

The Earnest Christian

AND
GOLDEN RULE.

MARCH 1866.

FIDELITY REWARDED.

BY REV. LEVI WOOD.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.

Fidelity to God at the risk of life, is the price of life; i. e., it is the price we must pay to assure unto ourselves the possession of spiritual and everlasting life. "He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal." John xii. 25. Had man never sinned, he could never have died. Had man never sinned, death would never have had a victim, as it did in the person of our Lord Jesus Christ. All death is the bitter fruit which grows on the tree of moral evil: death temporal, spiritual, eternal. Constant obedience to God would have assured man the constant enjoyment of life. It was necessary, that, in the perfect development of man's moral nature, and in the securing of his heart in an eternal allegiance to God, his free-will should be brought into a state of proper exercise under moral discipline; and that prior to the fall. Hence "the tree of the knowledge of good and evil" was placed in the midst of the garden of Eden, as a test of man's fidelity to his God. Under the test thus applied to man, his free-will played foul, and he fell from innocence to guilt, from purity to pollution, from light to darkness, from happiness to misery; in a word, from life to death; and his fall was necessarily complete and final had he not been redeemed by the God of love. Disobedi-

dience, of necessity, separated him from God, the fountain of life; hence death was the sure portion of man when he became a transgressor. Life fled the earth with the introduction of sin, but it comes back again to man through our Lord Jesus Christ, who, as "the Prince of Life," hath conquered his and our mortal enemy—Death. "Life and immortality are brought to light through the Gospel." The dispensation of mercy comes to man through Jesus Christ. An atonement for sin is made, and pardon is freely offered to the penitent believer. Man's forfeited blessing—everlasting life—comes back on a proper exercise of faith in atoning mercy. "He that believeth on the Son of God hath everlasting life." But in order to the exercise of that faith which secures everlasting life, we must devote our natural lives wholly and solely to the will of God. By sin, man is incapacitated for obedience to his God. By faith in Christ as the atoning Saviour, that capacity is restored unto him. This capacity is continued only so long as we live in the perpetual exercise of saving faith. Hence faith is essential to obedience, and obedience is essential to spiritual life. "The life which I now live in the flesh, I live by faith on the Son of God who loved me and gave himself for me."

If then we would live, we must be obedient, *entirely obedient*, even at the risk of life. Hence all disciples of Jesus are, in spirit, martyrs—and many of them are martyrs in fact—for all live unto him who died for them: and as he gave himself an offering for them,

on the cross, complete and perfect, so do they submit to the crucifixion of their own wills, that they may die with him on the cross of Christian duty; and so all live with him in spirit and feeling. In order to obedience we must have faith, and in order to faith we must consecrate ourselves to a life of entire obedience; obedience at the hazard of all things earthly, our natural lives, dear as they are, not excepted. Submission to death is therefore the price of life. God says, "Give your natural life to me, and I will give eternal life to you." "Be thou faithful unto death, and I will give thee a crown of life." Christ conquered death by yielding to death. We must do the same. Death is before us, and we cannot avoid it if we would. Death comes on all as the fruit of sin. Unwise indeed, therefore, must it be for us to leave the path of fidelity to God, to avoid death, when we cannot avoid it; knowing that soon it will come upon us, and that, perhaps, in a more dreadful form than that which we avoided at the sacrifice of obedience to God. Better imitate the example of the maiden martyr, who, as she was brought forth to be burned at the stake, exclaimed, "Crowns are to be distributed in heaven to-day, and I am going to claim mine." If we disobey in order to escape suffering, we thereby insure to ourselves infinitely greater suffering than that which we thus seek to escape; for sin is the curse of curses, it involves the soul in endless ruin. But the sufferings of the righteous are "but for a moment;" and "precious in the sight of the Lord is the death of his saints." Better obey at the cost of temporal death, than disobey at the sacrifice of endless life!

"Be thou faithful unto death;"—the only *duty* of the creature is fidelity to the Creator—"and I will give thee a crown of life;"—the only *interest* of the creature is in the securement of eternal life. Those who are crowned, reign as conquerors. The heirs of glory reign in eternal life. With Jesus, "the Prince of life," they have conquered death, and now triumph over the mon-

ster forever. "I will give thee a crown of life." Infinitely precious is that grace which bestows such a gift on him who by sin had forfeited life and received eternal death. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"*A crown of life!*" How bright, how glorious that crown! "It fadeth not away." To be crowned with the "Prince of life," as a conqueror of death, is bliss ineffable! glory eternal! Such a crown is worth contending for. We may well afford to rush through death to seize and wear it forever! Men risk death for earthly good: how much more reasonable to risk it for eternal life. They rush through the fire to save their worldly goods: may we not, with much greater wisdom, rush through the fire to secure the everlasting possession of such a crown? A "crown" which is at once "a crown of righteousness," life, and glory. Then let us think of nothing but the crown and the price thereof. The crown, eternal life—the price, fidelity to God at the risk of life. Observe, it is not written, "Be thou faithful *until* death;" but, "*unto* death." But it evidently includes both these ideas.

"The glorious crown of righteousness,
To me reached out I view:
Conqueror through him, I soon shall seize,
And wear it as my due."

The only bliss is in the cross; and the cross is a symbol of death. "If we suffer with him, we shall also reign with him: but if we deny him, he also will deny us." We must die to self if we would have Christ live in us. We must be dead to earth if we would live forever in heaven. The life of God will not blend with the life of self; nor will fidelity to God accord with a compromising, time-serving spirit. "It is a faithful saying, if we be dead with him, we shall also live with him." "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." To be "alive unto God," is to

be "dead indeed unto sin;" and this implies fidelity to God, irrespective of consequences. Those only, truly live who truly die. The path of life leads directly through the valley of death, but heaven with all its glory is just beyond. Therefore, evermore wear this motto on thy heart. "Be thou faithful unto death, and I will give thee a crown of life."

DISSEMBLING.

BY REV. A. B. BURDICK.

"I love every body, but I do not like some people's actions;" is a plausible excuse for hatred. Not to deceive ourselves, let us try our *likes* and *dislikes* by an unmistakable rule. Do not we hate the actions of one person more than we do the same actions in another? Then it is the individual we hate, and not his actions! *When there is hatred of persons, all their actions appear hateful.* When we find one who says nothing good, and does nothing right; it is high time for close self-examination.

Every thing depends upon the standpoint from which, and clear sightedness through which we see the faults of others. We are not in a condition to remove *motes* from our brother's eyes, while *beams* of prejudice and hatred are in our own. As colored eye-glasses change the appearance of purest white to their own color; so the film of prejudice and hatred darkens and obscures the purity of others. We do not need the *magnifying glass* of evil surmisings to discover the faults of others.

It is better far, to invert the telescopic view, by "esteeming others better than ourselves;" which brings our own faults near to sight and lessens those of others in the distance.

"O, may we learn the artless art,
Of hating sin with all the heart,
And yet the sinner love.

There is much of tongue-love, and loving in word, but little loving in deed and in truth. "Charity suffereth long and is kind," thinketh no evil, beareth all things, hopeth all things, endureth all things and never faileth. "Let love be without dissimulation."

PURE IN HEART.

BY MRS. JANETTE OSMUN.

"Blessed are the pure in heart for they shall see God." Matt. v. 8. Man was created pure and holy, in the moral image of his Maker, but through sin he became defiled and lost the divine likeness, and was rendered unfit to dwell with angels and with God. His will rebelled against the divine government, his affections became estranged from God, and he fell an easy prey to the adversary of his soul. Man, left in this condition, must have been forever miserable, but God in his infinite goodness provided a remedy whereby he might regain his primitive state and again receive the divine favor. Jesus took upon him the sin of the world and suffered the just for the unjust, thereby making an atonement for sin, placing man again in a saved relation to God. Jesus has become an Advocate and Mediator for fallen humanity until the end of time.

"Glory and praise to Jesus give,
For his redeeming grace."

The blessings purchased with a Saviour's blood are freely offered to all that will accept them, for he says, "look unto me and be ye saved all the ends of the earth." Isa. xlv. 22. "And whosoever will, let him take the water of life freely." Rev. xxii. 17. This salvation is not only free to all, but it is a full salvation, for "he is able to save them to the uttermost that come unto God by him." Heb. vii. 25. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool." Isa. i. 18. And again, "Then will I sprinkle clean water upon you, and you shall be clean; from all your filthiness and from all your idols will I cleanse you." Ezekiel xxxvi. 25. How few of us that believe in Christ as the Saviour of the world, believe in his power and willingness to cleanse our hearts from all unrighteousness, so that every motive and desire shall be pure and holy, and our eye single to the glory of

God, so that we may truly be made partakers of the divine nature and become lights in the world, true representatives of Christ, glorifying him in our bodies and spirits which are his. We cannot fully do this without this cleansing power. We need to go to Jesus with all inbred sin and plunge in that fountain that was opened for uncleanness that we may rise all renewed in Christ, having our wills lost in the will of our Heavenly Father so that ever after we may do his bidding, our hearts being truly the temples of the Holy Ghost, and we filled with all the fullness of God.

NO NEUTRAL GROUND.

BY ELIZABETH E. BEATY.

"If the Lord be God serve him, if Baal then follow him." This language of one of the ancient Prophets, addresses itself to the vast multitudes who to-day are trimming between the world and the service of Christ. Drifting with the popular current, and yet professing to be the followers of him who has said, "If any man will come after me let him deny himself." And again, "No man can serve two masters; ye cannot serve God and mammon." In this language we have a specimen of the radicalism of the New Testament. The Old, as well as the New Testament Scriptures throughout, breathe the same uncompromising spirit—the same outspoken hostility to the wrong, and approval of the right. Christ and his holy Apostles and Prophets were no trimmers, no time-servers. They knew nothing of the spirit of compromise now so prevalent, and which is so destructive not only of vital godliness, but of moral honesty. They were fairly committed on the side of right, and dared to defend it in the face of stripes, imprisonment and death. With the world they had no sympathy, no fellowship whatever. They trampled upon its pleasures and honors, and counted its riches but dross. The immediate followers of Jesus, were not of the world

even as their Master was not of the world. They maintained their identity—their distinctiveness, bearing the scorn and contempt of the giddy, unthinking multitude, the proud and rebellious. But though hated by the world, they wielded an influence over it more potent by far than they could have done, had they pandered to its corrupt tastes and sought its friendship. They were bold, aggressive warriors, loyal subjects of the King of Heaven, not cowards or traitors, to the cause they had espoused. They waged a war of extermination against the corrupt practices and usages of a fallen world, saying as they went forth, "Thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." "Armed with righteousness a panoply complete," they were what the Church of the living God should ever be "terrible as an army with banners." It was thus they brought the world to Christ instead of the world bringing them down to its standard. With this record before us of Christ's accepted followers, who will say that they stood upon neutral ground? But mark the contrast between the Church as it was *then* and as it is *now*. What honor-seeking, what pleasure-seeking is now exhibited among the professed followers of the Saviour! What conformity to the world, to its spirit and practices, seeking its wealth, its friendship—its smiles and approbation—following its fashions—its vain pomp and show! What timidity and cowardice on the part of ministers in regard to the utterances of truth and enforcing of discipline! In the language of Wesley, they suffer men to drop into hell rather than run the risk of offending them by warning them of their danger. These, with other indubitable signs of apostacy, call loudly for action. Let every lover of the truth—of God and humanity awake, and having armed himself for the conflict, go forth to glorious war; and relying upon Jesus

Satan, the world, and sin tread down—
And win the well-fought day.

UNANSWERED PRAYERS.

BY C. P. HARD.

