of acting, speaking or explaining, the words of God, sets the holy precept aside or explains away its force and meaning, shall be called least—shall have no place in the kingdom of Christ here, nor in the kingdom of glory above. That this is the meaning of these words, is evident enough from the following verse." Henry, another learned commentator says, "Opinions that tend to the destruction of serious godliness and the vitals of religion, by corrupt glosses on the Scripture, are bad when they are propagated and taught as the word of God. He that does so shall be called

least in the kingdom of Heaven, in the kingdom of glory; he shall never come thither, but be eternally excluded." How carefully then, must we deal with the word of God. We explain it away at our peril.

Beloved, you who are actively engaged in the discharge of religious duties, are you building upon the rock or upon the sand? Do not let partiality towards self dictate the answer. We shall soon stand before a tribunal that will decide upon our cases with rigorous impartiality. Of all the foolish work that men do, that of deceiving themselves to their eternal undoing, exceeds in folly. A dreadful storm is coming, and many a stately edifice that has long challenged admiration will lie low in the dust.

If you would know whether the religious profession you are building up with so much care will avail you in the day when all our works shall be tried by fire, examine yourself carefully by our Lord's sermon on the Mount. Begin with the beginning, and as you read each verse ask yourself the question, "Am I such a person as is here implied? Am I constantly doing, under all circumstances as this requires?" Take this course and you will not proceed far before you are brought upon your knees before God. If you find your hopes cut off, do not let Satan discourage you. With God there is a fullness of grace, and one of the promises of our blessed Lord is, *Ask and ye shall receive.*

Never complain of close preaching. You have never heard a sermon so close as this *Sermon on the Mount*. And no one can pretend that this part of the Holy Bible has been repealed. Even infidels treat the sayings of Jesus with a certain degree of respect. And shall not all who call themselves by His blessed name endeavor earnestly to conform to His instructions? Are you willing to risk your eternal all upon a bare approval of the sayings of Jesus without doing the things He has commanded? Examine yourselves by this unerring standard, and then tell us are you building upon the rock, or upon the sand?

## SEPARATION FROM THE WORLD.

The followers of Jesus of Nazareth might be expected to know that it is not by the energies, activities, and powers of the natural man, and that it is not by the wisdom, resources and influences of the world that their mission and the glory of his name can be promoted. Yet who, that regards the true objects of the church's existence here, can see without pain and humiliation the extent to which the professing churches are falling back upon these elements of worldly success? It is considered not only allowable, but necessary, to surround the worship of God with carnal attractions: to resort to the expedients of worldly policy; to rely upon talent, intellectual cultivation, and the arts of eloquence; to seek wealth, honor, worldly position, worldly alliances; and to make the church a felt power in the affairs of the world, as the means by which the Gospel is to be diffused, the truth advocated, souls saved, God served and glorified. Almost every degree of worldly conformity is justified under the plea of "becoming all things to all men." Christians almost seem to be persuaded that Satan will cast out Satan, and that he is at length divided against himself, to the overthrow of his kingdom.

Some, who perceive the evil, shrink from the consequences of separation from it. Some who have prayerfully sought to walk in fellowship with Christ, to live a life of faith upon the Son of God, and to serve him in his own way, are perplexed and tried; and their perplexity is increased by the arguments and expostulations of those who are reputed wise. "See," they say, "how you are narrowing your sphere of usefulness, cutting yourself off from access to men, exciting prejudice, and losing your hold especially upon the young." It is a hard lesson to learn to follow where he leads, leaving the results in his hands; and in the midst of these perplexities it may be well to ask whether our shrinking from humiliation is not disguising itself as a zeal for God.



Nothing stands out more plainly in Scripture than the fact that the service of God involves separation from the world. When he calls a chosen instrument to eminent service, in which, it might seem, the highest endowments and accomplishments, and all the advantages of power and position were demanded, he chooses one destitute of those supposed qualifications; or, if he chooses one who possesses them, he sets them all aside, and makes it only more evident that "no flesh should glory in his presence." "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world!"

The lesson is impressively taught in the history of Moses, "the servant of God." See him at the age of forty years, in the maturity of manhood, learned in all the wisdom of the Egyptians, mighty in word and deed, acknowledged as the son of Pharaoh's daughter, in the height of renown at the court of Egypt, with one foot on the steps of its throne, and all the power of present glory within his grasp. There, men would have thought, were unequal advantages for the service of God and the relief of his oppressed people. The spirit of expediency which has crept into the counsels of the church would have regarded it as worse than folly to relinquish all this to take part with his brethren, or at least would have deemed it a wiser love to have used the power of Pharaoh's sceptre on their behalf. The splendor and influence of his position would have secured the confidence of the Israelites; and in the wise use of his power, he might have benefited the oppressors at the same time that he emancipated the oppressed. So it seemed to sense; but "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." The first step toward his destined office was separation from that which, to the world, must have seemed the best means of securing his object.

When he had renounced the name of

Pharaoh's daughter, and its accompanying honor and influence, nature would conclude that a man so endowed, at that period of his life, with all the claims which such a sacrifice gave him upon the gratitude and confidence of his brethren, was the very man, and that the very time, to lead them to liberty. Moses himself seems to have had such an impression. For he supposed his brethren would "have understood how that God by his hand would deliver them." But then the faith which separated him from Pharaoh's court, led him to be faithful in rebuking sin in Israel; and so "they refused him." Rejected by Israel, and refused by Pharaoh, the favorite of a court is a fugitive in Midian—the emancipator of Israel is feeding a flock in the wilderness. Now worldly wisdom may taunt him with folly, and probably Moses himself had many misgivings when he saw in what his course had, for the time being, ended. But it was there in the desert, and not at the court of Pharaoh that God trained a ruler and a leader for his people.

Forty years were spent in that school, not surely in cultivating the gifts which man would regard as essential to the character of the emancipator, leader, and legislator of a nation.

And now behold him at the burning bush. The vigor of youth is spent; the fire of natural ambition is extinguished; he has reached the four-score years of which he has sung—"Yet is their strength labor and sorrow;" the wisdom of Egypt has been unlearned; the man "mighty in word and deed" now says of himself, "I am slow of speech, and of a slow tongue;" so far as either Israelite or Egyptian could recall his name from the oblivion of forty years, it was a name associated with folly, ingratitude and infamy. But it was only after he had been separated from the world, and had been cast out by it; after the pride and energy of the flesh had been subdued, and he stood stripped of all that the world had given or could claim—nothing but a poor old man—that the Lord said: "Come, now, and I will send thee unto



Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." So God ever orders it, "that no flesh should glory in his presence."

Moses, in the confidence of an untaught and impetuous zeal, like many a child of God since, who has thought to carry all before him, "supposed that his brethren would have understood how that God by his hand would deliver them." But forty years later, when God had actually called him to a service on which, confident and self-reliant, he had been so eager to enter, how he shrinks back in conscious insufficiency! Who am I, that I should bring forth the children of Israel? It was then, and only then, that God could say: "Certainly I will be with thee." And thus in the deepest humiliation and trial, the Lord empties his chosen servants, and prepares them to say, in all service and success: "Yet not I, but the grace of God that was with me."

Robert Hall, himself a striking instance of the utter powerlessness of the most brilliant genius and the most enchanting eloquence in the service of God says: "It is worthy of observation, that those who have had the greatest success in preaching the gospel, have ever been the most deeply convinced of this important truth. Brainard, and Schwartz, and Eliot, and those in every age who have had the greatest success in turning men to righteousness, have been the first to declare that they were nothing; that they merely planted and watered, but that it was God who gave the increase." The place of the servant of God is to hide himself and let God appear.

We close with an important suggestion by one who spoke from experience: "The preparation for active service is in secret with God; in learning to know ourselves in communion with him. *There the battle is really fought. Power for active service is acquired not in active service, but in intercourse with God in secret.*"—*The Witness*.

—•••—  
THINK much of death and eternity.

## PEACE WITH GOD.

BY REV. M. N. DOWNING.

PEACE with God is essential to present and eternal happiness. It may be obtained. Many possess it. But we fear many who think they have it, have it not. Deception as to its nature will prove as fatal as no effort to obtain it. What does it imply? It implies,

1. *A cessation of hostilities.* Ever since "Satan as lightning fell from heaven," he has been carrying on a war against the government of God. His allies are myriads of fallen angels, and every *unregenerate* heart. However much a man may admire the Divine perfections, however much he may profess to be in sympathy with the Divine government, however much he may contribute to the temporal interests of the cause of the world's Redeemer, however much he may engage in acts of religious worship, yet, if he has not been "born of the Spirit," he is engaged in a warfare against the government of the Most High, by rebelling against the reign of God's Spirit in his own soul. "The carnal mind is *enmity* against God, and is not subject to the law of God." The Pharisees were noted for their external righteousness and devotional exercises, and Jesus Christ said they were "full of extortion and excess." They were aristocratic, vain, and proud. They rebelled against the government of the Lord Jesus, and were offended with his teachings.—

Where there is enmity there is no peace. The Divine code in all its parts is essentially holy, just and good; and who ever violates these enactments is hostile to the Divine behest. He who "strives with his Maker" is engaged in a hopeless cause. If he would have peace he must close up such a warfare. He must cease to sin. Peace with God implies,

2. *A thorough repentance of all sins committed against God and man.* For the want of this, many who seek peace fail to obtain it. They give up the gross habits of life, change their course, but no amends are made for the past. Though a man cannot be saved by

works, neither can he be saved by *faith*, unless he thoroughly repents. "Repentance towards God," not only includes "godly sorrow" for sin, but a full confession of the same, and a willingness according to ability, to rectify all wrongs. Repentance which is not after this sort, is not thorough, because it is not scriptural. "He that covereth his sins shall not prosper, but he that confesseth and forsaketh shall find mercy." He who cries to God for mercy, who seeks peace with him, shall not prosper, i. e., shall not *succeed* in obtaining it, unless he *uncovers*, confesses all his sins to God, and all to man that God requires. Sins against the public good are to be publicly confessed. Sins against private individuals are to be confessed to individuals. He who has slandered his neighbor, is required to confess the same to his neighbor. He who has taken, wrongfully, goods belonging to the government of his country, or to individual societies, or persons, must not only confess the same, but make restitution as far as possible, even though it takes all his earthly possessions to accomplish it. Confession of wrong is not sufficient. Restitution must be made. And though some such obligations may be outlawed with men, yet they are not outlawed with God. What kind of a religion is that to present to a fallen world, which will allow its devotees "to sell and get gain" at the expense of another's rights? And yet that kind of religion is preached *practically* in nearly all churches. And if Bible discipline was brought to bear on such cases, it would not only exclude from the church many who lay claim to the present favor of God, but it would, not a few of the wealthy and first-class members. Notwithstanding this state of things exists, unmolested by those whose duty it is to "lay the ax at the root of the tree," yet prayers are ascending to the throne (?) for the peace of Jerusalem, and for the salvation of a lost world. "Oh, consistency, thou art a jewel," but who possesses thee? Peace with God implies,

3. *Justification by faith*. "Therefore being justified by faith, we have

peace with God through our Lord Jesus Christ." There is danger of substituting the *form* of godliness for peace with God. A man may repent, make wrongs right, begin a life of prayer, be strict in the observance of religious rites or ceremonies, yet if he does not "count all things but loss" for this peace, if he does not consecrate *himself* to God, and *trust* in the atoning blood of the Lord Jesus Christ for the *pardon* of his sins, and for *restoration* to the Divine favor, he will fail to obtain the object desired.