It can hardly be questioned that multitudes of prayers, or addresses to God, are not answered. If those which are sometimes offered in even a cold prayer-meeting secured what is asked, such changes would be made in the church and in individuals; that all would be astonished, and many would cry out in their hearts, "Not so Lord; we were mistaken; this is not what we intended to ask for." One, whose policy has been to put a stern hand of repression upon any religious effort or exercise which does not exactly suit his refined taste, prays, "Visit us with displays of Thy power." An answer might cause a brother to shout, another to fall under this "power;" and, all unmindful of his prayer, our brother would say, as has been said often and in many places, "put him out, we will not have anything like that." One, from whose person are flying the colors of the world, whose hat is plumed and whose fingers are jeweled, prays, "Let us take Thy word for our guide and be conformed to Thy will," while she forgets that but yesterday her cheek was flushed with indignation because a friend contrasted her glittering attire and the apostle-drawn pictures of the Christian woman. One, whose unwillingness to favor revival efforts has discouraged his pastor, prays, "Revive Thy work and may many sinners be converted to Thee." Should he see in a week what he has petitioned for, he would be expressing surprise. One asks to be made a means of doing great good, while for the hundredth time a refusal has been made to speak to intimate friends about the salvation of their souls. One weaves into his prayer the line of poetry,

"E'en though it be a cross,
That raiseth me,"

when nothing would be acceptable but what is pleasing. One wishes to be a "bright and shining light," while in fact in conversation he asserts that he cannot do anything, that others have

talents, that they are responsible while he is excused. Some pray, "Make us like Thyself," while their creed is, that God is holy, but that disciples cannot be made holy in this life. Many pray that they "may be used up in the Lord's service," while their hands are grasping wildly for wealth, honor and pleasure, and but occasional thoughts are given to God. It is not surprising that these petitions are unanswered. The cause and cure suggest themselves.

Many prayers may almost be called *thoughtless* ones. From a whirl of business, a man rushes into a room adjoining his place of mental or physical exertions, to spend a moment in prayer. He hurries through a few sentences which he has used for many years, hardly stopping for deliberation. His thought is ever flying to the customer waiting at his counter, the farmer impatient for his grist, or the parishioner uneasy in the parlor. His soul has not time to settle from the atmosphere. The mind does not become absorbed in its communion with God as it should. Solemn thought is not sufficiently entertained. Meditation preparatory to prayer is not allowed. Pleading with God can hardly follow. Haste thwarts the design of the exercise. Contrasted with the true nature of prayer and the experience of the devoted, these are thoughtless. The remedy here is obvious.

Some prayers are not supported by *faith*. If prayer is the body of the bird, faith is the wings. Without this, there can be no flying to the Throne of God. Careful examination will often show that a certain request was made in prayer because those listening would expect it: or the acknowledgement will be made that really the heart did not believe that the object would be obtained, though it was thought that no harm could be done in praying for it. We would not talk thus carelessly to any earthly friend in a position of power. Our language should be most careful when we address God. Our faith should be increased so as to sustain all that we ask, or our petitions should be accommodated to our ability to believe. It can be only an affront to God to request

that which we do not expect and God knows that we do not. Our faith would be strengthened in believing for our own souls, by studying the plan of the Gospel, by which Christ becomes our substitute and advocate; by grasping the promises of the word, and looking at them in the direction of the cross; by marking their fullness, and that they may be applied to any person and at any time. Our faith for others may rise with an intenser feeling for their salvation and an understanding of the desire which God has for the prosperity of his people and the salvation of souls. Let us cry "Increase our Faith." Let us be assured by the promise, "according to your faith be it unto you."

Many prayers are *heartless*. The soul cannot truly pray unless it feels its need. Moses could pray when the case was so imperative that he demanded success or the erasure of his name from God's book. David could pray, when only the cave was his protection. Elijah could pray, when all the future of the true church was resting upon the result of a single experiment. Peter could pray, when the yielding wave threatened instant death. The mother by the cradle of her dying child has power in prayer, for anxious love is pleading for its jewel. When the soul throws out its arms toward Christ, despairing of help from any other, it finds a welcoming Jesus. We are to expect answers only to "earnest prayer."

We have no right to offer to God many of the prayers that we do. Instead of asking God to answer these, it is our duty to go to work and answer them ourselves. We should not ask for power that we have. We are to employ all of our ability, and only when this fails are we to call upon God to grant additional strength. A wealthy Christian should not keep praying to God to show some way by which a little debt on a church or parsonage or school may be removed. He can answer his own prayer. God will not aid him in nursing his stinginess. Some ministers who pray that their people may be aroused, would do well to throw aside their manuscripts and go from house to house

warning and entreating, and thus they might answer their own prayers. Some members might obtain the strength for which they are longing, if they would use what they have, in laboring earnestly for the salvation of souls, and in this way, they too might answer their own prayers. God lifts up those who try to rise. He establishes those who attempt to stand. He strengthens the struggling, and gives victory to those who contend for the truth.

The privilege of prayer should be more highly prized. Communion with the All-wise, All-holy and All-loving is the greatest honor granted to man. We might secure a greater power in it, if we used it oftener and more thoroughly. Vastly more time should be given to this exercise than is usually allowed. Much more confidence may lawfully be employed. We should not expect that God will do for us what we can do for ourselves. If we thus pray "in the Holy Ghost," fewer prayers will be unanswered.

POWER OVER THE DEVIL.

BY JULIA M. GOULD.

Hallelujah! God gives it to his people. There is no danger in encountering Satan in the hottest battle if we rightly understand his tactics. He is a vanquished foe, but has a wonderful faculty of blustering, and making a great noise to confuse and frighten. He also takes great advantage of pilgrims who are not equipped with the whole armor, well adjusted. But with this on, Jesus will give even the weakest one such authority over him that, at his command, he will flee away, and with one word all the hosts of hell will fall back. Hallelujah! *There is awful power in God.* He puts it upon his people in proportion as they become crucified with Christ and can say: "I live, yet not I, but Christ liveth in me. While we continually wage an aggressive warfare with the the enemy, we are as sure to prevail as was Moses when his hands were held up by Aaron and Hur, but

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when we begin to rest on our armour he prevails as did Amalek when Moses' hands were let down. He lurks in every unguarded place. We shall not make him flee by petting him first, in order to gain his confidence, or for fear of hurting some one's feelings. The true way is to thrust in the sword of the Spirit, aiming directly at the heart. This way of dealing seems harsh to some. *Pure love*, and real integrity towards God always works this way. The devil does not like to have his works uncovered. He will plead for more charity and love. We should say a surgeon who is employed to amputate a limb, was very unwise to cut slowly, and thus prolong the operation, for fear of hurting; or in removing a cancer, to cut it partially out, leaving all the roots to work in deeper and spread wider. And yet there are many such laborers in the vineyard of the Lord who "heal slightly the hurt of the daughter of my people." Satan is such an *arch-enemy* that if he is shown any quarters at all he is certain to inflict a deadlier wound. We need to get the overcoming faith which Elijah had when he smote the waters and they stood back; then let the devil build up bulwarks towering mountain high, to hedge up our way, we have but to use this faith and they crumble into dust. Glory to God! *O, there is power in God*, such as makes devils cry out: "why art thou come to torment us before the time? I know thee who thou art, the holy one of God." This day it is manifest on earth. Hallelujah! But oh! more openly, more gloriously we trust it is going to be revealed. By faith I see the Bible is going to be believed in as our guide to heaven. The examples which are given in the 11th chapter of Hebrews, we shall see are designed for our pattern.

When we take like faith with those who subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions, we shall begin to feel the promises ours: "In my name shall they cast out devils; they shall speak with *new tongues*; they shall take up serpents and if they drink

any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Then we shall understand the ninety-first Psalm, and shall believe it, shall *feel* it is *our* experience.

Marengo, Ills.

PLEASE EVERYBODY.

BY SYLVESTER G. FORBES.

MANY think that if a preacher, or a Christian does not please everybody, he cannot be good. The remark is often made, "How do you like the preacher?" "Well, he does not please all." Look the world over, and whoever did? It is utterly impossible for a man or woman of God to do it. God himself, infinite in wisdom and goodness, boundless in his knowledge, the sum of all perfection, has failed to do it. Jesus, the allwise God, our Creator, Redeemer, Benefactor, Preserver manifested in the flesh, failed to please every one. He was lied about, slandered. People got mad at him just as they have done since that time, at every faithful minister of Jesus. Neither the world, nor a backslider can stand a holy minister; they will kill his reputation and influence if they can. Please everybody? Why, it cannot be done. You do not do it yourself. You are the most unreasonable being there is in the world or Church. You require of others what you know you do not do yourself. Gregory Lopez was the most perfect man whose name is on record, since the days of the man Christ Jesus. He was never known to speak an idle, or trifling word. God approved of all he said or did, for a great many years, and yet he failed to please everybody, for some said he was a fool or a madman. Stephen of old, was a man full of faith and the Holy Ghost; so that his face shone like the face of an angel, and he failed to please every one. Even professors of religion, and a backslidden preacher could not endure his presence, so they murdered him. John, the beloved disciple, whose whole soul was a bundle of love, was not liked

by all for they banished him, just as they would many now if they had the power. Read the history of all the holy men of the Bible and of primitive times, and they, with all the rest of the Christian world, have failed to please everybody. It is enough for us to please God. Do this and we will please all the truly good of the earth. Wo unto you when all men shall speak well of you. This bitterest curse of God rests upon all ministers that dare compromise the truth. How much effort there is to try to please everybody, especially the rich.

PUTTING OUT THE FIRES.

BY D. F. NEWTON.

Is it the work of the devil? No doubt of it. This putting out the fires of heaven's kindling, or closing the lips in social meetings of God's people, touching the special dealings of God with the soul, is the work of the adversary. Surely it could proceed from no other source. In no one thing has the enemy of all truth labored more intensely or successfully than in the suppressing the relation of what God has done for them. Where Satan has succeeded in this, he has done what his infernal heart could wish, in killing out vital godliness, and in making religion a mere form, a skeleton or valley of dry bones! Is not this true in most of our great and popular churches, and in some that are unpopular? *Visit meetings* for social worship—or the ministrations of God's word in public assemblies, what do you hear of the experimental, the quickening, sanctifying influences of the Holy Spirit, on the soul, the triumphing in God over the world, the flesh, and the devil? Where, in our social gatherings—in small or large congregations do you see souls on fire, and countenances lighted up with the heavenly glory! mouths opened wide in praise and thanksgiving for mercies past, and mercies present?

Where do you hear the outbursts of rejoicing in God which we read of

in the Psalms, the holy prophets and apostles? "Come and hear all ye that fear the Lord and I will declare what he hath done for my soul." When and where in this nineteenth century do you listen to an experience like to that of Isaiah in the 6th chapter of the prophecies of this holy and faithful servant of the Most High? He alludes to the very time and circumstances when the live coal from God's altar was applied to his lips—and his soul caught the heavenly flame! How frequently did the prophets Jeremiah, Ezekiel and Daniel use the first person singular in alluding to God's providential dealings, his mercies and his judgments—and over-shadowing grace? Nearly the whole of the 3d chapter of the Lamentations is made up of Jeremiah's experience, his sorrows and humble trust in God. When and where in the times of great peril or persecution, is the example of Paul imitated? He, almost invariably when brought before his accusers—governors or kings, had special reference to God's super-abounding goodness in opening his blind eyes, and snatching him as a brand from the flames of eternal perdition! The mercy of the Lord Jesus in his conversion, his mighty grace in leading him on in the strait and narrow way from glory to glory! And what effect had these personal recitals on the minds and hearts of his persecutors—the enemies of the truth—wicked rulers and the people?

King Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." Felix was made to tremble! No preaching is more powerful than the experimental. Nothing takes a deeper hold of the affections, or rivets the truth of God upon the *inmost soul* more firmly and surely than the experience of a holy man of God—whose every word and action witnesses for Jesus! This definite testimony of souls on fire with God's love, cannot be gainsayed or resisted; it leaves its mark—cuts its way to the heart and conscience; is quick and powerful, "sharper than any two-edged sword." And this kind of preaching will bear repetition.

The relation of Christian experience, dictated by the Holy Spirit, is ever new. Repeat, a thousand times, God's merciful dealings with the soul, his loving kindness, his infinite goodness, and it is new and edifying. The whole Bible is made up more or less of the experimental and practical. After the glorious pentecostal season, most of the preaching was of this kind. The disciples "went *everywhere*" preaching the wonderful things God had wrought in them, the light, the hope, the joy, that was shed abroad in their souls, through the Holy Spirit, and God's special goodness also, in reproving the world of sin, of righteousness and a judgment to come. The convicting, converting, sanctifying influences of the Holy Spirit were uppermost. "Holiness to the Lord" was written on their foreheads, and on their door-posts. Then salvation *streamed!* broke forth as the light of the morning. Multitudes cried out, "Lord, save, we perish!" Fear came upon every soul. "Wonders and signs were wrought." "And they continued daily with one accord—and breaking of bread from house to house;" eating their meat "with gladness and singleness of heart—praising God, and having favor with all the people." "And the Lord added to the church daily such as should be saved." Acts, ii, 42-48.

How is it now? Where the holy unction, the life-giving power—the souls on fire? Where the sparks of the heavenly, the definite personal testimony in the pulpit or out of it. O, where? Is not the devil at the bottom of all this silence—the closing the lips in our worshipping assemblies? This dull, frigid, death-like formality in our social meetings? This stereotyped, cut and dried—starched up orthodoxy—a piety that has been stowed away for years in some corner, laid up in a napkin, till musty or moth-eaten, that is "fit neither for the land nor yet for the dunghill; but men cast it out." "Salt is good, but if the salt have lost its savor, wherewith shall it be seasoned?" In our Saviour's time there were dumb devils, and he cast them out. Are

there not many now, else why this silence? When Christ was upon earth, "Behold, they brought unto him a dumb man, possessed with a devil. And when the devil was cast out, the dumb spake; and the multitudes marveled, saying, it was never so seen in Israel." Matt. ix. 32. 33. This man was dumb, could not speak because a devil was in him. Are there not now dumb devils in church members of good standing? In our prayer and conference meetings, no audible voice in prayer or testimony is heard from many; sinners also perish before their eyes, and not a syllable of warning is heard! Is there not a dumb devil here to be cast out? Very many religious parents seem to be possessed with a dumb devil—their lips are closed while their children are on the road to ruin!

When the seven devils were cast out of Mary Magdalene, her tongue was loosed for God evermore—her whole soul was alive for Christ and his cause. When the devil was cast out of the dumb man alluded to, he spake, and glorified God. None but God is able to cast out these dumb devils. "Where the Spirit of the Lord is, there is liberty." Never will our mouths be open fully for God, to glorify him in all things, declare *all the words of this life*, till our hearts are cleansed—till these dumb devils are all cast out; then, "Glory to God in the highest, peace on earth, and good will to man."

Respecting the prayer-meetings, a forcible writer remarks that those who attend are seldom any other than the church officers, and "devout and honorable women *quite* a few." The meetings are usually formal and stereotyped; they begin with "Mear" and "Ortonville," or "Old Hundred," and then a chapter lazily read, then a deacon, then "opportunity for remarks," then a silent pause, then a hymn or a deacon, and the prayer dismisses the handful to their homes. Do such solemn somnambulisms build up a church? Do they bring spiritual baptisms and promote revivals? Do they attract the young, the thoughtless, the backslider, or any classes that need to be prayed for? Do

they quicken God's people? No egotism is so intense as that which fears to say, "I." No spiritual pride so heinous as that which denies the grace of God in our hearts. Not for our good alone, dwells the Divine Spirit in our sin-darkened souls. Not by imprisoning the heavenly dove shall we insure its abiding, but by flinging wide open our heart's door, for the out-going as well as the incoming of the Divine messengers.

If we bless or be blessed, we must not ignore or deny, but diffuse our spiritual light and life, every ray and pulsation of which is not from ourselves, but from God. An eminent divine says the church should preach better than the pulpit; but it must be through the narration of heart-experiences; through the unfolding of Christian living. This alone benefits those who speak and edifies those who hear.

SANCTIFICATION.

Why our sanctification is the will of God.

1. Because sanctified men are God's veterans in his war against sin. Militia-men may sometimes be relied upon to defend strongly fortified places, but when campaigns are to be fought through "on this line," men are needed who can face the glittering steel, "close up" in solid column when winrows fall, and when the bugle rings the charge, sweep like the march of death, upon the foe. So, when life's test-hours come, when the decisive struggle verges to its culmination, God calls for hearts that are panoplied in steel, and that will stand amid the shocks of battle, and rush to the charge of Christian effort, like Napoleon's grand Old Guards who never knew defeat till they found it in annihilation.

As I was crossing the City Hall Park last Saturday, the sound of martial music fell upon my ear, and turning towards Broadway, I saw some of our returning regiments of the Army of the Potomac, and as the bronzed and battle-scarred veterans filed into the Park, I

stood and gazed upon them with overflowing eyes, as I thought of what they had dared and done for me. At last, as the center of the column turned in, two flag-staffs, borne side by side, attracted my attention. Hanging from those staffs were the remnants of the battle banners that had swept in alternate victory and defeat over the blood-soaked fields of the Peninsula, through the campaigns of Maryland and the Rappahannock, and the terrible death-grapples of the Wilderness, and over the ramparts of Petersburg, and there they came fringed and shredded by shot and shell, begrimed by smoke, and scorched by flame, but wreathed with victory,—victory at last, and my poor heart broke down as those banners—baptized in blood, spoke from all their gaping wounds to me of the noble heroes who had borne them. Ah! they were veterans! So, God calls for men; sun-browned and battle-scarred, inured to hardships and inspired by victory. The pure in heart and life are such. They have quivered under the hurtling fires of death, they have groped amid the smoke of conflict, they have crossed the cold, glittering steel with old habits of the nature, they have swept in a rolling tide of victory through the fields of old indulgence, and they are here to-day bearing in triumph the blood-stained banner of the cross. God's veterans are they! and they are here to recruit their ranks for other campaigns and other victories.

It is said that the Turks inscribe upon their sword-blades the choicest sentences of their Koran, in order that the most cherished sentiments of their faith may be found in closest proximity with the most effective blows. So, we would to-day inscribe upon our weapons, "Holiness to the Lord!" that our gleaming steel may flash our faith at every blow!

2. Because by it we become conductors of the Omnipotence that commands it. When the will of God is accomplished in your sanctification, you become an avenue through which its omnipotence shall reach the world. I have heard believers complain of an almost agonizing sense of want. I have heard

their groaning after power. I have felt them like inextinguishable yearnings drinking up the life. I have tried to analyze them, to trace them to their origin and find a remedy; and I declare to you to-day—Christian of the longing soul—there is a resting place. I know it. I have found it. You may lose those unutterable yearnings in a calm consciousness of being God's instrument and working all his will! Holiness is power! Purity is the engine of Omnipotence! Soul purity we have in regeneration. Habit purity we have in sanctification. Power purity we have when unbelief—the last old habit that dies the death—is extirpated. Those sanctified ones who groan for power, need yet another sanctifying touch. Unbelief, in its last lingering doubtings, must be substituted by an all-embracing faith, and that will give the endowment of power! "Ye shall receive power after that the Holy Ghost is come upon you."

Come, then, Mighty Sanctifier, and herald the baptism of power!—*Philosophy of Christian Holiness.*

A WORD TO THE UNCONVERTED.

BY MRS. M. H. FREELAND.

"In that lone land of deep despair,
No Sabbath's heavenly light shall rise,
No God regard your bitter prayer,
No Saviour call you to the skies."

"THE wicked shall be turned into hell and all the nations that forget God." We will not now undertake to prove the reality of eternal things and thus furnish food for thought to the skeptical mind. We assume what we believe to be fully substantiated by Scripture and analogy that there is another state of being for every member of the human family after life on earth is done, and that this life will be either one of bliss or woe, according to the character of the individual. With these facts in view how fearful is thy condition, precious, unsaved soul! I would fain sound an alarm in thine ears for terrible realities

await you. Death, judgment and eternity are no idle tales—no cunningly devised fables. You are called upon to decide whether eternal life or death shall be your final portion when life on earth is done. Are you considering this matter as you should, by making your peace with God? Oh! be awake I entreat of you, to your soul's eternal interest. Be in earnest to be saved. All hell is awake and determined upon your ruin; while angels watch with deepest interest to know your final decision. It is time for thee to pause; for already the arrow may be commissioned to do its work of death, and thy spirit be suddenly ushered into the presence of its Judge. In hazarding your soul's eternal welfare you hazard your all. Earth with its attractions will fade from view, as death seals your vision. Nothing can be taken with you of all that is near and dear; not even besom friends so indispensable to your present happiness while you remain unsaved. Then

"What are thy hopes beyond the grave?
How stands that dark account?"

"Stop, poor sinner, stop and think
Before you farther go,
Can you sport upon the brink
Of everlasting woe?"

Habits of sin are gaining strength with every hour's delay, and the probabilities of your salvation are diminished. Then why delay? Choose ye this day whom ye will serve; with the fixed determination to spend the remnant of your days in the service of God.

Salvation is for you if you are willing to have it on gospel terms. While the Spirit pleads for you to come, you may be saved; but you may grieve that heavenly messenger until he takes a final leave of you, and your eternal doom will then be sealed even while on the shores of time. Then do not trifle with your soul's best interests, but yield at once an unqualified devotion of all your powers to God.

Now God invites; how blest the day!
How sweet the Gospel's charming sound!
Come, sinners, haste, O haste away,
While yet a pard'ning God is found!"

LOVE TO CHRIST CRUCIFIED.

BY REV. ASA ABELL.

I love the holy Son of God,
Who once this vale of sorrow trod,
And bore our sins, a dreadful load,
On Calvary's sacred mountain:
There on the cross he mournful hung,
The sport of many an impious tongue,
While pains immense his nature wrung,
And streamed life's crimson fountain.

The sun would not behold the scene;
Around was thrown night's sable screen;
Nature was dressed in mourning mien,
And sighed while Jesus suffered;
But ah! his persecutors stood,
That cruel, viprous, hellish brood,
Unmoved to see his gushing blood,
And shocking insults offered.

O why did not his anger burn,
And floods of vengeance on them turn?
Amazing! see! his bowels yearn
In soft compassion o'er them;
No fury kindles in his eyes;
They beam with love, and as he dies,
Father forgive the sufferer cries,
And makes excuses for them.

Ne'er was, nor shall be such distress,
Nor such amazing proof as this,
Of mercy love and tenderness
That our Redeemer's given;
Not one among the hosts above
Can comprehend the matchless love,
Which did within his bosom move,
And bring him down from heaven.

How ardent ought my love to be,
For him who's done so much for me,
My service constant, faithful, free,
And all my powers employing;
I ought his cross with pleasure bear,
And place my all of glory there,
In his reproach most gladly share,
In tribulations joying.

And never shall it be concealed,
He hath himself in me revealed,
For all my sins a pardon sealed;
I feel his blessed favor.
In him I do and will rejoice,
I'll praise him with a cheerful voice,
Until the theme my tongue employs
In heaven above forever.

BEAR THY CROSS.

BY MRS. C. W. PURDY.

Fellow-pilgrim, dost thy cross sometimes feel heavy, and is the thought suggested, I could bear it easier if it was another and a different cross? Stop! what is this thought thou art cherishing? Is it not murmuring against our Heavenly Father's will? Art thou not in this thing choosing thine own work? Art thou not going on a mission of thine own sending, or in Bible language, going to a warfare at thine own charges? If so, who will crown thee when it is accomplished? Does not the holy apostle say, "so run that ye may obtain?"

Mother, is thy cross to give to the world children, immortal souls, and train them up in the nurture and admonition of the Lord? Dost thou sometimes sigh, when in the midst of thine household cares, that thou hast added to them year after year, the care of an infant? Dost thou envy the leisure, and pleasure, the freedom of some church sister? Remember then, the Saints were once children, our Lord, St. John, Samuel and others were all the care, and no doubt, the crowning glory of a mother. Then hush thy repinings, let thy care, and earthly toil, prove thy heavenly discipline, and so live before them, that should one of them be lost in the end, still, our Heavenly Father, and *they*, will say of you as of one of old, "for the salvation of her children she hath done what she could."

Father, at thy daily task, does it sometimes seem to thee the good things of this life are unequally distributed? And while thou dost toil, early and late, and eat the bread of carefulness, to clothe and feed the little ones that God hath given thee, behold in this thy mission to earth, and "deny thyself, cheerfully take up thy cross and follow the Master, who, for thy sake became poor, that we through his poverty, might become rich." Remember him who had *all* his good things in this life, and through Satan and them, became eternally poor; then hush thy

murmurings." The hand that withholds earthly treasures, does it lest thereby thou, through temptations, lose thy soul. Then truly thy riches would profit thee nothing. Then fellow-pilgrim toil on, with thine eye on Jesus and the cross, the author and finisher of our faith. And when thou art done, hear from thy Lord, the welcome plaudit "well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

SPURIOUS CHRISTIANITY.

BY GEO. W. JOHNSTON.