(1.) Because the penalty attached to the violation of the Divine law is *death*. Hence, as the law makes no provision for pardon, the case of the sinner would be eternally hopeless were it not for the plan of human redemption. This plan makes provision for pardon. And, while repentance cannot secure pardon, yet it is necessary in order to bring the sinner to the Lord Jesus Christ, his atoning sacrifice for sins, the merits of whose blood, in which, if he trusts for pardon, avails at the throne of grace, secures him the Divine favor, and a peace relation is restored. (2.) Because peace is the fruit of the Spirit, which none in an unregenerate state have. "A corrupt tree cannot bring forth good fruit." At conversion, the sinner is not only pardoned, and restored to the Divine favor, but the Holy Spirit is given, by which a radical change is produced in his moral nature; thus making him "a new creature." He is now united to the Lord Jesus Christ, as the branch is united to the vine, and by virtue of this union, love, joy, and peace flows to his soul. This peace "passeth all understanding." There is a state of mind often taken for this peace, but which, when brought to the test of God's word, is proved to be no more than the ease of a diseased conscience. It is no more like peace with God, than a flowing river of pure water is like a stagnant pool. Peace with God implies,

4. *Walking in all the light given*. A man does not see the full extent of the claim at once; but receives light as he can bear it. At conversion he is "sealed by the Holy Spirit of promise." The kingdom of God, which is right-

eousness, and peace, and joy in the Holy Ghost," is set up in his heart, and the Lord Jesus Christ sits on the throne, as king, shedding light and giving direction. While his orders are obeyed, peace is retained, but as soon as insubordination takes place peace is destroyed. Alas! here lies the secret of the "dimness of the gold," and the "blindness that has happened to Israel,"—*compromise, insubordination*. The "narrow way" on either side is lined with the lifeless forms of "backsliders in heart" and in life, of whom it may justly be said, "ye did run well." They had victory, faith and love. But they have "been hindered." Some by failing to strike higher ground in spirituality when they saw it their duty. Some by an unsanctified ambition for honor or power. Some by their unsanctified appetites. Some by spiritual pride, and some by other means; for the facilities for backsliding are numerous. But alas! many have been overcome by the subtle, stupifying influence that emanates from "spiritual wickedness in high places." By speculation, and *slight healing*, anti-scriptural customs and practices make their inroads into Zion. The goddess of fashion is set up—*iniquity is practiced*, and the "statutes of Omri are kept." God's hidden ones feel the power of unholy influence as it works against the interests of the Redeemer's cause, many of whom, by not "resisting steadfastly in the faith," are either swept away by it, or their mouths become so muzzled that they cannot "cry aloud, and spare not, and show Israel her sins." Hence they fade, wither, and die; and what is still worse, many of these fallen ones do not know that they are "poor, and blind, and naked." They profess about as much spirituality as formerly. How pertinent the words of Jesus: "If the light in you become darkness, how great is that darkness."

It means much to have peace with God. Dear reader, have you got it? If not, you are not prepared to die. Your soul's interest is vast as eternity. You will soon close your eyes to the realities of earth, shoot the gulf of

death, and be involved in the realities of eternity. The last scene in time's panorama will soon pass before your mortal vision, when, with immortal sight, you will gaze on the eternal roll as it begins to move. "Be not deceived." Open your heart and welcome the light of the Holy Spirit. Probe deep, and be thorough. If you find you are destitute of this peace, confess it, and "humble yourself under the mighty hand of God," consecrate yourself to his service, and rest by faith on the atoning blood of the Lord Jesus Christ, and your "peace will be like river, and your righteousness like the waves of the sea."

### WALK IN THE SPIRIT.

BY JULIA M. GOULD.

It requires very close living with God in order to walk in the light as he is in the light; in order to understand the leadings of his Spirit. The promise to us is: "When he, the Spirit of truth is come, he will guide you into all truth." But the Spirit speaks so gently, that, unless the soul is in a state of entire quietude it fails to understand. If there is, in any degree, an undue anxiety, carefulness or fearfulness, it brings confusion into the soul, which greatly impedes our spiritual progress. A person sitting for the purpose of having his photograph taken, understands that should he move so much as to turn his eye, a blur is brought upon the picture, which spoils the whole. Just so in our spiritual life; while we look with a single eye, steadily, to Jesus, he enstamps his own image upon us, but soon as we turn to look in another direction the work is spoiled. To regain our position we must repent, be forgiven and have the blood anew applied which makes all clean within. Glory to Jesus! Then he puts his stamp upon us and we bear the image of the heavenly. The reason why so few walk in the clear light is because they allow so much indefiniteness in their experience. The falling into a slight error occasions a



mist which prevents a perfect intercourse with God. It is of the utmost necessity at such a time to come directly to God for the light of the Spirit to show the course. It is unsafe to rest with a clear understanding of his will. The injunction of God's word is, "Be not unwise, but understanding what the will of the Lord is." He has also promised to lead us in a plain path. When we cease from our own works, depending alone upon the guidance of the Spirit, every step we take will be plain. Then will our efforts to advance the work of God, become effectual. Our labor will not be as one who beateth the air. It is when we cease from *self*, and wait for the Spirit to go before, preparing our way and impelling us forward, that we are permitted to feel that our labor is not in vain in the Lord. Five words spoken in the Spirit, will accomplish what scores of sermons fail to without its aid. Should the ministers of the Gospel take this stand, should they never attempt to preach without the *anointing* of the Holy Ghost—should they never deliver a message to the people unless it was given them from above, there would then be such a fire kindled in our pulpits as we seldom see at the present day.

Should the members of the church take this stand, should they tarry before the throne for the baptism of the Spirit, and not go to the place of worship without it, we should oftener hear the cry: "Men and brethren what shall we do to be saved." It is the *faith* and *power* which the prophets and apostles had that is now required, to cause a shaking among the dry bones and awake the dead to life. A few already are awake to this truth and are earnestly asking after the *old paths*. Bless the Lord! Walking fully in the Spirit cannot fail to lead us back to apostolical religion from which will follow like manifestations of the power of God. My soul cries out:

"Shorten these delaying days,  
And bring the promised hour."

We have enough preaching, exhort-

ing and praying, but. Oh! not enough of the Spirit. The blessed word declares: "It is not by might nor by power, but by *my Spirit*, saith the Lord." Oh, for the *energy divine* to be breathed upon the people!

"Oh for that flame of living fire,  
Which shone so bright in saints of old."

His grace is full and mighty now as when Elijah felt its power. It is coming! I hear its distant thunderings. Hallelujah! "As many as are led by the Spirit of God they are the sons of God."

---

## TOBACCO.

BY B. BOUSSIRON.

We find, in the article on "Tobacco considered under the *philosophical point of view—of its use as a means of distraction, and seeming forgetfulness*" the following reflections of Dr. Chamberet.

"We observe" says he, "that man in virtue of his organization, experiences a necessity to *feel*; that he is, almost always unfortunate, either because of the ills with which nature inflicts him, or from the sad results of his blind passions, of his errors, of his prejudice, of his ignorance, etc. Now, tobacco makes a strong and lively, but temporary impression upon our organs. This impression is susceptible of being renewed frequently, at will; and persons become so habituated to the use of it, and so fond of the stimulus, that they find at once in it the means to satisfy the imperious need to *feel*, which so characterizes the human species, and to be momentarily distracted from laborious and painful sensations that beset continually our species, and thus it enables us to support the heavy burdens of life. The savage endures hunger, thirst, and atmospheric vicissitudes more courageously; the slave bears patiently, servitude, misery, etc. Among men who call themselves civilized, its assistance is often invoked against *ennui* and melancholy; it relieves sometimes the torments of disappointment of hopes or ambitions, and contributes to

console in certain cases, the unfortunate victims of injustice, and enables lazy people to while away an hour in mental vacancy."

This is certainly a brilliant apology for the use of tobacco; but without comparing ourselves to those tribes of savages, droves of slaves and lazy people, to whom this weed appears to render such signal service, will we not say to Dr. Chamberet, that the remedy he extols to us so highly, is often worse than our complaints? That the plant momentarily elevates the ideas, or at least withdraws them for some instants from their ordinary course, to be succeeded by a kind of stupidity, an apathy, to which persons are inclined, we do not deny; but also like other errors and deplorable habits, do not many disorders and vicious inclinations follow in their train? Most assuredly. And when a person first commences the use of it, is there any guarantee that he will use it moderately? Evidently not, for, unfortunately, he is as susceptible of the abuse of it, as of all joys by irritation; of these we will enumerate the game, strong liquors, the passions. As soon as a snuff-box is offered to him, it will not permit him to rest until he has taken one pinch, or smoked one cigar. Suppose we admit, though tempted every day, every hour and instant we possess sufficient self control, and moral courage, not to allow the poison time enough to produce its hurtful action; we ask him how many smokers, snuffers and chewers, despite the counsels of common sense, do we not see consume tobacco, until they have fallen into a state of stupor and imbecility? Besides, it as is commonly written, the action of tobacco depends upon constitutional dispositions and hygienic conditions of the systems of the persons who use it, and the different quantities employed, how can you dare to say that you do not dread its hurtful influence?

Behold that young and handsome lady, who has so many admiring friends, and who, to drive away the *ennui* that darkens her brow, or obscures her mind, makes, at the instigation of her husband,

the acquisition of a snuff-box, promising herself to take only one or two pinches of snuff daily. Her sense of smell is at first keenly excited, and as the powder exercises a gentle and slight titillation of the mucus membrane of her nose, as the mirror of her eyes glistens with silvery tears, and as she feels the dreaded *ennui* that besets her disappear, she opens again and again, the fatal box; the habit of snuffing has already taken root in her nose, and if you should meet her sometime afterward, you easily recognize her by the odor of tobacco that her breath spreads around her, by her dirty handkerchief and dress, by her nasal voice, by her dejected spirits, by her gaping mouth, by her nose plugged up with a black crust; and if she gestures in your presence, it will only be to cast her fingers unceasingly into her snuff-box, as if she had only preserved that mechanical action.

Behold, on the other hand, that young man, who has received at birth the most precious gifts that Providence accords to human nature, intelligence and health. During the happy days of his struggles, he has gained the most beautiful victories, and his professors, happy to crown him with the laurels he so justly merits, applaud him for his success, predicting that he will take a stand in the highest ranks of society. Proud of all these flattering omens, and of the beautiful prism through which he beholds in such glittering colors the happy future, his mind, in which the germ of genius has been sown by the hand of God, expands every instant as it dives into the inexhaustible source of all the human sciences; but, melancholy to say, the day will come also, when the door of the orgies will open to him, and as nothing is more beautiful to the brilliant imagination of an impulsive youth, in a night of debauchery, than to see the sparkling gas of the champagne unite with the clouds of smoke that curl above his head, he will seize, for the first time in his life, a cigar; he will dirty his lips with its impure juice without for once thinking that a poison is concealed in the pleasure he partakes of—a pleasure

always renewed by its ashes, to lead continually to new desires and to new joys.

Oh, the poisonous *weed*! Though it makes him sick and he loathes it the first time, it tempts him again, and as he "never surrenders," the magnanimous youth resolves to try to gain another victory. He smokes, and smokes again; and if one or two cigars suffice him to-day, in a month he will smoke three, four, or half a dozen per day, and in less than six weeks he seeks the nauseous pipe: a thousand emotions will come then to lend him the charm of their seducing and deceitful services; then an epoch will arrive when his soul which has always been so calm and happy, will awaken with a *start*—a *shudder*, as if it felt the breath of an ardent passion pass over it. Yes, he is a confirmed smoker!

#### WORDS THAT BURN.

Is it not glorious, the reports of the camp-meetings? As I gather from the accounts given of them, there was a wonderful freedom from restraint, and simplicity of worship. That stiffness and precision and coolness of later years seemed to have vanished, and, instead, a zeal, a freshness and power that we long prayed for, but had almost ceased to expect.

I think the war has had the effect to break up considerably this conservative element in everything. Anything to succeed must be *positive*, must be *intense*. Tameless and dullness and half-heartedness are among the things that were. A man, to succeed now, must be a *live* man: he must be restlessly active, all absorbed in his object, and pursue it to the extreme. And especially the churches must awake, or a tide of death such as we have never known will set in upon us. The national mind and heart has been so stirred, that, to meet its want as it changes its object, the Church must provide an element *as intense, as absorbing*, or the world will fill the vacuum, and death to spirituality will be the result.