If all professed followers of Christ were Israelites indeed, in whom there is no guile, the present might be regarded as the golden age of Christianity, and we might confidently expect the speedy evangelization of the world. But an examination into the state of the Church in general, makes it painfully manifest that she is not in a position to march forth and wage an aggressive warfare for the spiritual conquest of the world. The generality of professed Christians are asleep on the plains of carnal security, while the multitudes are thronging the broad way, and going down to eternal death unwarned. If the Almighty had commissioned an angel to announce to the children of men that His attribute of justice was suspended, and the "perdition of ungodly men" abolished, the indifference evinced with regard to the interests of the soul could scarcely be greater.

"The rich, the poor, the high, the low,
Have wandered from his mild command;
The floods of wickedness o'erflow,
And deluge all the guilty land:
People and priest lie drowned in sin,
And tophet yawns to take them in."

Satan, in these degenerate days, has numerous agencies in operation which are exerting their baneful influences upon scriptural Christianity, and ruining the souls of men. Prominent among these are secret societies in gen-

eral, and Free Masonry in particular. Thousands of preachers and church members are connected with the Masonic fraternity. These professed followers of him who said, "I am the way, the truth, and the life, no man cometh unto the Father but by me," enter the lodge where only "God out of Christ" is acknowledged. There the Deist, the Jew, the Mahommedan and the Christian assemble together without distinction. The Master is sold by these modern Judases for a few pieces of silver, and infidelity triumphs. Masonry is professedly a society for the promotion of morality and benevolence, but in reality it is

"A dark confederacy against the laws
Of virtue and religion's glorious cause;
They build each other up with dreadful
skill,
As bastions set point blank against God's
will;
Enlarge and fortify the grand redoubt,
Deeply resolved to shut the Saviour out."

Very many who were once "habitations of God through the Spirit," are builded together with "this body of death;" having practically "denied the Lord that bought them," they are now the bitterest opponents of the "life and power of godliness." If all nominal Christians who adhere to oath-bound organizations for the sake of the temporal benefits which they afford, would sever the connection and get salvation, they would realize that "godliness is profitable unto all things having the promise of the life that now is, and of that which is to come;" and a great barrier that stands in the way of pure and undefiled religion would be removed.

The advocacy of political subjects in the pulpit is fraught with mischief to the cause of God. The minister who gives attention to abstract questions of reform, is out of the line of his calling. The religion of Jesus makes men right not only spiritually but morally and politically. A person of unquestionable piety favorable to the oppression or degradation of any human being is an anomaly. Had the Gospel in its purity been dispensed from the pulpits

of the land, "the sum of all villainies" would have been destroyed without the effusion of blood. And where one, by carnal reasoning, has been brought to a correct view of some important question, a thousand would have been raised up by the power of divine truth to plead the cause of human rights, and contend against every species of evil.

Worldly conformity is at variance with genuine Christianity. The injunction "be not conformed to the world," is almost universally disregarded. In religious assemblies the latest styles of fashion are exhibited, and pomp and vanity flourish unrebuked. These high minded followers of the meek and lowly Saviour, "loose in morals, and in manners, vain in conversation, frivolous in deep extreme," imagine themselves being

"Carried to the skies,
On flowery beds of ease,"

with the approving smiles of the world resting upon them, while those "who keep their purer faith and stem corruption's tide are called fanatics, and with mocks and jeers maliciously assailed." "The lust of the eye and the pride of life" are not of the Father but of the world." How contrary to the spirit of the Gospel is the extravagance displayed in houses of worship. The popular denominations vie with each other in "filling them up." Fancily stained windows, frescoed walls and ceilings, softly cushioned pews, and fine toned organs are indispensable in these temples of religious aristocracy, while pride, like a haughty sentinel, guards the entrance to exclude the "vulgar poor." A popular pastor of a Methodist church of Buffalo, in a lecture entitled "The pulpit and the stage," recently delivered before the Young Men's Christian Union of that city, affirmed that the coming generation will be what the Church or the Theatre make it. He showed that architecture, painting, music, etc., were brought into requisition as auxiliaries to give effect to the performances; and the pulpit, in order to compete successfully with the stage as an educator of *v*ie_ty, must,

he asserted, have its surroundings proportionately grand and beautiful. He contended for splendid churches, high salaried preachers, gentlemanly sextons, and the superceding of the common tunes, "Coronation," "Old Hundred," etc., for the productions of Haydon, Mozart and Mendellshon. Thus the divine declaration, "It is not by might nor by power, but by my Spirit saith the Lord of hosts," is disregarded.

In nothing is the spuriousness of the prevailing type of religion more apparent than in the open hostility it displays to manifestations of spiritual life and power. Anything in religious exercises beyond the prescribed limits of forms and ceremonies is denounced as fanatical. The Holy Spirit is overruled. No sighs and groans are extorted from the unregenerate, and expressions of praise and thanksgiving from disburdened souls are not heard. Under this regime the conscience becomes seared and the heart hardened. It is only too apparent that "revivals" of religion in many instances are but human expedients resorted to for the purpose of gaining accessions to the church.

That the predominating type of religion is not according to the pattern given by Christ and the Apostles is further evidenced by the love of pleasure manifested in its adherents. The theatre has come to be esteemed as a place of "harmless amusement." It rarely receives a word of censure from the pulpit. The assertion may be hazarded that this great instrumentality of Satan for the ruin of souls is more extensively patronized by members of so-called Orthodox churches than are the social devotional meetings. Concerts and operas are regarded as moral and refined entertainments, while the numerous diversions served up by the Church under the supervision of those who "watch over their souls as they that must give account" are considered important helps for the promotion of the cause.

"They style Him the Pearl of great price,
And say he's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys:

Like Judas, the Saviour they kiss,
And, while they salute him, betray :
Oh ! what will profession like this
Avail in his terrible day ?”

In view of the present state of the church and the world, is it not obvious that the fearful state of thing predicted by the Apostle in II. Tim. iii. 1-8, is realized? It behooves all who would “inherit eternal life” to break away from every entangling alliance and “force their passage to the skies.” The gate is no wider and the way no broader than they were when Christ delivered the Sermon on the Mount. There has been no dispensation of Christianity given to the world since Paul declared, “All that will live godly in Christ Jesus shall suffer persecution,” and none shall stand before the throne and sing the song of the redeemed of whom it cannot be said, “These are they which came out of great tribulations and have washed their robes and made them white in the blood of the Lamb.” Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gates into the city.

Would'st thou inherit life with Christ on high?

Then count the cost and know

That here on earth below,

Thou needs must suffer with thy Lord and die.

We reach that gain to which all else is loss
But through the cross.

OF HEAVEN.—If heaven doth not enter into us by way of holiness, we shall never enter into heaven by way of happiness.

If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts.

If your souls are rich in grace, they will be rich in glory.

The more you do for God in this world, the more God will do for you in the world to come.

As heaven is kept for the saints of Christ, so they are kept for heaven by the Spirit.

A NEW CREATURE.

BY NEWMAN CHAMBERLAIN.

By the grace of God I am a new man in Christ Jesus. Old things have passed away, behold all things have become new. The blood of Jesus cleanseth from all sin.

“I am standing by the river,

Watching on the shore ;

Only waiting for the boatman,

Soon he'll come to bear me o'er.”

Four years ago, God in his mercy set his vows upon me. He has given me words that ring in my ears like the voice of a great trumpet, saying, wait thou his time, “so shall this night soon end in joyous day.” Trust ye not in a friend, put ye not confidence in a guide ; therefore I will look unto the Lord, I will wait for the God of my salvation.” Praise God for the privilege to carry in my body the dying of the Lord Jesus, and in my heart the power of an endless life. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. By the grace of God I am preaching Christ from house to house. God has taken me from the hands of Satan and put me into the hands of Jesus. I am happy in the love of Jesus. As my mouth was once filled with cursing and bitterness, it is now filled with praises to the Most High. As I was once breathing the air of the bottomless pit, now I am breathing the air of Heaven. “I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord.” Oh, what a thought ! to dwell forever in the royal pavilion of Heaven, in most intimate communion with the King eter-

nal, immortal and invisible. No matter though troubles and trials, though men and devils, though earth and hell, like an army of enraged enemies, attend me to the very gate of glory. Omnipotence shall protect me, and when admitted into bliss, over the wall of Heaven, I shall bid them all defiance, and entering into the joys of my Lord, I shall join in the endless hallelujahs of the host of the redeemed. The redeemed will have notes in their hosannas which angels cannot imitate. How must the wicked feel at last! In the presence of men and angels, they shall be loaded with infamy, condemned to the abodes of horror and despair, and thus be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

HAVE FAITH IN GOD.

BY E. W. FISHER.

This is the language of my soul to-day. O, that the people would labor more for the power this gospel faith would bring into the soul! If we desire this power, how shall we obtain this faith? Simply by prayer, which is one of the conditions of faith. If we ask anything according to his will he heareth us. "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." In this case we should not ask amiss, for if we do, we receive not. The disciples prayed, "Lord increase our faith." This should be our constant prayer. There are a few remarks in Fletcher's letter to Vaughn which would enlighten the soul if we heeded its sayings. He says, "Fight the good fight of faith; break through all temptations, dejections, wanderings, and worldly thoughts—through all unprofitable companions, and the backwardness of an unbelieving heart and carnal mind. Struggle till you touch Jesus and feel healing, comforting virtue proceeding from him, and when you know clearly the way, repeat the work till you find he lives in you by the powerful opera-

tion of his loving Spirit. Then you will say with St. Paul, I live the life of God, yet not I, but Christ liveth in me. I rejoice that you inquire where Christ maketh his flock rest at noon. The rest from the guilt and power of sin you will find only in inward holiness; and this I apprehend to consist in what St. Paul calls 'the kingdom of God, righteousness which excludes all guilt, peace which vanquishes all fear that hath torment.' To aim aright at the liberty of the children of God, requires a continual acting of faith. Of a naked faith, independent of all feelings in a naked promise, such as, "The Son of God was manifested to destroy the works of the devil." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. I can do all things through Christ, who strengthens me." By a naked faith in a naked promise I do not mean a bare assent that God is faithful, and that such a promise in the book of God may be fulfilled to me, but a bold, hearty, steady venturing of my soul, body and spirit upon the truth of the promise with an appropriating act. It is mine because I am a sinner and am determined to believe, come what will. Here you must shut the eye of carnal reason and stop the ear of the mind to the reasonings of the serpent, which, were you to listen to him, would be endless and would soon draw you out of the simple way of faith by which we are both justified and sanctified. You must also remember that it is your privilege to go to Christ by such a faith now, and every succeeding moment, and that you are to bring nothing but a careless, distracted, tossed, hardened heart; just such a one as you have now. Here lies the grand mistake of many poor, miserable, but precious souls. They are afraid to believe, lest it should be presumption, because they have not yet comfort, joy and love." We need be more watchful in all our daily labors, and let our prayer ever be, "Lord, increase our faith."

God's providence fulfils his promise.

FRANCIS WAYLAND, D.D., LL.D.

FRANCIS WAYLAND was born in the city of New-York, March eleventh 1796. His father, Rev. Francis Wayland, was an Englishman and a Baptist minister, of sterling qualities of mind and heart. He was called to the pastoral care of a church in Poughkeepsie a few years after the birth of the son. There, under the instruction of that excellent teacher, Daniel H. Barnes, the youth pursued his studies, until he was fifteen years of age, when he entered the Sophomore class of Union College. He graduated in 1813, and at once entered upon the study of medicine in the office of Dr. Eli Burritt in Troy. Just as he had completed his professional course, he was impressed with the conviction that it was his duty to devote his life to the labors of the Christian ministry. Accordingly he entered Andover Theological Seminary. He came at once under the instruction of that eminent scholar, Professor Moses Stuart, of whose services to him he always spoke with the deepest gratitude. After he had pursued his theological studies a year, he returned to Union College to take the position of tutor. He held the place for four years. And years of the greatest importance they were in equipping and training his mind for the herculean labors which awaited him. He was called to give instruction in several departments of learning, and so was preparing himself for the high post in which it was his duty to supervise the instruction in all the branches belonging to a collegiate curriculum. He was receiving stimulus and culture from intimate companionship with the scholarly professors, and was forming friendships which, like that of the late Bishop Alonzo Potter of Pennsylvania, should endure through life. But above all the other formative influences of these years at Union College, he prized those which flowed from the society and the counsels of President Nott, who was then in the prime of his strength. He was always accustomed to speak of Dr. Nott in those terms of reverence and gratitude which his own pupils now employ in expressing their

respect for his service to them. During his tutorship he kept steadily in view the work of the ministry, and preached for a part of the time at the village of Burnt Hills to a church which was not provided with a pastor.