For the last twenty years, the *world* has been assimilating the Church to itself. Instead of *it's* being the *salt* that preserved, the *world's* putrefaction has overspread the Church. Instead of Christians stamping the world, it has placed its satanic mark upon *them*. Instead of the Church making successful aggressive movements upon our enemies, they have stealthily taken possession of our forts and arsenals. This is seen in our modes of worship, our sleepily uttered prayers and proxy praises, and sentimental, metaphysical, moon-struck theorizings from the pulpit. Our weakness and imbecility are fearfully apparent. Who pretends that the singing of the sanctuaries of the land is *worship*? Who avows that essays without much of reference to Christianity, save a text for a motto, is *preaching Christ*? Who will claim that prayers, having in them none of the elements of sincere confession, supplication, and intercession, are *ever wafted to the mercy seat*? They are all a mockery, and weary Jehovah with their insincerity and foolishness.

And, as a result, the lives of church members proclaim a gospel robbed of power. They are weak like other men, and live like others. This is terrible, and yet it is *terribly true*! Now, what can such a Christianity do in such an emergency? It is like sending out weak and puling invalids to take Richmond, or bombarding Sebastopol with snowballs. This may be called *croaking*. Would God it were! but the dreadfulness of it is that it is *truth*,—truth that should send us to our closets in deepest grief.

Every denomination is involved in this responsibility. None can say, "Stand by, I am holier than thou." All have catered to the world: all have presented a mutilated Christianity, a sugar-coated gospel; all have adjusted Bible truths and Bible precepts to the practice of the time-serving and the world-loving. Our prayers and praises have been regulated to suit velvet ears and refined tastes. The terrible denunciations against sin have been hidden behind flowery wreaths and gilded scab-



bards. Sinai has ceased to thunder, and Calvary to groan, and Parnassus has reared its *tiny* height, and we gaped and stared at its *wonderful* magnitude and *seeming* power.

*Christ, a risen, living Christ*, is seldom seen. *He is entombed*. The stone at the door of his sepulchre is very great. Even those who have known his resurrection power, many of them have gone from him so far as not to know whether it is *the risen Christ*, or the *gardener*. Others have seen his tomb, and the linen clothes folded, and have heard the angel say, "He is not here, but is risen," and they have gone and proclaimed the glorious news; but how few of these even have *seen* him! how few *ate* and *talked* with him, received him into *their houses*, and *felt* his risen power! And of those who have journeyed with him to Emmaus, and listened to his wondrous converse, and whose hearts have burned within them, how few have obeyed his words, and tarried in Jerusalem until endued with power from on high!

But, thank God, there is a little lifting to the cloud: at this evening-time there is light. This is seen in the rising feeling that *something must be done* to meet the demands of the times. I note in the reports of associations, conventions, and the like, of all denominations, an agitation of the subject; and, what is glorious, there seems to be but one voice as to the *need of the baptism of the Holy Ghost on the Churches*, and that this alone can meet the exigency. In the Vermont State Baptist Convention, met here the past week, there were honest confessions of failure, and they were frank to expose the weakened and tinselled paraphernalia of the Church's adoption as a great source of spiritual death. Thank God, blinded eyes are being opened!

Now, it seems to me we are on the eve of a *wide spread, thorough, scriptural revival*. I some way feel that God is about to wipe off the reproach of his cause; to prove there is power in the gospel; that it is adapted in all its strictness and purity to these times; that he is about to draw the line of

distinction between him that serves God and him who serves him not. I believe that the gods *education* and *talent*, at whose shrine the Church has worshipped, and to whom it has called with loud, clamorous voice, will be measurably dethroned, and piety have a hearing from our pulpits. Parnassus must sink, and let Calvary rise again in sight of all the people. I believe the tide will turn, and our people again demand a gospel ministry; that talent and education will take their subordinate position, and piety be an *essential*; that men of God will be in demand, full grown men of might and valor. Oh! when the priests shall themselves believe; when they that minister at the altar shall have clean hands and pure hearts,—we may look for such a rising of the Church, such a changing of her garments, growing whiter and whiter until she shall be worthy to be presented to the Lamb without spot, or wrinkle, or any such thing! Shall we not rejoice in hope? Were not our camp-meetings precursors of coming power? If we will labor in our churches just as *freely*, just as *simply*, with the *only motive of saving souls*, looking for *immediate fruit*, we shall realize the onrush of the tide of salvation in such power as to sweep formalism and death before its resistless tide. God grant we may learn wisdom, and be taught of the Spirit!—*The Guide to Holiness*.

---

HOLD up, hold on, hold out, hold fast, that which you have received, still watch still pray, still believe; fight and run that you may obtain; 'tis but a little while, and he that comes will come and will not tarry; it is but a little while, and your warfare is accomplished, and your iniquities shall be everlastingly separated from you; your sin and sorrows, tears and fears, fled and gone, gone forever; and you meet with an unspeakable reward.

---

If there will be any grief in heaven, it will be for this, that we have done no more for God on earth.

## FIRE, FIRE, HOW TO GET IT.

BY D. F. NEWTON.

FIRE blazing out, what can we do without it? in the kitchen, in the parlor, in the pulpit, in the editorial chair, in meetings for prayer and praise, fire from heaven, holy fire? Who can pray, preach, or sing praises to God as he should without those soul-kindlings from off the altar? Oh, for this fire as when the melting fire burneth, that "causeth the water to boil!"

How is this fire, rising higher and higher, shining brighter and brighter, to be obtained? In answer to prayer, the prayer of faith; no other possible way. To the closet—the closet. Does not the failure with many, lie here? This is the sad mistake, both of ministers and contributors! No one can preach or write searchingly except the heart is on fire, constrained by love divine, full of faith and the Holy Spirit. This heavenly kindling and soul reviving fire, melting and subduing all before it must proceed from above, the source of all light and life—in answer to prayer, fervent, persevering, unceasing, saying as Jacob did, "I will not let thee go till thou bless me." Ministers of the sanctuary, your sermons for the most part are good, in gospel order—contributors for the press, your articles for the public eye are good, strictly orthodox, but alas! common-place; they lack vim, the fire, the hammer, and the Spirit to wield the sword. "The letter killeth but the Spirit giveth life." There is not prayer enough—closet-prayer, the prayer of faith, prevailing, agonizing, Israel-like. The very moment we glance at your communications, we perceive the failure, the lack of soul, life, power, animation, brevity, condensation. Here, too, lies the difficulty in sermonizing, in exhortation, in testimony; prayer, the breath of Heaven is wanting, consequently, repetition on repetition, things without life, giving sound. The nail is not hit, the conscience is not probed.

Tell! can you tell? Certainly, with a single glance you can tell whether a man writes in the Spirit, prays in the

Spirit, preaches in the Spirit, with an eye single to God's glory. Its the fire, the holy fire that tells the story.

Isaiah, what was he till the live coal from God's altar was applied to his lips? Peter could not stand for his master without this fire; he fell, and great his fall! but when he received the tongue of fire, he stood boldly for Jesus henceforth. It is this holy fire we want, then, like the disciples after the day of pentecost, we fly on wings of love to save a perishing world. Get your soul on fire, full of the subject on which you write or speak, pressed down and running over. This is the way for ministers, editors, contributors, all, to speak because they *must* speak; speak because they believe, know and feel; speak as the Holy Spirit gives utterance. Then there would be no long prefaces, circumlocutions, repetitions on repetitions, prosy perorations, or scattering fires, that do no execution. It would be, load and fire, load and fire!

Will you try it, friends? it is closet work.

"An hour with God! that he would fill  
Your soul, and quicken every power  
With burning zeal, to do His will,  
And with seraphic love adore."

The closet, the closet—run to your closet—depart not hence till power from on high is received, the windows of heaven are opened, the tongue of fire given. Then, put down your thoughts, with "the pen of a ready writer," thoughts life-given, soul-riveting, that will tell on time, on eternity. To insert common-place ideas, is time lost, paper lost, all lost—worse than lost! O, for red-hot *thunderbolts* of God's truth—the thunderings and *flashings* of Mount Sinai, the burning, volcanic lava of holy inspiration, *transpiercingly* powerful, to arouse the sleeping dead, and bring life and immortality to light. Friends, beloved, will you pray it, write it, flash it, thunder it? "Where the Spirit of the Lord is there is liberty." Go to your closet. Give yourself wholly to God, wrestle mightily with him, and never leave your knees till you receive this fire.

## COME OUT FROM AMONG THEM.

BY GEORGE BARNER.

God always had, and always will have a people, that will love, honor, and obey him. No matter how the fortunes of life may toss, they will ever be found laboring in their Master's vineyard. You never see them idle. The Master has none of this class in his employ. All are working hands. God's people are a peculiar people. They are unlike the world. Having separated themselves from them, renouncing the hidden works of darkness, they no longer have a relish for those things; their affections are not placed on earth; its honors, wealth, and pleasures, to them have lost their charms. Their attractions are now drawn heavenward.

These are God's children I have been speaking of, they are unlike the children of the evil one, they no longer serve him; but employ their time in serving the King of heaven. Not all those who profess to be God's children are his in reality. There are many who make a fair show, by outward profession, but are like whited sepulchres, the inward work of the Spirit is wanting. "They are not all Israel who are of Israel." The Saviour says, "My sheep hear my voice and they follow me." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The word hated here signifies less love, so the blessed Master means to be understood, that unless we love the things of earth less than we love him, we cannot be his disciple. Our affection for him must be undivided, our love for him must be supreme. "Ye cannot serve God and mammon." "The tree is known by its fruit." The character of an individual is generally known by the company he keeps. "Men do not gather grapes of thorns, or figs of thistles." God's children are not "found sitting in the seat of the scornful, or standing in the way of sinners." Neither will you find them visiting the bar-rooms, or

gambling-saloons, horse-races, theatres, or those fashionable parties of the gay, where the song of mirth is heard, and the ear enchanted with the sound of the violin; neither will you find them connecting themselves with those oath-bound organizations; inside of whose lodges the name of the blessed Master dare not be mentioned—unless by deception.

The apostle has plainly declared that God's people are to "have no fellowship with the unfruitful works of darkness." He says "it is a shame even to speak of those things which are done by them in secret." In our supplications, we are to approach the Father through the Son. In the prayers offered in some of those secret organizations the name of the blessed Saviour is left out. For proof on this point, I refer the reader to the prayers published in some of their own works. We understand by this, that they are virtually denying Christ. We are plainly told that he who denieth the Son hath not the Father, and again if we climb up any other way we are thieves and robbers. The blessed Master says there is nothing hid that shall not be made manifest, or secret that shall not be brought to light. How is it with those secret conclaves? Answer, ye scenes of midnight darkness.

Should any one have been initiated in those secret societies through deception; to such I would say, "come out from among them, and be not a partaker of their deeds," and the promise is, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." To all those who are not, and who would be followers of the Lamb, I would say, you must follow him in the regeneration. First, by repentance, renouncing every sin. Second, by giving yourself wholly up to him, without the least reserve. May the Lord help you to follow the dictates of the blessed Spirit, and yield to the requirements of the gospel that you may be able to join the blood-washed throng on the other shore!

A word to those who are endeavor-



ing, through faith in God, to follow the lone track. The way to the crown is by the way of the cross; though it may be through suffering. Jesus has trodden the way before, and bids his people follow him. We must partake of the sufferings if we would enjoy the glory. When God saves a soul he tries it. "Through tribulations deep the way to glory is." It is marked with suffering and reproach. Go round to every one in glory and you will find they all have a different story to tell, yet every one a tale of suffering. But mark, all were brought out of them. It was a dark cloud but it passed away, the water was deep, but they reached the other shore.

If you ever expect to get to heaven, it must be by the way of the cross. We should be very careful, and not substitute something for the cross, aside from the real thing itself. If we do, it will be all in vain, for as long as we are unwashed, unjustified and unsanctified, we are in momentary danger of hell. There is no neutrality in this war. In the revolution of states or empires, those who do not take up arms against the foe are considered as enemies, and are dealt with as such. It is so here, "he that is not for me," says the Master, "is against me." God's people are a holy people, and in order for them to enjoy the peculiar presence and gracious influence of his Holy Spirit, they are commanded to separate themselves from their ungodly neighbors, and their sinful practices. The command is, "Come out from among them," if we would be the sons and daughters of the Lord Most High. Thus it was with ancient Israel. In order to enjoy that peculiar presence, and favor of God which was so visibly manifest in them, they had to separate themselves from the heathen neighbors, and their ungodly, and idolatrous practices. And thus it is still, if we would enjoy the divine favor. Let us therefore be separate from the world, set apart entirely for the service of our Heavenly Father, and we shall be his sons and daughters. And if faithful to the trust reposed we shall hear the wel-

come voice of our Father, when we are called to cross Jordan's cold stream, "Son, or Daughter, come home."

### BE EXPLICIT.

BY REV. W. B. M. COLT.

Nor long since I was present during a discussion on entire sanctification, and heard, with astonishment and regret, a prominent minister of the Methodist Episcopal Church declare that, in his opinion, we should preach holiness, only incidentally: which, according to Webster, is, "without intention," or "accidentally." As this "opinion" is in perfect harmony with the practice of many who profess to believe in the doctrine of holiness, and can be conducive of evil only; it become us to sound the note of alarm.

Can it be that God would have his ministers ashamed of *any* doctrine of his word? or keep back any truth he has revealed? Would he have them teach by accident merely that, "without which no man shall see the Lord?" Would he have them keep in the background that which alone can qualify for a life where all are holy? "Nay verily." In the gospel commission, he has commanded them to teach all to "observe *whatsoever* he has commanded."

Among the *explicit* commands of his word we find the following: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v, 48. "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. Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii, 14. "He that saith he abideth in him, ought himself also to walk, even as he walked." I. John ii, 6.

How can these commands be *observed* unless they are *explicitly* taught by those who are commissioned to tell the *whole* truth of God? Is this "incidental" preaching, on the distinctive doctrine of Methodism, in accordance with the

views of Wesley? Far from it. He instructed the preachers of his day, "to make a point of preaching perfection to believers, *constantly, strongly, and explicitly.*"

And, in a conversation with Mr. Benson, (1762), he said, "I doubt we are not *explicit enough* in speaking on full sanctification, either in public or private." Vol. vii. p. 84. Again, Vol. iv. p. 378, he attributes a flaming revival to the zeal of the preachers for *Christian perfection.*" And in speaking of one of his preachers, Vol. vii. p. 55, he says, "I hope he is not ashamed to preach a full salvation receivable now by faith." And adds, "this is the word God will always bless, and which the devil peculiarly hates: therefore he is constantly stirring up his own children and the weak children of God against it."

Other paragraphs clearly show that he condemned the neglect to preach explicitly and earnestly on Christian perfection, as a great detriment to the work of God. He says, Vol. p. 459, "Went on to Launceston. Here I found the work of God had gained no ground in this circuit all the year. The preachers had given up the *Methodist testimony.* Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust,) or they spoke of it only in general terms, without urging the believers to go on unto perfection, and to expect it every moment. And where this is not earnestly done, the work of God does not prosper."

Again, Vol. iv, p. 557. "Perceiving they had suffered much by not having the doctrine of perfection *clearly explained and strongly enforced*, I preached *expressly* on that head." And in speaking of a society which had lost fifty members in a few months, Vol. iv, p. 220, he says, "one reason is, Christian perfection has been little insisted on; and where this is not done, there is little increase either in the numbers or the grace of the hearers."

And the "Pioneer of Methodism" in America, (Bishop Asbury,) perfectly harmonizes with its "Founder" in

England. See Wesley's missionaries to America; p. 163. "I am divinely impressed with a charge to preach sanctification in *every sermon.*" See again, p. 101-132. "I have not preached sanctification as I should have done; if I am restored, this shall be my theme more *pointedly* than ever, God being my helper." O that more of the leading ministers were thus impressed, and would thus resolve.

Again, we may ask, by what rule or authority should we be *in-explicit* in reference to this essential truth of the gospel, that would not also forbid plainness of speech in reference to all other doctrines of the Bible? And if repentance, faith, and justification were treated of "incidentally," how many would repent, believe, or receive pardon? No more than are sanctified, where the subject of holiness is merely *alluded to*, and not *dwelt upon.* Inexplicit teaching is a relic of popery; and all experience and observation has demonstrated it to be a clog to the wheels of truth.

We have only to ask, where the doctrine of holiness is "incidentally" preached, in order to ascertain where but few, or none know anything of its saving power. My own experience, as a minister, argues the necessity of *enforcing* the doctrine of holiness. Having preached seven years this great truth by mere allusion, and failed to see any fruit, I spent last year in explicit teaching on this subject, and as a result, I have seen scores made every whit whole."

Glory to God for a gospel which offers a free and full salvation from sin by faith in Jesus. It is the great want of the church, and the world; and is the only thing which will subdue the kingdoms of the earth to the scepter of Prince Emanuel. The Lord hasten the time when the "watchmen shall see eye to eye," and declare the whole truth "as it is in Jesus." Then, with Paul, we can reckon ourselves free from the blood of all men, because we have not shunned to declare *all* the counsel of God.—*Repository of Holiness.*

## BE YE HOLY.

BY B. R. JONES.

WE must be holy because God commands us to be holy. If we would gain heaven, we must walk according to the requirements of God. If we fail in one, we fail in the whole. That we should be holy, is a direct command of God. While speaking to Moses he says, "Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Again he says, "Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy; for I the Lord your God am holy." The requirements of God are just. And we, as Christians, are under obligations to fulfil them." The Psalmist says, "But know that the Lord has set apart him that is godly for himself." The Lord will not require anything of us that we are not able to perform. In many places he says, "Ye shall be holy; for I am holy." His desire seems to be to make us like himself. It is written, "Be ye therefore perfect, even as your Father which is in heaven is perfect." If we ever expect to see God, we must be pure in heart. Christ, in his sermon on the Mount, says, "Blessed are the pure in heart, for they shall see God." As we were once entirely given up to the service of the devil; even so should we be all given up to the service of God. St. Paul says, "For as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness." Rom. vi. 19. Again he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii. 1. God wants us to be alive to his cause; and to let our light shine before a dying world. Again it is written, "Let us therefore cast off the works of darkness, and let us put on the armor of light." St. Paul in his exhortation to the Corinthians, says, "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. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "And that ye put on the new man, which, after God, is created in righteousness and true holiness." Truly this language is too plain to be misunderstood. O, "that we might walk worthy of the Lord unto all pleasing." Then we should be able to say, "We are complete in him." It is no trivial thing to be holy. We must show by our actions, by our deal, by our meekness, and by our daily walk and conversation that we are holy. "As he which hath called you is holy, so be ye holy in all manner of conversation." I. Peter, i. 16. Again, "seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" Holiness, genuine, has its seat in the heart, and is the effect of a gracious principle, implanted by the Holy Spirit. For, "that which is born of the flesh, is flesh; and that which is born of the Spirit is Spirit." St. Paul says, "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi. 22. Again he says, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Rom. viii. 6. Holiness appears in purity of speech. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. iv. 6. All these passages go to show us that we must be holy. "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil., i. 2. We must be holy in order to be advancing in goodness as we ought. Job says, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Paul says, "Brethren, I count not myself to have apprehended: but this one thing I do,



forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark of the prize of the high calling of God in Christ Jesus." Phil. iii, 13, 14. No man can see God unless he is holy. Will we be saved? If we will, let us show it by our endeavors to live holy lives, remembering that we are commanded to "Follow peace with all men, and holiness, without which no man shall see the Lord."

### THE MOTHER OF THE WESLEYS.

In St. Mary's Church at Haseley, a small Warwickshire village, "Samuel, sonne of John Anslye and Judith his wife," was baptized the 27th of March, 1620. Left early to the sole care of his mother, young Annesley grew up with grave and reverent habits, reading twenty chapters of the Bible daily, dreaming of martyrdom, and letting the conviction of his call to the Church shape itself so persistently in his mind that, in 1644, he was ordained, "probably according to the Presbyterian form." His first parish received him with spits, forks, and stones, and even threats of murder, moved apparently by pathetic remembrance of his predecessor, who danced, drank, and made merry with them week-day and Sunday. The young rector was not to be dealt with in this fashion. "I am resolved," he said, "to continue with you, until God has fitted you to entertain a better." A few years taught them to value his ministry quite as much as his sincerity, enabling him when he resigned his cure to keep his vow. Then he moved to a small London parish, held the Evening Lectureship at St. Paul's, and, in 1658, was presented by Richard Cromwell to Cripplegate. The Act of Uniformity drove him from the Church; but, upon the Declaration of Indulgence, he licensed a meeting-house in Little St. Helen's, Bishopsgate Street, and assembled a large congregation, to which he ministered till his death. He was a man of fine presence, and gracious and win-

ning manner; a most zealous preacher, preaching two or three times every day without fatigue; temperate in his habits, and temperate in his opinions. He could not identify himself with any of the parties of his time; and was as hearty in calling Cromwell "the arantest hypocrite that ever the Church of Christ was pestered with," as in denouncing the King, when preaching to the Commons. He wrote no controversy, but "charmed with his godliness." Besides the tenth that he devoted to God, his purse was always open for widows, and sick and starving ministers. In his family he was strict, earnest, a man of remarkable fervency and faith in prayer. And his family was almost a congregation. When Manton had baptized one of the children, he mentioned to a friend that Annesley had "two dozen, or a quarter of a hundred." The beauty and accomplishments of the daughters and the repute of their father made the minister's house a place of note and pleasant resort. And among other guests of the time was a young student at Mr. Veal's, in Stepney, by the name of Samuel Wesley.

Wesley was the son of an ejected vicar, whose life was worn rapidly to the grave by persecution. He was thrown, from early life, into close associations with the Nonconformist party, used to write out Charnock's sermons, and listened to Bunyan. Talented, and with a gift of rhyme, he was encouraged to write lampoons on Church and State, and was pitched upon to answer some invectives published against the Dissenters. It was during the preparation for this latter task that he saw reasons to change his own opinion, and, commencing by abjuring the politics of his party; he ended by abjuring the party itself. With forty-five shillings in his pocket he walked to Oxford, entered himself at Exeter College, and left it an extreme partisan of the Church and State he had lampooned.

Susanna Annesley may have had a fair share of the family beauty, but her kindred have only noticed the worth and beauty of her character. She had

an intellect above the average, a strong decisive mind, and a spirit of investigation. She formed her own opinions and scrupled at no trouble in discovering the truth. Her reading was grave and solid, as might be expected in so grave a household, and questions of theology had more interest for her than the creations of fiction. She lived in a time of keen controversy and championship. Disputes on the doctrine and order of the Church absorbed men's minds. The conversation among her father's guests was always drifting in that direction, and she soon found herself drawn into the current. The Socinian controversy first drew her attention, with the untoward result of unsettling her faith in the doctrines of the Gospel; and before she recovered from this she examined the claim of Church governments. Wesley's influence may be traceable in the conclusions she reached on both subjects. He was familiar with the theological investigation she had unwarily begun; and she blessed God that "by him she was first drawn off from the Socinian heresy." He was in the heat of his own dissatisfaction with Nonconformity, and before she was thirteen she firmly embraced the Church of England. She was ruled in this as in all else by the highest sense of duty, and her religious life was one of principle and not emotion. "When I was young," she says, "and too much addicted to childish diversions, I never used to spend more time in any matter of mere recreation in one day than I spent in private religious duties." It is a characteristic feature, consistent with the gravity of her character, and with all that is known of her in after-life.