In 1821, he accepted a call to the pastorate of the First Baptist church in Boston, and in August of that year was ordained and settled. For nearly five years he labored with all fidelity in his new field. It was during this pastorate that he preached his sermon on the "Moral Dignity of the Missionary Enterprise," which so kindled the enthusiasm of American Christians, that it may be said to have formed an era in the history of American missions. In 1826, to the surprise and regret of the church, he resigned his pastoral charge to accept the professorship of natural philosophy in Union College. But scarcely had he reached Schenectady, when he was elected president of Brown University, in place of Dr. Asa Messer, who had just resigned. In February, 1827, he went to Providence and entered upon the duties to which he was to devote all his energies for more than a quarter of a century.

Though he had then not yet entered upon the thirty-second year of his life, from the moment that he set his foot upon the college grounds, no one questioned his pre-eminent fitness for his office, no one doubted that he would maintain the authority and discharge the duties of president with dignity, energy, and wisdom. No one could look upon that tall, spare form, which had not then attained the corpulence of later years, upon that massive forehead, those piercing, dark eyes, gleaming through the shaggy, overhanging eyebrows, that prominent nose, and those firm lips, without feeling instinctively, that Dr. Wayland was born to command. His ideas of education were matured and positive. His indefatigable industry was fortunately equalled by his wonderful capacity for labor. His enthusiasm was at once imparted alike to the students, the instructors, and the guardians of the college. Rigid discipline, hard work, and a standard of de-

partment and scholarship soon characterized the institution. The president acquainted himself personally with the peculiarities and circumstances of each student, and checked those who were inclined to do wrong at the very first wayward step. He was resolved, he said, to have a good college or none at all, and all young men who were not desirous of being members of a good college soon ascertained that their presence was not needed in the halls of Brown University. His first classes always speak of the change which he at once wrought in the institution, and in their own aims and habits of study, as almost marvelous. From that time till the day of his resignation he was never content with what he had attained, but was constantly striving to raise the standard of scholarship and character in college. His lectures on moral philosophy, intellectual philosophy, and political economy, published in the form of textbooks, were adopted in a large part of our schools, academies, and colleges; so that the results of his professorial labors were felt in every part of the land.

The friends of the college, filled with admiration at the vigor and success of his administration, promptly responded to his appeal for the means of enlarging the usefulness of the institution. During his presidency the library fund was created, Manning Hall, which contains the fine chapel and library, and Rhode Island Hall with its spacious lecture-rooms, were erected, important additions were made to the apparatus of the philosophical and chemical departments, the president's mansion was built, the college grounds were tastefully laid out and adorned, and in 1850 the sum of one hundred and twenty-five thousand dollars was raised for inaugurating what was called the New System. The object was to furnish to students a wider range of instruction. Conspicuous as had been the success of the college under Dr. Wayland, he had become convinced that it was not achieving the highest usefulness, because it was pursuing the common method of American collegiate instruction, which he deemed

signally defective. He thought the colleges ought to provide instruction in a greater variety of branches, and especially in those which have particular reference to practical life, and that the students be permitted to select the studies they wished to pursue. Thus every young man would be able to learn just what he needed, and would lose no time in studying what he did not need. Provision was made for ample courses in analytical chemistry, civil engineering, the modern languages, and didactics. As Dr. Wayland had predicted, the number of pupils greatly increased by the change. Nearly every one of the better colleges has now recognized the necessity of meeting the want which he, with the mind of a great educator, so early perceived, though none of them has met it by exactly imitating his method.

But arduous as were his labors in the college during the lay period of his presidency, he was ever ready with pen and voice and purse to aid every enterprise which could promote the public welfare. He stimulated men of wealth to devote their means to beneficent objects. He delivered the address at the opening of the Athenæum Library in Providence, after taking a prominent part in founding it. At the great conventions of teachers, in assemblies of citizens, and in district school-houses he labored for the establishment of free public schools and for the most thorough education of the masses. He was for a long time president of the Aid Society which cared for the poor in the city of Providence, and was an active and generous friend of every charitable effort. For years he devoted a great deal of time and labor to his duties as one of the Board of Inspectors of the Rhode Island State Prison, and taught a Bible-class composed of prisoners. When, on the Sunday after his death, the prisoners were informed by their chaplain that their old and true friend and teacher could never meet them there again, they sobbed as though they had lost their father. His biography of Dr. Judson, the copy-right of which he presented to Mrs. Judson, would attest, even

were there not so many other proofs, how deep and zealous was his interest in the cause of Christian missions. He thought profoundly upon great public questions, and often exerted a powerful influence in shaping public opinion. He uttered his sentiments fearlessly, whether they were popular or not. He was a staunch advocate of free trade. He was a most forcible expounder of those doctrines of human liberty over whose triumph in this country he was permitted to rejoice. It is not too much to say that his discussion with Dr. Fuller in 1845 on slavery, and the chapter on Slavery in his *Moral Philosophy*, which has been studied in almost every academy and college in the land, contributed very materially to the growth of that anti-slavery sentiment which now gives laws to the nation. During the war, he has repeatedly, at great risk to his health, addressed his fellow-citizens on the important topics of the hour, and urged them with all his power to batten not one jot of hope, but to bend all their energies to the work, and to trust to that God of justice who could not look with approval on the wicked attempt to found a government on human slavery. So naturally did his townsmen turn to him for counsel, that on the evening after the murder of Mr. Lincoln, hundreds of them marched in procession to his house, and stood in the pelting rain to hear what he had to say to them in that hour of darkness and trial. Thus his great mind and great heart were ever reaching out in all directions, and elevating and blessing all men who came within the wide sphere of his influence.

These varied labors of Dr. Wayland, prosecuted with unsurpassed energy for almost the lifetime of a generation, begun at last to produce their effect upon his naturally vigorous constitution, and in the summer of 1855, in accordance with the advice of his physician, he deemed it necessary to relinquish the post which he had held for twenty-eight and a half years. He erected a mansion on a pleasant site in the eastern part of Providence, overlooking the

beautiful valley of the Seekonk, and there divided his time between those horticultural pursuits of which he was so fond, and such intellectual and religious labors as he supposed would not too severely task his strength. But he could not remain inactive. When he was trying to rest, he did more than most men undertake when they are hard at work. In 1857, he accepted an invitation to supply the pulpit of the First Baptist church of Providence, and to perform pastoral duties, and for more than a year he preached and labored with all the energy and zeal of a young pastor. He afterward preached occasionally, but for some time before his death he was obliged by the state of his health to abstain entirely from pulpit ministrations. But during these years, when he was seeking repose, in addition to other labors, he published his volume of *Notes on the Principles and Practices of Baptists*, his *Occasional Discourses*, his *Sermons to the Churches*, his *Letters on the Ministry of the Gospel*, and his *Memoir of the Christian Labors of Chalmers*. During the past summer he revised his *Moral Philosophy*, and wrote three new chapters for it. By various labors during the month previous to his death he made too heavy drafts upon his strength. On Saturday, September twenty-third, just a week before his death, he was somewhat indisposed, and called his physician, who procured him temporary relief. On Sunday he was not strong enough to attend church. In the evening he had a very interesting conversation with a member of his family and with his medical friend and adviser. He said that he thought that his work was about ended, that he had tried in his life to find out what God wanted him to do, and then to do it, but that he had done his work very imperfectly, that he placed his hopes for the future only on the infinite mercy of God through Christ Jesus, but that his trust was implicit. He also remarked that he never had those ecstatic views of heaven of which some spoke; but it seemed to him to be the scene of the highest development

and happiness of the human soul. All this he said in an earnest but cheerful tone, which was most impressive to those who heard him, and who now recall with such sacred interest every word which he uttered on that memorable evening. After some premonitory symptoms, on Monday, of the disease which was so soon to prostrate him, he was on Tuesday stricken with the fatal paralytic blow. He lingered, for the most part in an unconscious state, until half-past five on the afternoon of Saturday, September thirtieth, when he expired as gently as a child falls asleep. So ended one of the grandest lives which it has been given to this generation to see.

The striking features of Dr. Wayland's intellect were his powers of quick and clear perception, discriminating analysis, broad generalization, and felicitous illustration. On approaching a subject, he seemed to perceive at once what belonged to the consideration of it and what did not, and he cut off and pushed aside the extraneous and non-essential matters which others had gathered about it. In the class-room he always forced a student who presented an inquiry, to modify his question until it conveyed precisely the idea he intended to express. Not until the young man had done that, did he receive an answer. Dr. Wayland's mind was too practical to be attracted to the subtleties of any merely speculative or transcendental philosophies. It may therefore be argued that his analysis and treatment of certain subjects which he discussed were not in the amplest sense exhaustive. But within the limits of the application of his analysis, it was exhaustive and complete. His faculty of generalization was equally striking. His eye was so quick to perceive analogies, that his power of illustrating a subject was almost unequalled. To this power his success as a teacher was in a large degree due. His sturdy self-reliance led him to trust to his own investigations of a topic rather than to seek for the opinions of others. Perhaps it may have led him to undervalue somewhat the results of the labors of

earlier investigators. A friend, who was about to take charge of a Bible-class, asked him what commentary he would recommend him to use. "Your own eyes if you can see," was the characteristic reply. He followed the old rule of "*Multum non multa*," in his reading, which was thorough rather than large. But his memory was so retentive, the results of his reading were so at his command, that whatever topic was introduced, he seemed always ready with some remark more pertinent, fresh, and suggestive than would be elicited from any one else. The biographies of positive men, men of great will, had a special attraction for him. His students will all remember how large a portion of his illustrations in the class-room were drawn from the lives of Dr. Johnson, Dr. Arnold of Rugby, Wellington, and Napoleon.—The portraits of the last two hung in conspicuous places in his study. As a writer, Dr. Wayland was simple, direct, and lucid. His style is always perfectly clear and pure, but also massive and forcible. When occasion required it, the most graceful and eloquent diction was at his command, and certain passages in his works are, in beauty of expression, hardly surpassed by any writings of this generation. He was not ordinarily a very fluent speaker, but at times he wielded over his audience the power of a great orator. Many of his occasional addresses, especially his discourse commemorative of prominent men, are models of their kind. But nowhere else did he speak with such fervor and effect as in the assemblies of the students, urging them to lofty and manly courses of action, or pressing home the great truths of the gospel upon their hearts. In the conference meetings in the chapel, his heart was often fired with holy ardor, and his lips seemed touched with coals from the altar of the living God.

But extraordinary as were Dr. Wayland's mental endowments, his greatness and his influence were more conspicuously moral than intellectual. His imperial will, his ardent love of the simple truth, his tender sympathy for the

oppressed and the suffering, his generosity to the poor, his unconquerable love of *soul-liberty*, his hatred of spiritual despotisms, his unflinching devotion to duty, his sublime unselfishness, his spirit of unquestioning filial obedience to God, his abiding faith in Jesus Christ and him crucified—these were the great elements of his character, the impelling forces of that splendid intellect, and the sources of his mighty power. He believed with all his soul that life is made up of duties, duties to man and to God. This idea he was ever holding up in all possible lights, and impressing on his hearers with all his power. It lent shape and coloring to all his instructions as professor, and to all his acts as president, lifted the college to a lofty plane, and gave earnestness and purpose to the lives of his pupils. As a duty half performed is not performed at all, so all study which was not thorough and exhaustive was, by his standard, no study at all. He insisted, with uncompromising earnestness, that his pupils should completely master the subject in hand. No dodging, moral or intellectual, availed to escape from his searching eye. He seemed to have an instinctive knowledge of human character, and read men as we read open books. Never have we seen any one who had such marvelous power of pursuing another through all the labyrinthine passages of an evil heart, and forcing him to come out and stand in the blazing light of his own conscience and of God's countenance, and then to see himself as he really was. As his moral power predominated over his intellectual, he was more successful both in investigating and in teaching moral than intellectual philosophy. The laws of conscience, the heinousness and the fatal results of sin, the unchangeableness of the divine laws, the immutableness of right, the power of habit, the right of every man to himself and the consequent wrong of human slavery, the paramount duty of every man to develop his faculties to the utmost, and to live to the glory and honor of God, these and kindred topics were discussed

with such clearness and force, and illustrated so variously and so aptly, that we believe it to be literally true, that no student, however thoughtless, ever pursued the study of moral philosophy under Dr. Wayland without receiving positive moral impressions which remained through life. You can find hardly one of his pupils who cannot repeat memorable utterances of the teacher, which have been to him maxims throughout his career. His original mind naturally coined striking and sententious expressions, which clung to the memory of his hearers. How many of the graduates of Brown University have we heard say with grateful hearts that they owe their success in life more to the intellectual and moral training they received from Dr. Wayland than to any or all other causes. To his exalted standard of duty he held others with a strenuousness which sometimes seemed too severe. But he held himself as rigidly up to the same standard. Like all strong men, he maintained his beliefs with such positiveness that his opponents sometimes deemed him unjust to them. He was by no means lacking, as some have supposed, in sensitiveness to the approbation of his fellow-men. But he loved truth and duty better than human praise. Having carefully determined what he thought to be right, he would cling to that in the face of the world. He pursued his course so eagerly that he sometimes jostled rather rudely those who crossed his path. But it was only because he was so intent upon discharging his duty. No man was more desirous of doing full justice to the opinions of others. No one was ever more ready to acknowledge his error and to change his opinion when convinced that he was in error.