Wesley had held a London curacy for a year, a chaplaincy on board a man-of-war for as long; and on returning to London, in 1689, seems to have been married to Susanna Annesley. He was a curate on thirty pounds a-year, and though in a twelvemonth he received the living of South Ormsby, in Lincolnshire, it was but twenty pounds better. The rectory was "a mean cot, composed of reeds and clay;" and there came

"one child additional *per annum*." The rector rose betimes in the morning and wrote his metrical "Life of Christ;" wrote also a treatise on the Hebrew points; and did such work as offered for his brother-in-law, Dutton, the bookseller. With much writing and thrifty management, seven years passed fairly over. The Marquis of Normanby, his patron, had asked for him an Irish bishopric, but Queen Mary contented herself with accepting the dedication of the "Life of Christ," now completed in nigh eleven thousand lines, and published with sixty copper-plates. Then a more substantial benefit came, though not from royal favour, and the living of Ormsby was exchanged for that of Epworth, in the same county. Epworth, or the Hill Farm, is a small market-town in the centre of the so-called Isle of Axholme. The parishioners were mostly yeomen and small farmers, primitive, if not barbarous in their ways. There was no extravagant living: the women wore their mothers' gowns, and the men never appeared in an entirely new suit of clothes. The maid, dressed in linsey-woolsey, rose up to her spinning in the morning at three, and had forty shillings a-year. The parish was worth four times the last, and much household economy was possible. But there were heavy drawbacks. The men of the Isle were lawless: They vented their displeasure in a rough savage way: they burned crops, stabbed cows, maimed watch dogs, and put coals in the thatch. Wesley provoked their enmity in election times, and was called, on the steps of his own church, rascal and scoundrel; was forewarned of a design to murder him; and when Mrs. Wesley lay exhausted after her confinement, they "kept drumming, shouting, and firing," until at last the baby was killed in the nurse's fright. There was but one Presbyterian, and one Roman Catholic in the parish, yet the congregation was of the thinnest, and the communicants seldom above twenty. "Monsters of men-children were brought to baptism, whose manful voices disturbed and alarmed the whole congregation." The tithe corn was

stolen in open day: and gross immoralities were the habits of the place. Then there were accidents. The barn fell down: a third of the parsonage was burnt: his "entire growth of flax" shared the same fate; and in 1709 the house was utterly destroyed by fire. "I was in no condition," Mrs. Wesley writes, "to climb up to the windows, neither could I get to the garden door. I endeavored three times to force my passage through the street door, but was as often driven back by the fury of the flames. In this distress I besought our blessed Saviour for help, and then waded through the fire, naked as I was, which did me no farther harm than a little scorching my hands and my face." One child, "a lovely boy, six years old," lay asleep. No help could be rendered; and when he was missed, his father could but kneel in the hall "in agony of prayer." The child woke and ran to the window. No time was to be lost. "I will fix myself against the wall," some one cried; "lift a light man and set him on my shoulders." As the roof fell in, John Wesley was caught in friendly arms, and Methodism gained its founder *as a brand from the burning*. The next day, among the ruins, the rector picked up a solitary scorched leaf of his Polyglot, on which there was nothing legible but *Vade; vende omnia quæ habes, et attolle crucem, et sequere Me*—"Go; sell all that thou hast; and take up thy cross; and follow Me." With these disastrous losses, with a mother dependent upon him, and apparently with the steady addition of a child per annum, it is little wonder he was poor. In the spring of 1701 they could only reckon up six shillings; in 1827 they had but five pounds to last them from May-day till harvest. The children were only half-clothed, the rooms half-furnished. "Tell me, Mrs. Wesley," said Archbishop Sharp, "if you ever really wanted bread?" "My lord, I will freely own that I never did want bread. But then I had so much care to get it before it was eat, and to pay for it after, as has often made it very unpleasant to me. And I think to have bread on such terms is the next

degree of wretchedness to having none at all." Yet, even to sustain such wretchedness money had to be borrowed, and not alway from easy creditors. A vindictive man of the Isle had Mr. Wesley arrested for a paltry debt that a few hours' delay would have cleared, and the rector found himself in a debtor's cell in Lincoln Castle. It is true he but changed his parish. "I have leave to read prayers every morning and afternoon here in the prison; and to preach once on Sunday. I am getting acquainted with my brother jailbirds as fast as I can." Yet the poverty remained. "Thank God," he says, when he was nearing seventy, "I creep up-hill more than I did formerly;" and he can say no more. His largest debts were paid, but when he died, his chattels had to be set off against the remainder. The shadows of such a life are deep, and the picture of such life-long embarrassment, and of a cheerful, helpful, and most Christian man, carrying such a heavy burden with him away into dim old age, is harsh and melancholy. But there were gleams of light across it, pleasant bits of sunshine that relieved the gloom.

His study was his castle and the debtors' cell could not cut him off from the memories of books. Collating the Pentateuch, or writing vigorous Latin dissertations on the Book of Job, or penning epitaphs and epithalamiums; his heart was kept light and his mind had rest from care. "A learned man," Pope calls him, writing to Swift; Lord Oxford bears him the same testimony; and his wife, with a judgment that even affection did not make partial, laments that "a man of his brightness and rare endowments of learning, and useful knowledge in the Church of God, should be confined to an obscure corner of the country." His diligence and faithfulness as a pastor softened the hostility of his parishioners, and many of them died happy before him. He was thrice elected a member of Convocation, and the months he spent in London at those "Convocations of blessed memory," were a bright change from the monotony and unkindness of Epworth. As



his children grew up, and the boys went to college, he maintained a constant correspondence; in Latin occasionally, if there was anything they wished to confide to him without troubling their mother; and these Westminster boys turned out excellent scholars. But his great blessing was his wife. She is as beautiful a type as we have of a godly English mother. Her life never leaves the impression of haste or neglect. With so large a family, so little to live on, and a husband who was neither thrifty nor extravagant, she contrived leisure for occupations to each of which others would have given their lives. An hour each morning and evening, and occasionally at noon, were devoted to communion with God and prayer. Before the morning worship of the household, she sought the same intercourse, and would not even then walk in the open air, "because it discomposed her head. Though the lamp of devotion is always burning, yet a wise virgin will arise and trim before going forth to meet the Bridegroom."

When her eldest son was in suspense about his scholarship at Oxford, she wrote: "If you can possibly, set apart the hours of Sunday afternoon from four to six to beg God's favour in this great affair, which time I also have determined to do the same work." At least three times a day she examined her conscience, and omitted no opportunity of retirement. There is "nothing in the disposition of your time," she wrote to John, "but what I approve, unless it be that you do not assign enough of it to meditation." She laid down rules for her own conduct, and nothing could better characterise it. "If you desire to live under the continual government and direction of the Holy Spirit, preserve an equal temper." "It always argues a base and cowardly temper to whisper secretly what you dare not speak to a man's face. Therefore be very cautious in speaking of these three sorts of persons, namely, the innocent, the dead, and the absent." "In telling a story, be careful to speak deliberately and calmly; avoiding immoderate mirth or laughter on the one hand, and

uncharitableness and excessive anger on the other, lest your invention supply the defect of your memory."

Her aspirations were profound; her sense of God clear, reverent, and holy. "If to esteem and have the highest reverence for Thee, if constantly and sincerely to acknowledge Thee, the supreme, the only desirable God, be to love Thee,—I DO LOVE THEE! If to rejoice in Thy essential Majesty and Glory, if to feel a vital joy overspread and cheer the heart at each perception of Thy blessedness, at every thought that Thou art God, and that all things are in Thy power; that there is none superior or equal to Thee; be to love Thee,—I DO LOVE THEE! If comparatively to despise and undervalue all the world contains, which is esteemed great, fair, or good; if earnestly and constantly to desire Thee, Thy favor, Thy acceptance, Thyself, rather than any or all things Thou hast created, be to love Thee,—I DO LOVE THEE." "The fault," she says again, "is in myself; and I attribute all mistakes in judgment and errors in practice, to want of faith in the blessed Jesus." "O, my dear Charles," she wrote to her son, "when I consider the dignity of his person, the perfection of his purity, the greatness of his sufferings, but above all, his boundless love, I am astonished and utterly confounded; I am lost in thought. I fall into nothing before Him."

Charles Wesley had reason to know much of this devout temper of his mother. Like her other children he had received from her the greater part of his early education, for she considered that her life first must be devoted to them. From their infancy they were brought under her firm method and principle. Their rising, midday sleep, and bedtime, nay, their rocking in the cradle, were regulated to the moment. At seven they were prepared for bed; at eight they were left in their rooms awake; "there was no such thing allowed as sitting by a child until it went to sleep." Their food was governed by laws as peremptory; and they "dared not refuse" what was set before them. When they were a year old

they were "taught to fear the rod, and to cry softly." Their will was to be mastered; "I insist upon conquering the will of children sometimes, because this is the only strong and rational foundation of a religious education." The parent who studies to subdue it in his child, works together with God in the renewing and saving a soul." If a child has to be corrected, she maintained it must also be conquered. But, as cowardice and fear of punishment often lead children into lying, whoever, when guilty, confessed a fault, was not beaten. None of the children were reprimanded or beaten twice for the same fault, nor upbraided with it if they amended; and every act of obedience was noticed with encouragement. But life was not cheerless in the midst of such strictness. "I take Kempis," Mrs. Wesley says, "to have been an honest, weak man, who had more zeal than knowledge, by his condemning all mirth or pleasure as sinful or useless, in opposition to so many direct and plain texts of Scripture;" and the lonely house and the poverty seem to have been steadily brightened by the gay spirits of the children. When a child's fifth birthday was past, it took its place in the school room, and from nine till twelve, learnt the alphabet, a feat that was accomplished in one day by every child but two. This much won, the next step was to spell the first chapter of Genesis,—a task never given up till mastered. "I wonder at your patience," said Mr. Wesley. "You have told the child twenty times the same thing." "Had I satisfied myself by mentioning the matter only nineteen times, I should have lost all my labor." The school opened and closed with the singing of a psalm: and nothing—visiting, nor business, nor accident—was allowed to interfere with its routine of six hours; with the result, among others, that the children could read better in a quarter of a year "than the most of women can do as long as they live." Nor was courtesy neglected. Rudeness to one another or to the servants was never passed over. Promises were to be

strictly kept: gifts bestowed could not be reversed; and the rights of property were adjusted and guarded even to a pin. Before they could speak, their grace before meal was asked by signs. The Lord's Prayer they said morning and evening, and to this, short prayers were added as they grew older; and as they came to boyhood and womanhood, she determined to give them as thorough training in religion, as in other branches of learning. She prepared a manual on natural theology; a treatise on the doctrines of the Gospel, founded upon the *Apostles' Creed*; and an analysis and exposition of the Ten Commandments. Having their origin in the need of some elder child, they successively came to be the text books of the family, and the basis of a thoroughly sound knowledge of religious truth. That it might not be mere learning of religious books and sound doctrine, she arranged for conferences and prayer with the children. "On Monday, I talk with Molly; on Tuesday, with Hetty; Wednesday, with Nancy; Thursday, with Jacky; Friday, with Patty; Saturday with Charley; and with Emilia and Sukey together on Sunday." When the family assembled in the new rectory after the fire, she added to the former rules, that afterschool on each day "the eldest child took the youngest that could spell, and the second the next; and so with the rest, until they passed two and two into private rooms, where they read a chapter in the New Testament, and the Psalms for the evening of the day." Nor did these influences cease when the children left home. Her son John describes the calmness with which his mother wrote letters, while surrounded by thirteen children; and her letters to them "are probably such as no other mother ever wrote." A single extract addressed to her son Samuel, an exemplary, but not a Christian lad, must suffice. "I have a great and just desire, that all your brothers and sisters should be saved as well as you; but I must own, I think my concern for you is much the greatest. What! you, my son! you! who was once the son of my extremest sorrow, in your birth

and in your infancy, who is now the son of my tenderest love; my friend, in whom is my inexpressible delight, my future hope of happiness in this world, for whom I pray, retiring from the world, when no mortal knows the agonies of my soul upon your account, no eye sees my tears, which are beheld only by that Father of spirits, of whom I so importunately beg grace for you, that I hope I may at last be heard! Is it possible that you should be damned? Oh, that it were impossible! Indéed, I think I could almost wish myself accursed, so I were sure of your salvation. But still I hope, still I would fain persuade myself, that a child for whom so many prayers have been offered to Heaven, will not, at last, miscarry." Pleading, that for tenderness and solemnity could scarcely be surpassed, and that must have been felt by her son as an echo of the Epworth schoolroom, as well as the frankest outburst of his mother's heart.

A spirit so active within the family was sure to be active without. One of the rector's journeys to London, left the parish to a lazy and helpless curate; and Mrs. Wesley, watchful and prompt, saw the danger to the children, and held an evening service for them and the servants at the rectory. It oozed out among the neighbors, who asked to attend, and permitted, brought others, to whom "she sang psalms, read prayers, and also a short sermon." As many as two hundred crowded in, and others left for want of room: people who had not been to church for years became regular worshippers, and the habits of the place changed for the better. Mrs. Wesley was led into this reluctantly, and only by that supreme sense of duty that marked her life. She doubted if it was proper for a woman "to present the prayers of the people to God;" she would "fain have dismissed them before prayers, but they begged so earnestly to stay that I durst not deny them." Inman, the curate, was of another opinion, and with one or two men of the Isle sent up a protest to the rector against such irregularity and conventicle worship of the

rector's wife. Mrs. Wesley's defence closed with so forcible an appeal that her husband refused to interfere. "If you do, after all, think fit to dissolve this assembly, do not tell me that you desire me to do it, for that will not satisfy my conscience; but send me your positive command, in such full and express terms as may absolve me from all guilt and punishment for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ."

Mr. Wesley was now wearing old. To compose his Dissertations on Job had cost him the palsy and the gout. The stream of rhyme that had flowed at two hundred couplets a day was dried up. He was wasted, changed, sometimes unable to preach. An accident, by which he was thrown out of a wagon, and a serious illness, were heavy shocks to his constitution. And he had some fear of death. But as his end drew nearer the fear ceased. His last words were full of fire. "Let me hear you talk of heaven: nothing is too much to suffer for heaven." To his youngest son: "Be strong. The Christian faith will surely revive in this kingdom. You shall see it, though I shall not." "Are you not near heaven?" whispers his son John. "Yes, I am." "And with a cheerful countenance he falls asleep, without one struggle or groan."

"I am heard," said his widow, "in his having so easy a death, and my being strengthened to bear it." Most of his daughters were married. His eldest son was a clergyman; John was a college tutor; Charles had no income. They were bound to their mother by no common attachment, and, as far as they could, they would assure her comfort. Her first resting-place was with her daughter Emilia, who had opened a school at Gainesborough. Another daughter received her at her husband's parsonage in Salisbury. In 1739, she went to London, and found her last resting-place at the Foundery in Moorfields, where her son John had begun to preach. She had already given him and Charles sanction to join Oglethorpe's



ill-starred expedition to Georgia. "Had I twenty sons," she had said, "I should rejoice that they were all so employed, though I should never see them more." But on learning the circumstances of their trials she vehemently protested against their return. She had lost her first-born. "I somewhat marvelled," she wrote to Charles, "that Jacky did not inform me of it before he left, since he knew thereof. But he was unacquainted with the manner of God's dealings with me in extraordinary cases, which indeed is no wonder; for though I have so often experienced his infinite power and mercy in my support and inward calmness of spirit, when the trial would otherwise have been too strong for me, yet his ways of working are to myself incomprehensible and ineffable. Your brother was exceedingly dear to me in his life, and perhaps I have erred in loving him too well. I once thought it impossible for me to bear his loss, but none know what they can bear till they are tried. As your good old grandfather used to say, 'That is an affliction that God makes an affliction.'"

Her youngest daughter followed, "full of thankfulness, resignation and love;" and the widow was soon to rejoin her husband. She was never as strong in body as in mind. The want of proper clothes and food occasioned her repeated sickness. She was confined to her room for many months. "I have many years," she says, "suffered much pain and great bodily infirmities." As she grew on to old age her infirmities strengthened their hold. In the July of 1742, John Wesley hurried up from Bristol, to find his mother "on the borders of eternity." The next morning she said on awakening, "My dear Saviour! art Thou come to help me in my extremity at last!" Her son and his five surviving sisters sang round her bed. "It was just four o'clock. She opened her eyes wide, and fixed them upwards for a moment. Then the lids dropped, and the soul was set at liberty, without one struggle or groan or sigh. We stood around the bed and fulfilled her last request, uttered a little before she lost her speech

—'Children, as soon as I am released, sing a psalm of praise to God!'"

Eight days after, an innumerable company of people came to bury her in Bunhill-fields. "At the grave there was much grief when Mr. Wesley said, 'I commit the body of my mother to the earth.'" The same Mr. John Wesley then stood up and preached the funeral sermon. "It was," he says, "one of the most solemn assemblies I ever saw or expect to see on this side of eternity." She had written her husband's epitaph, and her son now wrote hers, "on a plain stone at the head of her grave."

The mother of the Wesleys left a deep mark. The method and order of her own mind stamped the new revival. Her influence was daily and secretly moulding her son. The principles he had drawn from her lasted him through life. She has more claim to be linked with Methodism than giving it its founder—the claim of that clear sense, vigorous intellect, supremacy of duty, and firm conscientiousness, that meditative piety and holy living, that made her a noble woman, and helped to make John Wesley a noble man.

### CONSCIENCES.

THERE are five kinds of consciences in the world. First—the ignorant conscience, which neither sees nor says any thing, neither beholds the sin in a soul nor reproves it. Second—the flattering conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof. Third—the seared conscience, which has neither sight, speech, nor sense in men that are past feeling. Fourth—a wounded conscience, frightened with sin. The last and best is a quiet and clear conscience, pacified in Christ Jesus. Of these, the fourth is incomparably better than the three former, so that a wise man would not take a world to change with them. Yea, a wounded conscience is rather painful than sinful; an affliction, not an offense; and is the ready way, at the next remove, to be turned into a quiet.—*Fuller.*

## AN ILLUSTRATION OF PERFECTION.

BY MRS. H. A. CROUCH.

A washwoman might stand by a basket of clothes left with her to be washed, and while looking them over, she might be almost discouraged, because of the great work to be done. She would look upon one as beside himself, who in clothes as dirty as those, should presume to appear before the King. She dreads to begin her labor. If she should put it off from day to day, it would not make the work easier for her, and there might be a call for them before they were ready. Then shame and confusion would cover her. Now the day is pleasant, now is the time, and she begins with earnestness, and a determined purpose to accomplish the task. She rubs them out. There has been a great work done, but the cleansing process must go on, for who would say "well done" of clothes dried and folded in such a condition? One operation after another must be performed upon them until there is not one spot or stain left to mar the beauty of the fabrics. Robed in such, one might stand before the King. "Blessed are the pure in heart, for they shall see God."

Conviction is the light which shows us our defilement, and prompts us to go to the sin-cleansing fountain. Without the light, one may honestly believe his clothes are clean; as clean, at least, as other people's. But conviction shows the need. A great work is wrought when our sins are forgiven, but if the work stops here we shall never see the King in his beauty. The work must go on till free from every spot and stain, and cleansed from all unrighteousness, we are ready for the Master's use on earth, or to appear in heaven.

Can we sin again? We are not now on surer grounds of probation than our first parents were, when pure and holy they walked in Eden. He who was an enemy to them, is an enemy to us, and dislikes white robes, for they evidence the work of God; and if we will listen a moment to him he will lead us to a path

where our garments will be quickly defiled, and we must go back to the fountain again, the all-sin cleansing fountain, before we can walk the King's highway, for "*The unclean shall not pass over it,*" and *sin makes anyone unclean.*

## BEAR AND FORBEAR.

If we would have our life move on smoothly, we must learn to bear and forbear. We must indulge the friend we love in the little peculiarities of saying and doing things which may be important to him, but of little moment to us. Like children we must suffer each one to build his house his own way, and not quarrel with him, because he does not think our way the best. All usefulness, and all comfort may be prevented by an unkind, a sour, a crabbed temper of mind—a mind that can bear with no difference of opinion or temperament. A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband or your wife cannot tell why—will more than neutralize all the good you can do; and render life anything but a blessing. It is in such gentle and quiet virtues as meekness and forbearance, that the happiness and usefulness of life consist, far more than brilliant eloquence, in splendid talent, or illustrious deeds that shall send the name to future times. It is the bubbling spring which flows gently; the little rivulet which glides through the meadow, and which runs along day and night by the farm house, that is useful rather than the swollen flood or the roaring cataract. Niagara excites our wonder and we stand amazed at the power and greatness of God there, as He "pours it from his hollow hand." But one Niagara is enough for a continent, or a world; while that same world needs thousands and tens of thousands of silver fountains and gentle flowing rivulets which shall water every farm, and every meadow and every garden, and that shall flow on every day and

every night with their gentle and quiet beauty. So with the acts of our lives. It is not by great deeds only, like those of Howard—not by great sufferings only, like those of the martyrs—that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor,—that good is to be done; and in all this you may be useful.

### JUDGE NOT.

“How should we treat those who think they have attained perfect love?” “Examine them candidly and exhort them to pray fervently that God would show them all that is in their hearts. The most earnest exhortations to abound in every grace, and the strongest cautions to avoid all evil are given throughout the New Testament. But this should be done with the utmost tenderness: and without any harshness, sternness, or sourness; we should carefully avoid the very appearance of anger, unkindness or contempt. Leave it to Satan thus to tempt and his children to cry out, “Let us examine him with despatchfulness and torture, that we may know his meekness and prove his patience.”

But what hurt can it do to deal harshly with them? If they are mistaken it may so discourage them that they will sink and rise no more. If they are not, it may grieve those whom God has not grieved and do much hurt to our own souls; to behave unkindly or contemptuously to them is doing no little despite to the spirit of grace. Hereby likewise we feed and increase in ourselves evil surmising and many wrong tempers. To instance only in one: What self-sufficiency is this to set ourselves up for inquisitors-general, for peremptory judges in the deep things of God. Are we qualified for the office? Can we pronounce in all cases how far infirmity reaches? what may in all circumstances and what may not consist with perfect love? Can we precisely determine how it will influence the look,

the gesture, the tone of the voice? If we can, doubtless we are “the men and wisdom shall die with us.” But is it not well to find out those who fancy they have attained it when they have not? It is well to do it by mild, loving examination. But it is not well to triumph even over these. It is extremely wrong if we find such an instance to rejoice as if we had found spoils. Ought we not rather to grieve, to be deeply concerned, to let our eyes run down with tears? Here is one who seemed to be a living proof of God’s power to save to the uttermost, but alas, it is not as we hoped. He is weighed in the balance, and found wanting. And is this a matter of joy? ought we not to rejoice a thousand times more if we can find nothing but pure love?—*Wesley’s Christian Perfection.*

### SANCTIFICATION.

BY J. L. WARD.