The soul of his moral philosophy, his inspiration for labor, his only hope for the future, he found in the teachings of the New Testament. He was pre-eminently a religious man. He was no ascetic. He had not a morbid piety. He was gifted with an eye for the ludicrous, and with the keenest of wit, and was fond of companionship. His

conversation and his teachings were often enlivened by most humorous illustrations. But his wit never degenerated into frivolity. His daily walk was that of a man of God. He sought above all things to be a disciple of Jesus Christ. He was not much given to the systems of theology, but his Greek Testament was ever his study-table, and a large part he knew by heart. No school would perhaps receive all his statements of doctrine, but he agreed in all essential points with the denomination to which he belonged. His practical mind sought not to elaborate a body of divinity, but to imbue his own life and that of others with the spirit of Christ. In his later years particularly, he became impatient of all preaching which did not plainly, simply, and directly aim at that result. Believing that many of his brethren were devoting their energies too exclusively to the composition and delivery of scholarly and polished discourses, he criticised their methods with a severity which was probably excessive, and which certainly was not agreeable to them. But no one can read the volumes in which he sets forth his later views on preaching, and on the duties of the churches, without feeling profoundly that the writer's heart is filled with the love of Christ, and that his single aim is to hasten the triumph of his kingdom. In his daily life he illustrated the doctrines he preached. He was truly catholic. His heart went out in love to all disciples of Christ. The poor went not empty away from his door. He was generous beyond his means. He loved to seek out the suffering and relieve them. He was singularly unselfish. He was ever ready with his purse, his pen, or his voice, to toil for every worthy cause. When he saw an opportunity of doing good, with joy and alacrity he hastened to improve it, never stopping to ask what his comfort or advancement required.

After his resignation of the presidency of the college relieved him of secular duties, his attention was more exclusively devoted to religious themes. He delighted to preach again, and told

his friends that he had erred in leaving the pulpit for the president's chair. The conversion of men to God weighed constantly on his mind. In prayer-meetings he addressed them and prayed for them with unwonted fervor. He sought occasions in private conversation for turning them to their Redeemer. His communion with his heavenly Father became closer and more delightful as he drew nearer to the end of his pilgrimage on earth, and when at last on that serene September afternoon the summons to depart came so suddenly, it found him ready and waiting. How few lives have we of this generation seen so crowded with beneficent labors, so controlled by a sense of duty, so fruitful of imperishable results!—*Prof. J. B. Angell in "Hours at Home."*

POOR EXCUSE FOR DISOBEDIENCE.

BY MRS. H. A. CROUCH.

THERE is much said of the magnificent temple at Jerusalem, by those who would find some excuse for adorning their bodies. They speak of its glorious beauty, which was doubtless beyond our conception, covered with gold as it was and adorned in every part, and they do not forget that all this was done by the express direction and commandment of God. But if they were as careful to follow out the commandments of God in adorning their bodies, as Solomon was in adorning the temple, they would dress quite differently than they do. And if Solomon had set aside the commandments of God *as they do*, and followed out convenient and ingenious devices of his own mind, in building and ornamenting the temple, teaching the people that the main thing was to be *true worshippers*, and *have their hearts right*, God would have poured upon them his righteous wrath and indignation, and never have filled the temple with his presence and glory. What they, in their self-will and blindness, take for an excuse for violating God's word, should be their condemnation.

SANCTIFICATION.

BY REV. R. V. LAWRENCE.

A talk with those who think Justification and Regeneration enough without Sanctification.

"Do not you think that if I maintain my justification until death comes I shall be saved?"

Let me ask you a question. "Do you think you can maintain your justification for any considerable length of time, unless you seek *at once* for all the grace it is God's will that you should enjoy?" Jesus Christ says, "Be ye therefore perfect;" by the mouth of a prophet, "Be ye holy," and Peter under the influence of the Holy Ghost reiterates the same; and by Paul he says, "Leave the principles of the doctrines of Christ, and go on to perfection." Now how can you disregard these commandments for one moment without incurring the displeasure of God, or in other words losing your justification? No, no! it is not for me to show how you may be saved if you die only in a justified state, but for you to show how you can preserve your justification if you disregard these commandments about holiness. And can any be ignorant of the duty set forth in these commandments? Among the first doctrines of the Christian life is that of *searching the scriptures*; and the requisition for a life of entire devotion and holiness, shines out from almost every page. If you read not these commands you are *guilty*. If you read them, you must understand them, *they are so plain*. If you read and understand, and do not try to obey *at once*, you are guilty—your justification is forfeited.

It will be well for us in this connection, to consider the case of the foolish virgins. They, like you, commenced well: they were justified; they had the oil of grace in their souls; the light of God's Spirit in their hearts; they carried the lamp of profession about with them. But there they stopped—they did not buy enough of the oil of grace to make them perfect in Christ Jesus. And in this we see their folly—not in getting some grace—not in start-

ing heavenward—that was wise, but in not getting enough of the grace of God to meet all the deficiencies of their depraved and fallen nature. They were just as foolish as the man who was very sick, and who having procured of a great physician an infallible remedy for his disease, takes just enough to get him out of bed and in a convalescing state, and then ceases to take the medicine, allowing the poison of disease to circulate through his system, to produce sickness of perhaps some other form, or a relapse of the old disease.

There are many of this class in the church now. Your soul is now suffering if you are not making the most prayerful effort to measure up to the highest standard of Christian life set up in the Bible. "Well," says one, "if when I come to die I am not quite all I might be, God is so merciful that I hope to be saved." Hold just there: *It is not the office of Mercy to open the gate of heaven to let unsanctified souls enter.* Mercy does not keep the gate of heaven: *Justice* stands there. By the time you reach the gate, mercy will have retired behind the throne. Mercy went with Jesus to Bethlehem; went with him to Gethsemane, and to Calvary. Mercy ascended with him up through the clouds and with him sits on his mediatorial throne, pleading for you and saying, "spare the barren fig tree yet another year." Mercy sent the Gospel to you, and came with the Holy Ghost to warn you and draw you to Jesus. Mercy prolongs the kind reprieve of your life, and encourages you with many a sweet smile of love. But it is not mercy's office to stand at the gate of heaven to plead for the admission of unsanctified souls, even though they may have borne a christian character for many a year. But *Justice* will stand there and say to all who may approach the dazzling gate, "Without holiness no man shall see the Lord."

Hence as you value your immortal soul, and desire to see the Lord in heaven and share his joy, give immediate, thoughtful, patient, prayerful, and unceasing attention to this subject, for it is the sum and substance of religion.

You were justified and regenerated that you might be entirely sanctified. As the ear is nothing unless it is ripened up into the *full corn in the ear*, so in the day of God, you will see that justification and regeneration were nothing, when not followed by entire sanctification. The same careful, faithful prayer that brought you regeneration will bring you the blessing of entire sanctification.

NOVEL READING.

BY REV. T. F. STUART.

I HAVE long felt and known the evils arising from novel reading; but a case has lately come under my observation, that I hope may be a warning to all, that they may shun this mælestrom where such vast numbers have been lost in irretrievable ruin.

During a revival meeting that I held in the town of L——. I became acquainted with Miss P——, a young lady of more than ordinary intellect, also possessing a depth of piety far beyond the attainment of most professors of religion at the present day. At our meetings the doctrine of holiness was presented to the people, and they were urged to seek a full salvation in Christ. Among the most earnest seekers was Miss P——, but yielding to her besetting sin, she failed to obtain the full power of this great salvation. She fell into condemnation, and yielding to the power of the adversary, who then came in like a flood, she was at length overwhelmed, and carried away from the threshold of full salvation, down to the depths of misery the backslider alone can feel and know. In a letter to me she says, "I have indulged in reading novels, even on the holy Sabbath, and this habit has led me to neglect private prayer; and so blinded my mind that I now know not that I was ever converted, and instead of feeling that I may be saved to the uttermost, I now think there is no full salvation for men, here." And in conclusion she remarks, "It appears as though my sins were so great that they could not be forgiven." This

is the testimony of one who has been at the very door of the glorious rest in Christ that the fully saved alone can enjoy. How should this testimony lead those professing godliness to shun a practice so injurious to the soul's best interest.

What a fearful account must many Christian parents render to God for their influence over their children in this matter! How many church-members put into the hands of their children the New York Ledger; yet take no religious periodical! What numbers will supply their houses with the yellow covered trash of the day, thereby ruining both the souls and bodies of their children, yet could not be induced to buy a religious book, or subscribe for a truly religious journal. It is time that the few who are truly religious, awake to this subject, cry aloud and spare not, until the church is cleansed from this evil.

DEFENCE AGAINST IDLENESS.

So long as idleness is quite shut out from our lives, all the sins of wantonness, softness and effeminacy are prevented, and there is but little room left for temptation: and, therefore, to a busy man temptation is fain to climb up together with his business, and sins creep upon him only by accidents and occasion, whereas; to an idle person, they come in full body, and with open violence, and the impudence of a restless importunity. Idleness, according to Seneca, is the "burial of a living man," an idle person being so useless to all purposes of God and man, that he is like one that is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time and eat the fruits of the earth; like a vermin or a wolf; when their time comes they die, and in the meantime they do no good; they neither plow nor carry burdens; all that they do is either unprofitable or mischievous. Idleness is the greatest prodigality in the world; it throws that which is invaluable in respect of its present use, and irreparable when it is past, being to be recovered by no power of art or nature.—*J. Taylor.*

THE REWARD.

BY MRS. H. A. CROUCH.

THE proud Pharisee sounded his trumpet, not only that the poor might know that he had something to give them and come to him, but also that men around might see how liberal a man he was. And he lifted up his voice in prayer in the synagogues, and in the corners of the streets, that men might see how gifted he was in prayer, or remark how devoted he was to God. And he had his reward. Yes, he did. Men noticed him, men praised him. Strangers looked at him, and asked, "who is that devout and liberal man?" and wrapping his robe with dignity and pride about him, he praises God he is not as other men are.

The man who adds another dollar to his hoarded pile, the woman who adorns herself with gold and flowers, the lady who flirts in the dance, have each their reward. Oh! watchman on the walls, the winter nights are come, and so is the sword! Take care of your lambs! *The wolf is nigh!*

It may be customary among your people to have weekly or semi-monthly, what are called "sociables," "mite, or dime societies;" and it may have been your habit to announce them Sabbath mornings, and invite a general attendance. Weigh your motives now, and see what is your reward, for surely you have one. Perhaps you wish to raise money to carpet your church, cushion your seats, or purchase an organ, and think it could be more easily done in this way than in any other. Perhaps, in connection with this, you wish to promote sociability among your people, and bring them together that they may become better acquainted with one another. Perhaps, again, it is become a habit in the community, and they expect it. You have your sociables; you have your reward. You furnish your church, your people get acquainted with each other and the world, and the community have what they clamor for—"a good time." The mother in Israel fastens her embroidered col-

lar with a gold pin, and adjusts her head-dress of lace, ribbons, and drooping chenille. Young converts, just baptized in the name of the Father, and the Son, and the Holy Ghost, twist "rats and mice" in their huge "waterfalls" with yards of fluttering ribbon, fasten their golden pins, buckles, and bracelets, and sweep their trails across the room just as gracefully as if they had not vowed in the presence of God, and angels and men, to "*renounce them all*;" and there in the crowded rooms all are smiling, and happy, and merry. The church is introduced to the world, and the world to the church, and all remark how many are out, how splendid the evening, how happy the time. Christ takes the arm of Belial and trips gracefully up the stairs to a room where the young people are. Let some one stand by and pick out the "Christians" while they play "goose," and "snap-and-catch-em," or have their fortunes told by some mimic Gypsies. Oh, Jesus! treading the wine-press alone, and in thy agony sweating great drops of blood, live over all thy anguish on this night, for thou art crucified afresh and put to an open shame. They learn their reward—a *part of it*, after the dimes have been taken up. Ten, twenty or thirty dollars! "A big thing!" What if all the gold and silver in the world had been gained? What if the whole world, and *one soul lost*?