“How does it differ from justification?” “Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled.” Heb. xii, 14, 15. By sincere repentance man places himself upon promised ground, where he may exercise faith and thereby obtain pardon of actual sin. This renders him a fit subject for adoption into the family of God. Thus he becomes regenerated—born again. Justification takes place in the court above, regeneration takes place in the person, by cleansing him from the pollutions of his own actual transgressions. In the old English law, the person committing a felony, not only forfeited his life, but all his estates, and the pollution was so deep that no property could pass through any heir to him. But the act of pardon not only stopped the execution of the sentence of death, but removed the taint of blood by operation of law. So the taint which we by our own acts have brought upon ourselves is removed by the oper-



ation of the law of God through the blood of Christ, immediately after, or simultaneously with the act of pardon by which we are justified. But though we are restored unto fellowship with the saints, and are made partakers of the heavenly gifts, still the "old Adam," our inherent proneness to sin remains. Though by adoption and reconciliation we may have power over every propensity to sin, still that propensity remains and has to be overcome. As some have said, "Though the tyrant is bound, yet he is in the temple." But the blood of Christ is not only able to secure to us the forgiveness of sin, but to cleanse us from all unrighteousness.

"Then," says the objector "if one is sanctified and his nature thereby changed, there is no more danger of running into sin." Not so, friend, you must remember that we, in this sin-cursed world are surrounded by a pestiferous atmosphere, and if we but lay down our watch, the wily foe, though cast out of the temple is still lurking about to find an entrance, and if by our want of vigilance a shutter is left unbolted he will there gain what he has sought. And furthermore, our spiritual nature, like our bodily, requires sustenance, and if we cease to draw our nourishment from the living vine, we shall imbibe the pollutions that surround us; as the well-tilled garden, though no seed or root of a weed be allowed to germinate, yet, as it is surrounded by other weedy fields or gardens, the most constant vigilance is required to keep it clean. Thus we are required to "be instant in season and out of season," to "watch and pray lest we enter into temptation." But there is power in Jesus blood to cleanse us and then to keep us clean. *Apply it.*

As it is not putting on a gown that makes a scholar, but the inward habits of the mind; it is not putting on an outward cloak of profession that makes a Christian, but the inward grace of the heart.

## COURAGE.

BE well satisfied that you are *in the way of your duty* and that will beget holy courage in times of danger. "Who will harm you if you be followers of that which is good?" Or if any dare attempt it, you may boldly commit yourselves to God in well-doing. It was this consideration that raised Luther's spirit above all fear. "In the cause of God" said he, "I ever am, and shall be, stout: herein I assume this title, *Cedo nulli*"—I yield to none. A good cause will bear up a man's spirit bravely. Hear the saying of a heathen, to the shame of cowardly Christians. When the emperor Vespasian had commanded Fluidius Priscus not to come to the senate, or if he did, to speak nothing but what he would have him, the senator returned this noble answer: that, "as he was a senator, it was fit he should be at the senate; and if being there he were required to give his advice, he would speak freely that which his conscience commanded him." The emperor threatening that then he should die, he answered, "Did I ever tell you I was immortal? Do what you *will* and I will do what I ought: it is in your power to put me to death unjustly, and in mine to die with constancy." Righteousness is a breast-plate; the cause of God will sustain all you venture upon it; let them tremble whom danger finds out of the way of duty.—*Flavel.*

OF REPENTANCE.—Repentance begins in the humiliation of the heart, and ends in the reformation of the life.

You cannot repent too soon. There is no day like to-day—yesterday is gone, to-morrow is God's, not your own. And think how sad it will be to have your evidences to seek when your cause is to be tried; *to have your oil to buy, when you should have it to burn!*

If we put off our repentance to another day, we have a day more to repent and a day less to repent in.

An humble confession of sins brings shame to ourselves, but glory to God.

## Editorial.

### IDOLS.

Are you sure you are not an idolater? *An idolater has no part in the Kingdom of God.* It is therefore of the greatest importance that you should be free from idolatry. To be an idolater it is not necessary that you should bow down to images of wood and stone. That Christians are in danger of idolatry is evident from the Apostle's exhortation, "Little children keep yourselves from idols." I. John, v. 21. These little children were those whose sins were forgiven them for the sake of Jesus, and who had become personally acquainted with the Father. The warning given them implies that they were exposed to peril. The inquisition of the last day will doubtless reveal the fact that idolatry prevailed where its existence was hardly suspected. It sometimes requires the most elaborate tests of the most skillful chemists to ascertain the presence of the poison that kills, so idolatry may be concealed under so fair an exterior, and may be of so refined a character, that nothing but the most rigid application of the word of God, under the most favorable circumstances, will make known the fact of its existence. Beloved, shall we help you search out your idols? When discovered will you dethrone them and trample them in the dust? Will you devote yourself to become a temple of the living God?

1 *The covetous man is an idolater.* The word of God says so expressly. *For this ye know that no covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God.* Eph. v. 5. Do you want any thing plainer? *Mortify your covetousness, which is idolatry.* Col. iii, 5. Is not this explicit? But what is covetousness? The original word is *πλεonexία*—pleonexia—a desire for more. The command of God is, "Having food and raiment let us therewith be content." I. Tim. vi, 7. He who has enough to provide for the reasonable wants of himself and family, and still goes on, laying up for himself treasures on earth, which he knows he never can want, is a covetous man. Money

is his god. He worships at the altar of Mammon. Said a gentleman who was generally regarded as one of the most devout and benevolent among the wealthy church-members of New York, "I never think of the passage about the rich man and Lazarus without terror." "It has no terror," said the minister, "for those who give according to their means." "Oh," replied the rich man, "who is there among us who does more than give crumbs?" This was the opinion that one of the most liberal of the rich men of this age entertained of his own liberality and of that of his class. And is it not doubtless correct? There needs to be a complete revolution in the teaching and practice of professing Christians upon this subject. "Lay not up for yourself treasures on earth" is a command just as binding as any other found in the Bible.

2. The sensualist is an idolater. His happiness depends upon the inordinate gratification of his appetites. He lives for self-indulgence. "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, *whose God is their belly* and whose glory is in their shame, who mind earthly things." Phil. iii, 19. The apostle here doubtless refers to those who profess to be the disciples of Jesus. If this description was true in that age of comparative poverty, and among a people so famed for their moderation in eating and drinking as the Macedonians, is it not much more applicable to this age of wealth and luxury, when, without reproof, a banquet is given at a rum-selling, gambling hotel, to a popular Bishop, by the members of a church whose Discipline says, "It is expected of all who have a desire to flee from the wrath to come that they should evidence it by avoiding softness, and needless self-indulgence, denying themselves, and taking up their cross daily, submitting to bear the reproach of Christ, to be as the filth and off-scouring of the world!" Are you more unhappy if your dinner is not to your taste, than you are if you fail to get blessed—to meet God in sweet communion in your closet or around the family altar? Does the want

of tea or tobacco, though you are not suffering from either hunger or thirst, render you unsocial, morose and unhappy? Do you, when you read in the Earnest Christian some pointed article against the use of that slow poison, Tobacco, feel indignant, and stop its visits on that account, as some have done? Then doubtless your proper place is in the catalogue that St. Paul gives us of those whose end is destruction.

3. Idols are almost numberless. Whatever we obey in preference to obeying God is an idol. Whatever we depend upon for happiness out of God or make a substitute for His presence and help, is an idol. Many serve the Lord in all humility for years, but, at the solicitation of their grown-up sons and daughters, indulge in practices which they know to be plainly prohibited by the word of God. The Bible, the Holy Spirit, and their own consciences incline them one way, and their children another; they yield to the latter. Are not such cases of idolatry but too common? Paul says, *His servants ye are whom ye obey*. Then do not flatter yourself that you are a servant of God unless you obey his voice in preference to any other influence whatever.

Some make an idol of the church. To add to its influence, and promote its interests they give their countenance to measures which they never attempt to justify except on the plea of expediency. Lift up a warning voice against evils which they know have found a sanctuary within its pale, which weaken its aggressive power, and threaten to destroy its purity, and send souls to hell, and they rush upon you with drawn sword, crying out that you are attacking the church. It was so in Wesley's day, it is so in our day. Mr. Wesley says, "None that live in outward sin, none that is under the power of anger, or pride; no lover of the world; in a word, none that is dead to God, can be a member of His church. Can anything be more absurd than for men to cry out, *the Church! the Church!* and to pretend to be very zealous for it, and violent defenders of it; while they themselves have neither part nor lot therein?"

Some make an idol of secret societies. "I will leave the church before I will the lodge," said a prominent minister in our

hearing, and the Conference to which the remark was addressed, expressed no disapprobation of the saying. Some read the Earnest Christian with avowed satisfaction, until they come to an article against Masonry, and then they will not look at it again. Their idol has been touched. Their studied resentment is sure to follow.

O, beloved, flee from idolatry. Let God have your undivided hearts. Make him the center of all your hopes, the spring of all your enjoyments. Let your one study be how you may please Him and advance the interests of His blessed cause. He is a jealous God and will tolerate no rivals. His love will be more to you than all things else and it will be bestowed upon you freely if you love Him with all your heart.

#### GETTING THE HEART RIGHT.

Some, when they hear a pointed sermon or exhortation against a popular sin, as extravagance in dress, cry out against it, saying they "believe in getting the heart right." "If the heart is right it will regulate all these outside matters."

But how shall we know when the heart is right? Is it such an easy task that we come at it by intuition? The word of God assures us that "the heart is deceitful above all things, and desperately wicked. Who can know it?" We have seen persons who were living in open violation of express commands of God, publicly profess that their hearts were right, with such an air of assurance, as left little doubt of their sincerity. They were deceived. The deception arose from want of proper instruction, and from seeing others who professed the highest states of grace indulging in these same violations of the word of God. Thus the deception was confirmed and multiplied. How can the people be convicted except the truth is proclaimed? Where, in the Scriptures, do we find any warrant for these unmeaning generalities? Did not apostles and prophets come out against specified sins in the most pointed manner? Said Nathan to David, "Thou art the man." Said Peter to Ananias, "Thou hast lied unto God." Said the martyr Stephen to the Jewish council, "Ye have been now the betrayers and murderers of the Just One."



If in preaching to professing Christians who we know are in the habit of using intoxicating liquors as a beverage, and who justify the practice, we utter no words of condemnation against their course, will they not understand us, by our silence, as saying that they need no reformation in that particular? So in regard to "the putting on of gold and costly apparel." If nothing is said upon the subject, if old professors appear in the gay apparel of worldings, the converts will look upon religion as having nothing to do with dress, and any conviction that the Spirit of God may give them upon this subject, they will promptly repel as temptations that are to be resisted, lest they become fanatical.

There is a great deal of cowardice as well as worldly policy in this hue and cry about getting the heart right. Brethren, we must not shun to declare the whole counsel of God lest the blood of souls be found on our skirts.

#### PERSEVERANCE.

I wish the perseverance of the saints was equal to that of sinners. There is scarcely a village or a city in the land in which Satan does not keep up a protracted meeting all winter. The fires on Baal's altar are never suffered to die out. Every night in the week does that retailer in liquid poison work at fitting men for the fires of hell! In the gambling saloon, the dancing saloon there is no cessation to the dreadful endeavors to ruin the souls and bodies of men.

Should we not, brethren, learn a lesson from this, to be not weary in well-doing? If there is in the community an unusual interest in the salvation of the soul, follow it up by tireless exertions to bring men to the cross. Keep up your protracted meeting as long as there are anxious inquirers that can be reached. If the minister gets tired let the members work more and he less. The result will be good. If some of the more active members complain of being worn out, let others take their place, but by all means let the work of soul-saving go on. Push forward the battle. Put the hosts of hell to flight. Gain the victory and then improve it to the utmost.

#### REVIVALS.

AT SARATOGA SPRINGS we preached the 19th, 14th and 15th of January. The Lord has wrought a good work there under the labors of Rev. A. B. Burdick. From thirty to forty, they report, have given evidence of having passed from death unto life. The work appeared deep and thorough, and was still going on.

AT ALBANY, we spent Sabbath, the 21st of January, with Rev. D. M. Sinclair. The meetings were very interesting—some have been powerfully saved, and there is a good prospect for an extensive work.

REV. E. G. RIBBLE writes us from St. Charles, Ills., "I have held a protracted meeting at Lodi. To the praise of God, a good many found pardon and purity."

REV. WM. B. TRACY, writes us from Bureau, Ills. "We are having some prosperity on this circuit. We have just closed a seven weeks' meeting at a new point. About forty professed to find the Saviour. We commence to-night at another place. Pray for us."

#### AT HOME.

Jesus said, "A prophet is not without honor save in his own country and in his own house." Though this saying is doubtless true as a general rule, it does not hold good in regard to the EARNEST CHRISTIAN. Its circulation in our own State is over three thousand—about one half of the entire circulation. The greatest number taken in any one place is in the city where we lived the longest and have preached the most. We feel thankful for this appreciation of our labors by those who know us best.

While the EARNEST CHRISTIAN goes to nearly all the States of the Union its circulation in them is not as general as it should be. Will not our friends abroad, who love the principles we advocate do all they can to extend our circulation? Let us have a generous response from all quarters.

#### REV. ASA ABELL.

By accident the name of this veteran soldier of the cross, was omitted from the ap-

pointments of the Genesee Conference of the Free Methodist Church, as published in the Minutes of 1835. We regret the mistake. He was appointed Chairman of the Genesee District, and is laboring in that capacity and that of general Evangelist, with great acceptability and success. We have known him for years, but never knew him when he had more fire and vigor than at present. We have just returned from one of his General Quarterly meetings, held at Parma. It was one of the best we ever attended. His address is North Bergen, Genesee Co., N. Y.

#### EXACTNESS.

Be exact? Assuredly, minutely so, in everything, in little things and great things, in things temporal and things spiritual. Be exact in secret, family and social prayer, in private duties and public duties, at home or abroad, in the church and out of it, in giving and receiving. Be very exact in your reading, your deportment, in walking softly before God, in diffusing light and salvation; in imitating Jesus, in going about doing good, in remembering those in bonds as bound with them, in causing "the widow's heart to sing for joy."

Are you a parent? be exceedingly and scrupulously exact in your household duties, in training your little ones in the way they should go, in the fear and wisdom of God. Are you called to minister at the sacred altar? Be exact to the letter and spirit of the gospel, in pastoral visitations, in breaking the bread of life. See to it that you exercise no partiality in your public or private ministrations, but condescend to men of low estate. Be exact in reproving sin, clear your skirts of blood! Fear not "to declare the whole counsel of God," regardless of what men or devils think, say or do. Moreover, in your appointments be exact to the very moment.

Friends, one and all, parents and children, ministers and people, be exact in rendering dues to all, in "providing things honest in the sight of all men." "Owe no man anything but love." And above all see to it that ye rob not God—be exact here. Your stewardship, ah! your stewardship, God keeps a book, and every penny you squan-

der on pride, lust, or ambition, will be required at your hands.

Once more, be exact in agreeing with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." "Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matt. v. 25, 26.

"When the retinue of heaven  
Shall in matchless grandeur come,  
And the countless hosts of mortals,  
Stand to hear their final doom—  
Jesus smiling—saints rejoicing—  
You will then be welcomed home!"  
N.

#### DEDICATION.

The dedication of the new Free Methodist Church, and the four days meeting held in connection with it at Collins' Centre, commencing Dec. 21st, was in every respect a glorious success. After an excellent Dedication prayer and sermon, by Rev. D. W. Thurston, there were—somewhat unexpectedly to the Trustees—raised \$505, which amount with what had been previously subscribed and paid, was sufficient to free the church of all indebtedness, build sheds, and do all other necessary work in and around the house. The Lord set to his seal of approbation and gave unmistakable evidence of his acceptance of the offering by coming in the succeeding meetings, and greatly blessing his people, reclaiming a number of backsliders, converting several sinners and sanctifying wholly a number of believers. We expect to see the good work go on.

#### A MISSIONARY PROJECT.

*Dear readers of the Earnest Christian:—* Allow me to spread before you a few facts concerning a matter of general interest.

1. Lockport is a young and thriving city of about 15,000 inhabitants, and increasing in size and importance.
2. We have a Free Methodist Society of thirty members, mostly poor in this world, but rich in the grace of God. Taken as a whole, it is the best Society I ever knew.
3. The Society has struggled through

will be re-  
ceiving with  
thou art in  
y time the  
judge, and  
officer, and  
"Verily, I  
means come  
the utter-

en  
ur come,  
nortals,  
loom—  
ing—  
d home!"  
N.

ree Metho-  
meeting held  
ns' Centre,  
every re-  
n excellent  
t, by Rev.  
somewhat  
aised \$505,  
een previ-  
ufficient to  
ness, build  
ry work in  
d set to his  
mistakable  
ne offering  
etings, and  
claiming a  
ng several  
a number  
the good

CT.

ristian:—  
a few facts  
interest.

iving city  
increasing

Society of  
his world,  
aken as a  
r knew.  
through

formidable difficulties, and reached its present position by a painful process. It is well known to many that fanaticism culminated and went to seed here, several years ago, bringing great reproach upon the real work, and exerting over many a withering influence. It is equally true that earnest religion has been proscribed, and spiritual death has reigned in the churches. Added to this, the faithful few have had no suitable place for worship, but have been compelled to hold their meetings in private houses, and rented halls in the upper stories.

4. In spite of all discouragements, the little army has continued to unfurl the banner of salvation and wage war against the powers of hell. Never were our prospects so bright as now. Our meetings are crowned with the salvation of souls. Hard cases are coming to the cross. "The best of all is, *God is with us!*"

5. The time has come when we very much need a house of worship. We have secured an excellent lot, at a cost of \$600. Next summer we intend to erect a free, plain, neat, commodious, substantial church, costing about three thousand dollars. This is truly and properly a missionary enterprise. This will naturally be a favored spot for holding General Quarterly Meetings, and future sessions of the Annual Conference. Friends of Jesus, help! "Freely ye have received, freely give." Now is the time to act. I ask you to think, pray, and decide your duty *conscientiously*. We can appropriate money at any time; but if any of you prefer, send me your names and pledges now, and cancel them during the spring or summer. The names of all donors will be preserved. Devise liberal things, and let us hear from you at once.

Yours in Jesus,

A. A. PHELPS.

Lockport, N. Y., January, 1865.

POST OFFICE ADDRESS.—In writing us on business be sure and give us your NAME and POST OFFICE and STATE. In ordering a change of address state the office from which and to which you wish it changed.

THERE WILL BE a General Quarterly Meeting held at Perry, commencing Thursday, February 22nd, at 6 o'clock, P. M., and continuing over the Sabbath.

J. W. REDDY.

## THE LOVE FEAST.

A. FULLER.—I fully believe in the power of godliness, and God has taught me by his blessed word, and by a life-giving experience, that the baptism of the Holy Ghost is a distinct blessing to be received after we believe; as much so now as it was in the primitive days of the Church. The Great Head of the Church knew that without this soul-sustaining power, his people could not live; therefore he told them to tarry at Jerusalem until they were endued with power from on high. When they had received that anointing they were prepared to go forth as bold champions of the cross. For this, the kingdom of heaven suffers violence, and it must be believed in, and sought after with the deepest conviction—and utmost earnestness of which the mind is capable. It is only by this that we are enabled to cleanse ourselves from all filthiness of the flesh and of the spirit, and to perfect holiness in the fear of God. To deny this baptism and not seek earnestly for it, is to deny the power of godliness, and rest in forms, and a dead faith, that makes the profession of religion a hissing and by-word to the world. Look, say they, at professors, what do they better than we? And no wonder, when the church is so filled with pride and worldliness. For faith that brings this power the apostles contended—and this faith Wesley and the reformers of his day preached.

We have reason to fear, unless there is repentance, and a return to the old paths of holiness that the candlestick will be removed out of its place and the gospel blessings be given to a people who will bring forth the fruits of righteousness. The Lord help the church to arise and lay aside every weight and every sin that she may come forth in the glorious liberty of the Gospel.

REV. P. BUTTERFIELD.—Bless the Lord, oh my soul! He sweetly he saves me now, cleanses my heart and keeps it clean. Some few have been converted and a number have been fully cleansed from sin, among these are some of gray hairs and feeble steps, some in middle age and some children. Oh, what a wonderful salvation! Glory!



Mrs. GRACE S. LATHROP.—At the age of twenty-two, I went to Syracuse, N. Y., to Bro. W. F. Gere's. The Sabbath evening after my arrival, through the prayers of Brother and Sister Gere, and Brother Stearns, the Spirit of the Lord came upon me, with such power that I arose and walked upstairs and down, and all around, which I had not done for six months previous. What a sweet peace I there experienced in soul and body! Praise the Lord! I knew that I was sanctified. My peace and joy how full! What a complete resting in Christ I felt! I had a fixed determination to live for Christ, however hard and severe a contest it might be. What precious seasons I have been privileged to enjoy with my Saviour. But the Lord has been pleased to afflict me for some wise reason. I leave all with him for he is ever ready to help in time of need. "Whom he loveth he chasteneth." As Christians we may expect persecution, but his grace is sufficient for me. Praise the Lord, he fills me with his love!

MATILDA H. EASTON.—For seven, long, weary years, I have been withholding from God what I knew to be my reasonable service—my time, my talent, and what little means he had lent me, all to be used to his glory—I could only see the nakedness, and the peril, and the trials, etc. Bless the Lord that I have been enabled to see the other side. Now I can say I have no abiding place, but am looking for a city whose Maker and Builder is God.

B. M. UPCHURCH.—I praise God for that love that raiseth the soul above the vain things of this world, and enables me to look by faith to my Saviour, and receive from Him the very essence of Heaven.—Who would not serve such a blessed Saviour? I can, and do, testify to the world that He is a complete Saviour. I am wholly given up to the Lord. I expect, when the Lord calls for me to be ready to go.

*Little Rock, Arkansas.*

E. OSBORN.—I want to say to the friends of Jesus, I love the doctrine of holiness. Jesus reigns in my poor heart. Glory to God in the highest, peace on earth and good will to man!

*Burlington, Iowa.*

Mrs. C. MACOMBER.—The blessed Jesus is helping me wonderfully to grasp all the promises and apply them to myself on condition of the strictest obedience. I never loved purity as now. I never saw such beauty in holiness as I do now; and those things that I used to think were gain to me, I now count loss for Christ. O, glory be to God! I do know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death. O, how I magnify that grace that sought me out so diligently.

*Greene, N. Y.*

FANNIE C. FRENCH.—I would tell to all the world this morning of the power I feel in the blood of Jesus to wash away sin. O, what a Saviour! I know I am His and He is mine. I can say of a truth, the world, the flesh, and the devil are overcome through the blood of the Lamb. I love to sit at the feet of Jesus and learn of Him. I have left all to follow Christ, through evil report as well as good. I feel strong in my soul as Jesus takes me by the hand and says, "I am the way walk ye in it."

ELIZABETH T. HAND.—O, glory to God! my soul is happy all the time. Salvation is free and full, and it comes streaming down to my soul. It seems as if I had entered upon the year of Jubilee. I will praise God for what I enjoy in him, and continue to look for an increase.

EMILY MATHEWS.—I praise God to-day for salvation that is full and free. My soul is staid on God, the rock of my salvation. By faith I stand; "trust and obey" is my motto. I feel that through Christ I am saved. I mean, by the grace of God, to go through, bearing the cross.

*Pembroke, Genesee Co., N. Y.*

ARTHUR MILLINGTON.—I bless God for a salvation that saves me from all sin. Two years ago, I gave my heart to God, and the way is growing brighter all the while. I have many conflicts, temptations and persecutions to endure, yet I still hold on to God, for I know I shall have my reward in heaven if I hold out faithful to the end. My greatest desire is to see the salvation of souls.

*St. Charles, Ills.*