I know a girl who professed religion and gave her name to the church of God. In common with other church-members she attended the mite society, and there fell into company who invited her to worldly parties, such as she formerly attended. Her mother remonstrated, but she said, "there is no difference between them, *not one particle of difference*, mother." And there is not, except in the ten cents given. Now, so far from enjoying religion, she goes where she pleases, and dances till morning. Another, converted at the same altar, experienced the blessing of holiness in a little prayer-meeting, and she was so filled with joy unspeakable, that her face shone with glory. A straw-berry festival was then in con-

temptation, and she was urged to take a position on a committee. She consented, and drinking in the spirit of the festival, which was none other than the spirit of the world, the light of her soul went out, and in her sorrow and darkness she said, "I do not know as I have one particle of religion." Sabbath before last the holy hours of the evening were spent in company with a gay, young man, sleigh-riding!

Oh, Church of the living God! while thy young children cry for thirst, instead of leading them to pure fountains, thou dost lead them, too often, to the stagnant pools of worldly pleasure. What wonder that so many die! Instead of helping them up the King's highway of holiness, thou dost help them in a path so broad the whole world might travel there. Times are changed. The world-fever is in the church, and it is contagious. Oh, great Physician, *come and heal us!*

Do any think the picture over-drawn? they are those who sit at these gatherings a little retired, and talk with chosen friends of the things of the kingdom. But after all it is no secret. It is told in Gath, and published in the streets of Ashkelon, by the laughing Philistine daughters. In vain the church may tell of self-denial. The world cannot see where it comes in. In vain it may talk of coming out from the world and being separate, the world does not understand it, for it feels upon its cheek the warm kisses of the *Lamb's bride!* Would not St. James say now to us, while beholding our unholy alliance, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God? Whosoever therefore will be a *friend* of the world, is the *enemy of God.*"

Thus while we sustain the cause of God by holding out some *worldly* object as compensation for what we give, we get a reward, and have we not reason to fear a dreadful one? for our garments are dripping with the blood of souls. We give; *not to God.* We give ten, thirty, one hundred, five hundred dollars, *for a seat to sit in.* We give a donation and invite in the world that they

may have a good time, and help us pay our minister. We give fifty cents or a dollar for a dish of straw-berries, and ice cream; we get what we pay for. We get our straw-berries, and we love them. We have our reward, but the voice of Jesus says, "Ye have no reward of your Father who is in heaven." It is easy to raise money in this way: but when we give right out for God, the carnality of our nature sees just that amount lost to us, and no compensation whatever. Faith sees principal and interest here, and eternal treasure laid up in heaven.

Then look at the inducements that are held out to make the scholars love the Sabbath School. Christmas trees, boat-rides, pic-nics, etc. Why, the world can hold out more inducements in that direction than we can, or dare. The *cross*, the rough, unsightly cross, must be invested with unearthly glory. *Jesus*, the man of grief and sorrow, whose visage was so marred more than any man, and his form more than the sons of men, who hath no form or comeliness, (seen in our sinful state,) nor beauty that we should desire him; *Jesus* must be so set forth the chiefest among ten thousand, and the one altogether lovely, the embodiment of all that is holy, and beautiful, and glorious, as that the little ones shall be charmed from all the world to him, and love him better than their lives. They must see the *great salvation* from eternal misery, the great reward of eternal glory, and then, when the world offers its poisonous cup of worldly pleasure, they will turn disgusted away, for they are used to drinking from a pure fountain. But if we mix religion with worldly pleasure, thinking to make it more palatable to them, *be sure* that by and by they will take the cup the world will offer them, nor care at all whether it be diluted, or sweetened. God can sustain his cause without asking help of the world. The gold and silver of the whole earth are his, and he has promised a reward rich and full, present and eternal, to those who labor, and give, and suffer for him.

Editorial.

THE UNPROFITABLE SERVANT.

Wearing epaulettes does not make a man a general, nor taking the name of Christ constitute one a Christian. To secure the rewards given to the faithful soldier, something more is needed than the proof that he voluntarily enlisted, and was duly mustered into the service of his country. Many went thus far and then deserted. The reward to which they are entitled, by the laws of war, is the hangman's rope, and not a pension. He who would receive the bounty of the government, must show that he served out his time and was honorably discharged.

A genuine conversion and a scriptural baptism do not secure a crown of life. He who, our Lord says, will be cast into outer darkness, received a talent just as genuine as those given to them who put them to a good use, and were in consequence admitted to the joy of their Lord. President Edwards says that "slothfulness in the cause of God is as damning as open rebellion." The word of God sanctions this saying. *And cast ye the unprofitable servant into outer darkness: and there shall be weeping and gnashing of teeth.* We do not read that this doomed one did anything contrary to the interests of his Master. No immoral practices disfigured his career. He taught no false doctrines to lead others astray. He simply did nothing. He took life easily. He made no attempt to rob his lord, but offered him back his talent.

In the cause of Christ mere harmlessness will not answer. Many will be damned for their inefficiency. Every branch in The True Vine that beareth not fruit is hewn down and cast into the fire. The branch that bears no fruit will share the fate of the corrupt tree, that bears evil fruit. The foolish virgins will be shut out for having no oil in their vessels just as truly as though they had putrid oil. They who do not feed the hungry, nor clothe the naked, nor visit the sick, shall go away into everlasting punishment, along with evil doers, Matt. xxv, 46. Meroz was cursed, not for going over to the enemy, but for not coming up to the

help of the Lord against the mighty. Judges v, 23. It certainly is not the fault of the Bible that we are not deeply impressed with the fact that damnation will result from DOING NOTHING, just as certainly as from doing wrong. *To him that knoweth to do good and doeth it not, to him it is sin.*

God can get along without any of us. He does not need our help. If we are, in any degree, useful in his cause it is because he graciously grants us the help of the SPIRIT. If we do good with our substance it is "He who giveth the power to get wealth," and the inclination to use it to His glory. So our Saviour says "When ye have done all that is commanded you, say, 'we are unprofitable servants. We have done that which was our duty to do.'" But let none plead this passage as an excuse for neglecting his duty. It was never intended to have any such application. It was designed to promote true humility in the real servants of God, who are obeying his commands, and not to furnish an apology for drones. The unprofitable servant who makes no attempt to do his master's will, is a very different sort of personage from the one who does what he is commanded, with help which God furnishes; and their final destiny will be as unlike as Heaven is to hell.

We notice three classes of "unprofitable servants" in the sense which precludes the possibility of final salvation.

1. *Those who do not work at all in the service of God.* Their voice is seldom or never heard in testimony or exhortation. They never plead in their closets, "with groanings that cannot be uttered," for the salvation of men. In private life they are never heard reproving sin or warning their associates "to flee from the wrath to come." They are gentlemen and lady professors, assuming, it may be, to be the patrons of those who work in the vineyard of the Lord, but never putting forth one honest effort to save a soul from the damnation of hell. They are idly dreaming of Heaven.

That many occupy this position is seen from the fact that in many churches but a small proportion of the members attend the social meetings, where the real work of the church is done.

2. *Those who are working for themselves* under the pretext of working in the cause of God. If ministers, they cannot preach without a liberal salary. They are ready to go where they are the best paid. If members, they "do their righteousness to be seen of men." If they give liberally, it is with the expectation of receiving their meed of praise from the pulpit and in the journals of the day. If they do not sound a trumpet before them, others do with their consent. Their eye is not single. They have not the one intention, in all they do, of pleasing God. Self is at the bottom of their seeming beneficence. All their apparent piety is but selfishness in disguise. Who would think of rewarding a servant who disregarded his employer's interests, but used his capital to carry on speculations for his own personal advantage? And yet these deluded professors who make "a gain of godliness" have so far deceived themselves that they expect one day to hear the Master say, "Well done, good and faithful servant!" How can you labor under so fearful a delusion? If you rent a pew for your own accommodation, or that of your family, do you not get your reward? If you give for some popular enterprise, to have your name sounded abroad, and the record of your good deeds is copied from journal into journal, do you not attain your object? If you attend a festival or a concert, the proceeds of which are appropriated to some pious purpose, the money is paid for the entertainment proffered, and you have no right to look to Christ for any other recompense at the resurrection of the just.

3. *They are unprofitable servants who spoil their work.* He who makes a garment for you in such a manner that you cannot wear it, does you no service, but wastes your material. He who spreads Christianity, but corrupts it as he spreads it, is doing far more harm than good. Constantine paid immense sums to make the Christian religion popular in his day; and it soon prevailed in the Romish Empire; but it was Christianity refined and heathenized, and it has never since been good for any thing in all that region. There is a curse pronounced in the Bible upon him that doeth the work of God deceitfully, that is, superficially. A slight cure of heart dis-

eases is extremely injurious. You had better, by far, leave a soul alone than persuade him he is a child of God when he has never "passed from death unto life." Let God speak peace to the troubled penitent. He is too willing to receive the returning prodigal, to keep him waiting after he sincerely turns to Him. *Come out from among them and be ye separate, and I will be a Father unto you,* saith the Lord Almighty. But if you persuade souls that God receives them while they are clinging to worldly fashions and pursuits and associations, you do them and the cause of God an irreparable injury.

O, let us shun the fate of the unprofitable servant. He is to be *cast into outer darkness.* The light of hope and joy will go out forever. Deep and dark despair will settle upon the soul, where the worm dieth not and the fire is not quenched. Let us, then, *be instant in season and out of season, always abounding in the work of the Lord.*

TRAINING CHILDREN.

We are satisfied that the most important period in the training of a child is before it is six years old. If at an early age it is taught to submit quietly and gracefully to proper authority there will be but very little trouble with it afterwards. The boy thus trained will be obedient at school, and in the family, and will grow up to be a law-abiding citizen. And the most important lesson in leading a life of devotion to God,—that of entire submission to authority—will have been learned. A large part of this training necessarily devolves upon the mother. If she fails in her duty an irreparable injury is done to the child, to the church of God, and to society at large. The father's authority may be exercised when he is present, but if it is not followed up by the mother's influence—if he insists upon obedience—and she permits the child to have his own way, instead of becoming dutiful, he will grow up self-willed, obstinate and artful. The innocence of childhood will be supplanted by the low cunning of transgressors.

Many mothers—otherwise good and pious, fail most lamentably here. They do not train up their children from early infancy

to habits of obedience. They are permitted to have their own way. If they do not get what they want *at first*, they never fail to secure it by teasing and crying. This is one of the very worst lessons that a child can learn. If you mean to gratify it, do so at once, but never after it has made an uproar to secure its object. *Whenever you feel it your duty to cross the will of a child, be sure and carry your point.* Take time for it. Let your work go. *This is your work*—the most important that you can possibly have in hand. It is a conflict upon which your future happiness, and the well-being of your child, for time and eternity, depend. Heaven and hell are struggling for the soul of your offspring, and the issue of the conflict depends upon your firmness. Let no maternal fondness keep you from subjugating that refractory will. Such weakness is criminal. It can bring but disaster and may end in all the horrors of eternal death. Persevere until the child is completely subdued. *Let him be in no doubt as to which has conquered.* Each complete victory renders the subsequent ones more easily won. You will be amply recompensed for all your pains, in having a dutiful, affectionate child, who will remember you with gratitude and veneration all his days. But let him tyrannize over you, while he is yet in the cradle, and he will be insolent in youth and make you feel

How worse than death it is,
To have a thankless child.

We hope that every mother will carefully read the account we published in the February number, of the Mother of the Wesleys. We copied it from the *Sunday Magazine*. Her example in training children cannot be too generally followed.

SANCTIFICATION OF THE BODY.

"Should we pray for the sanctification of the body in the same sense that we should for that of the soul?"

The soul is the conscious, thinking, intelligent part of our natures. If that is sanctified the body will be, as a matter of course. If the pilot goes right, the boat that obeys his directions cannot go wrong. The Saviour says, that "Out of the heart proceed murders, adulteries, fornications, thefts and

blasphemies," though the body is the instrument with which these crimes are committed. Get the heart right and the body will do nothing wrong. Make the fountain sweet and the waters will not be bitter. The apostle prays that the *body may be preserved blameless*—it was rendered so when the soul was sanctified wholly to God.

REVIVALS.

God is sending prosperity upon the Free Methodist churches generally. The efforts to hold up the Bible standard of an uncompromising Christianity—to preach the Gospel to the poor—are meeting with a very general and marked success. From all quarters we hear of the outpouring of the Spirit and the salvation of souls. Brethren, toil on. Break up the fallow ground. Put the plow in deep. Scatter the truth broadcast all over the land. Sow in tears and you shall reap in joy.

AT ELGIN, ILLS., brother E. A. Kimball and wife undertook last fall to take care of a preacher and family. The Rev. C. H. Underwood was sent. By the blessing of God, a good revival has taken place, a society of 33 live members has been formed, and a congregation of three or four hundred has been gathered on Sabbath evening. They intend to build in the Spring.

FROM GIBSON, Steuben Co. N. Y., Rev. M. D. McDougal writes us, "The Lord is with us, bless his name! Our Second Quarterly Meeting, held the 10th and 11th of February, was the best that ever has been held on this circuit. The new church was crowded on Saturday and also on Sunday. The power of God was here. Yesterday I preached three times to crowded houses. The slaying power came on the people. Some thirty have been converted in meetings I have been holding the last two weeks. We are in for the war, and God gives us the victory every time."

AT UTICA, N. Y., there have been about forty saved since Conference.

AT PARMA, N. Y., the revival is still going on with unabated power. Probably fifty or more—many of them heads of families, have been converted.

AT PERRY and Burke Hill under the labors of Rev. J. W. Reddy, we learn that some seventy have been converted.

FROM BURLINGTON, Madison Co., N. Y., Rev. N. Atkins writes that they are having a good revival of God's work. Some fourteen have been converted.

AT ALBION, N. Y., a good work of grace is in progress; and from many other places we hear of spiritual prosperity.

THE SOUTH.

According to all accounts, the spirit of rebellion is still as rampant at the South as at any time during the war. The most atrocious cruelties are practiced upon the freedmen. In many of the States, laws have been passed making their condition almost as intolerable as it was in the days of their bondage. Loyal men are persecuted and driven from the country. There can never be permanent peace while loyal blacks are left to the tender mercies of disloyal whites, enraged by defeat, and by the emancipation of their slaves.

We have a Missionary laboring among the freedmen at Tipton, Mo. He has a flourishing school and God is blessing his labors to the salvation of souls. He writes, "God is with me, and sinners are being saved. A week ago last Sabbath there were six forward, and two of them converted. Last Sabbath also, six came forward and two of them professed to find pardon. The work is going on. The Lord is with us in power. There is much opposition. I have been informed that three men have sworn that they will kill me if it costs their lives." Such is the sad result of slavery, and a slaveholding Christianity. Do not such a people need the Gospel in its purity?

[Since the above was in type we have received the following from the missionary alluded to:]

DEAR BRO. ROBERTS:—Since I wrote to you last, we have had a powerful revival. I opened the church last Sabbath and took in 22. Some 35 have been converted. The work is as deep as any I ever saw. It is not simply feeling better by taking one step toward Jesus, but being really born of the Spirit, having voices tuned to heaven's own strains.

J. C. WASHBURN.

TO OUR SUBSCRIBERS.

That those of our subscribers who have not yet paid for the present year may know how their accounts stand on our books, we print on the first page of the cover the date to which each one has paid. In such a matter a mistake is very easily made. We take all possible pains to avoid making any. But in all cases, as soon as informed of them we make the necessary corrections. This is the best that can be done. In a majority of cases where mistakes occur, the fault is not ours. Sometimes the name of the writer of a letter is omitted. Often there is a failure to give the proper post office address. The writer says, "Send to the same office as before," when *the very thing we want to know is the name of that office*, that we may find the name of the subscriber on our books.

If you have not paid up for this year, we hope you will do so at once, or write and inform us when you will. Our price is very low and we need all that is due us. If you are not properly credited, inform us and we will make the necessary correction. Let all in arrears send on at once. *All money sent at our risk.* Be sure and give your name, Post Office, and State.

THE PHILOSOPHY OF CHRISTIAN HOLINESS.—This is a sermon by Rev. S. H. Platt, author of "The Gift of Power." It is a plain, pointed, stirring discourse on the subject of holiness. We give an extract from it in this month's Earnest Christian. Price \$10 per hundred, or 15 cents for a single copy. For sale by the Author at West Winsted, Conn.

TRACTS AGAINST STRONG DRINK AND TOBACCO.—We have published tracts against the great vices of the age a number of years, hence our assortment is large and inviting. They are written in a fearless and independent style. They are short, pungent and readable, and with the divine blessing are doing great good. We sell them at common prices. We send them gratuitously to those who wish to do good, but are too poor to buy them. Friends send us a little postage—the tracts you

shall have without money and without price. A few good men who like our *one man Tract Society*, bid us God-speed in the battle and do something to supply us with the sinews of war.

GEO. TRASK,
Fitchburg, Mass., Tem. Depository.

OUR FRIENDS visiting New York will find a quiet, excellent boarding-house, where the Sabbath is kept, and religious privileges enjoyed, at Bro. D. F. Newton's, 189 West 20th street.

DYING TESTIMONY.

MARY ANN FINCH experienced religion in Baldwinsville, N. Y., at about the age of sixteen. The last 28 years of her life was spent with her family in McHenry Co., Ills. She was an earnest, cross-bearing Christian. She told me that she had never backslidden. In the year 1858 she commenced seeking the blessing of perfect love. This was after Dr. Redfield had come into this county preaching. In the month of September we attended a camp-meeting near Marengo, where she entered into the rest of perfect love. On receiving the blessing, her bodily strength departed. After she recovered her strength and was walking from the altar to the tent, I met her, and I saw at once that heaven's own sweetness was in her countenance. It proved to be in her heart the remainder of her life. As her health was failing, she exhorted the brethren and sisters to be clear and definite in the blessing of holiness, telling us that it was a thing that would stand. Her sickness and sufferings were somewhat protracted, but in the midst of it all she was found cleaving unto the Lord. When the final day came, in the midst of her sufferings she would get an opportunity to whisper to me, (for she could not talk) and say, "Precious Jesus, precious! precious!" and she said the same to friends that came in. She had no struggle with the powers of darkness—that was got along with before—and her end was peace.

LUTHER FINCH.

THE LOVE FEAST.

Z. Z. DOW.—I walk in the light of the Son of God and therefore love everybody. The Lord cleanses me from all sin. I go forth as a soldier of the cross to stand the conflicts of life as the Lord Jesus directs. I have therefore whereof I may glory, through Jesus Christ, in those things which pertain to God. Praise the Lord for a full and a free salvation! I look away to Jesus and the lions are all chained, the path clear. I am going on from grace to glory; seeking not my own will, but the will of my Heavenly Father. And I will conquer through the grace of our Lord Jesus Christ.

Ridgefield, Ills.

JULIA FOWLER.—All praise be to my adorable Jesus, who has loved me and washed me in his precious blood, and raised me above the vain things of earth. My affections are centered in him. To do his blessed will is more than my meat and drink. My heart is filled with love and gratitude for the rich mercy that God has shown me, and for the great forbearance he has manifested in trying to teach me his ways. Self and Satan shall not any more have dominion over me. What a glorious salvation! I am hid away in the secret place of my God, waiting his bidding, conscious that without him my strength is weakness and my wisdom folly.

Lena, Ills.

JAMES W. GRAY.—Bless God for a present salvation! I feel happy in a Saviour's love. I have undergone some trials and temptations but by faith I have been enabled to stand firm and unshaken, and at this moment I feel that the blood of Jesus Christ His Son cleanses me from all sin. I bless God for a religion that makes me happy. In weakness Jesus is my strength, in ignorance my wisdom. I am learning to trust Him more and more every day.

Little Rock, Ark.

SARAH A. RAIL.—I am happy to testify that Jesus is my Saviour! Glory be to God! I feel that he is mine and I am his. I can say to-day of a truth, that I love Jesus with all my heart, and mind and strength.

Carlyle, Ills.

MRS. A. T. DOWNING.—I can say to the praise of God, that I have been saved, and Jesus makes my heart his home, and reigns there without a rival: Praise his name! He doeth all things well, and gives a salvation that is a sovereign balm for every wound, a cordial for every fear. The Lord has been clearing up my spiritual sky since I came to Binghamton, and gives me a more perfect knowledge of himself. He is leading me into all truth, and I am proving what is that good, acceptable and perfect will of God. I yield to his discipline, and sink into his will. Yea, I live in the will of God, and ask no better living. Great and fearful responsibilities rest upon me, (as upon every child of God) and I can only meet them as I am covered with the blood and righteousness of the Lamb, and led out of self into the will and way of God. I know I have no choice as to what God shall make of me, only so I can help on the cause in his own way, and come up in the last great day, bringing my sheaves with me. Praise the Lord!

Binghamton, N. Y.

E. W. FISHER.—I have a clear sense of my acceptance with God. Glory to Jesus for a free, a full, and present salvation! He leads me in all ways of truth and justifies me freely, and cleanses me from all sin. I feel like praising him continually for the light he gives me and for these words, "for sin shall not have dominion over you, for ye are not under the law but under grace." And "let this mind be in you which was in Christ Jesus."

MARY E. WILCOX.—This morning the blood of Jesus is applied to my heart in the washing away of all sin. I have enlisted for life. I am going to stand up straight for my blessed Jesus everywhere. The rest of my days shall be spent in the service of the Lord, doing his blessed will.

MARILLA R. PECK.—"Blessed are the pure in heart for they shall see God." O, how I see God in everything this morning! I am all the Lord's, soul, body and spirit. I have taken the narrow way with all its reproach and crosses, and the Spirit and the glory of God rest upon me. The world is overcome through the blood of the Lamb.

The Lord hath led me into green pastures and beside the still waters.

Johnsburg, N. Y.

JAMES B. WARD.—For more than thirty years I have been a member of the M. E. Church. For more than a year I have been a reader of the *Earnest Christian*. After reading it so long I felt stimulated to go to a meeting for holiness. At the third meeting while I was knelt in prayer, asking God, for Christ's sake, to take my whole heart, soul and body, and make me every whit whole, God blessed me in a wonderful manner. Glory be to God! I felt that God, for Christ's sake had sanctified my soul, and made me happy in his love. Ever since that time, I live, yet not I, but Christ lives in me the hope of glory. O, what love! I cannot find language to praise him enough. Glory be to his holy name!

Fair Haven, Conn.

CLARISSA HODGES.—I have belonged to the Methodist Episcopal Church from childhood. In my early reading God's word I understood that when the Gospel was preached among all nations as a witness, the end would come. I am more than 72 years old, and see more to confirm me in the belief that the day of the Lord is at hand. The holy Christian is ready for death or the judgment. The cause of my Redeemer is very near my heart. I can reckon myself dead indeed unto sin but alive unto God through Jesus Christ my Lord.

Shelby, O.

MARCIA M. FINNEY.—It is fourteen years since I received the witness of a clean heart. I rejoice to testify that there is not only power in the blood of Jesus to cleanse the heart, but there is power to keep it clean. Glory to Jesus! he lives in me and I in him. I have perfect victory in my soul to-day. I am free, washed in the blood of the Lamb. Hallelujah!

Wales, N. Y.

MRS. LOTTIE SIMONS.—I can still say that the way is delightful in the service of the Lord. Jesus saves me now to the uttermost. I am being shut in with Christ, and stand ready to obey him.

Crystal Lake, Ills.

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