

# The Earnest Christian

## AND GOLDEN RULE.

MAY, 1866.

### TRIBULATIONS.

SERMON BY PROF. FINNEY.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii: 14, 15.

In discussing this subject, I shall attempt to show:

I. That great tribulations are the common lot of saints in every age and nation.

II. What these tribulations consist in.

III. The reasons why God causes Christians to pass through such scenes.

I. *Great tribulations are the common lot of saints in every age and nation.*

It is most striking to observe how often and in how many various ways this fact is taught in the Bible. Everywhere throughout the writings of prophets or apostles, whether in their history or poetry, in the diaries of saints or in the precepts and promises of their Lord, the Bible teaches that the saints are moving on to glory through much tribulation. This fact stands out upon the very face of the Bible. You cannot read your Bibles with any attention, without seeing it in bold relief on almost every page. It is everywhere implied; everywhere assumed. We are told how they passed through fiery trials: of Moses we are told that he chose rather to suffer affliction with the people of God, than enjoy the pleasures

of sin, as if to go with God's people must be of course to suffer affliction. But I need not stop to quote passages of which the Bible is full. Christ told his disciples that they must expect tribulation. All the great leaders of the church in every age have found it true.

II. *Some of the things in which these tribulations consist.*

One is *persecution*. In every age the wicked have persecuted the righteous. This persecution may take on different types in various ages, according to external circumstances; yet it is still true—the wicked hate and persecute God's people. It is vain to expect, while the world lies in sin, that anybody will live godly without suffering persecution. It may take the form of cold, sneering contempt; it may develope itself in the venom of slander, or in the malignity of opposition to the gospel; but shut in as it may be by external forces, it will still burst out somewhere, and annoy the saints of God.

Another form is, that of *Satanic temptation*. The true children of God must always expect to be tempted by Satan. He has small cause to tempt the wicked; generally he can lead them captive at his will with little trouble, so great is their selfishness and so controlling their constitutional tendency to self-indulgence; but let them attempt to break quite away from his grasp, and they must expect a fierce and frightful struggle. Real saints always have conflicts with Satan, and especially when they are about to snap the last bond of his that holds them. Satan grows hideous-

ly when he sees them about to ascend the table land of promise beyond his control. At this point they should look for a fierce struggle.

Again, saints often suffer much from spiritual desertion. Saints in all ages have had seasons of spiritual desertion in which the light of God's countenance has been withdrawn. I do not mean that in these cases God abandons them so as not to be in them and with them, and so as not to be indeed a Father to them, seeking ever their best good. I only mean that for the best of reasons he hides his face, and leaves them to grope awhile in darkness and great agony. Some of the bitterest scenes of anguish I ever saw have occurred in such cases. One man I knew intimately, who had lived for some time in unclouded communion with God, often enjoying visions of divine glory most enrapturing, but for some just cause God withdrew this light of his face, and his deserted child wailed and groaned in agony. He fell to the floor and rolled in anguish, refusing to be comforted. No physician ever saw a patient suffer more, or seem in keener pain.

I am aware that this is among the extreme cases; yet I have seen many of the same sort, and similar cases are by no means infrequent.

Abraham knew what it was to have a horror of great darkness come upon his soul; nor he alone. Many others know what this means. Saints in every age have known it.

These are among the most severe trials they have or can have. Often they would not suffer more in the flames of martyrdom than they do under these hidings of the face of God. The man whose case I just now mentioned might better have been burned at the stake than have endured the agony he did. The history of the church has taught us abundantly that under any amount of outward losses and pains, the soul may still be calm and peaceful, nay, joyful, if the light of God shine on it.

What Christian would not promptly say, "Give me the light of God's face, and then I can bear the loss of all things

else. All are not so much to my present enjoyment each moment as my God.

Another portion of these tribulations consists in the Christian's struggles with his own weaknesses and infirmities. I allude now particularly to those which result from the flesh and from habits of sensual indulgence. It often happens that these pernicious habits, during a long career of indulgence, acquire the rigidity and strength of iron. Hence it costs the convert a mighty struggle to overcome them.

Some years since, a man came to this place and called to see me in my study, who had long been a slave to the habit of using tobacco. When he came to see the claims of God upon his conscience to exercise self-control, and self-denial, he was thrown into a fearful conflict. He fell on the floor of my study, and groaned and wailed out in agony, "I am an undone man. I never can subdue this tyrant appetite." Nor is this a solitary or a very peculiar case. Every saint who attempts to overcome and hold in complete subjection to reason, and the will of God, all his constitutional tendencies to self-indulgence will find work enough for severe conflict. Indeed were the whole diary of some Christians to be written out on this subject, you would see the drawing of many a battle field, and you might be amazed to learn that the subjection of the flesh cost so many struggles, tears, and groans, and so much prayer ere victory is gained.

The pastor of a church near Boston told me of one of his church members, a Commodore in the navy, that, in his struggles with one particular temptation, he often lay in agony whole nights, rolling on the floor and groaning like a wounded soldier in his blood, in such mental anguish and conflict as his athletic frame could scarce sustain. Yet he was a bold man, and could have faced the cannon's mouth undaunted. This was with him no quailing of timid sensibilities before imaginary evil; it was a real conflict with a hostile power of fearful strength in his own flesh.

Yet even in this case there is nothing

very peculiar, certainly not in the nature of the conflict. Almost every person who has risen up to adult years in the indulgence of his appetites, will find ample occasion for fierce struggles, groans, and agony.

There is no help for these protracted and terrific struggles, but in Christ. When his mild but mighty voice commands these agitated waves of passion, "Peace, be still," suddenly there is a great and most blessed calm. O, how blessed if the whole church might learn that in Christ there is a victory over both the flesh and the devil—indeed over every enemy that can rise up against our souls.

Again, many of these tribulations are occasioned by the perversion of the sensibility and the weakness of the intellect.

The sensibility having been grievously perverted by a long and greedy indulgence in sin, it becomes inevitable that God should compel its development in some other direction. Perhaps it is sometimes inevitable that he should wither our sensibilities to some specific form of sinful pleasure, by making us drink the bitter dregs of that same cup. He gives us the grief and disappointment which belong to that kind of indulgence, and thus wakes up a different class of sensibilities. Through this pathway of flame, we may enter the haven of spiritual peace. How much it sometimes costs our Spiritual Teacher to bring us quite over from loving earthly good intensely, to loving as intensely the solid good of his presence and favor.

The intellect too, long crippled or perhaps knotted by sin, must with much pains be unraveled and developed, and often in the school of tribulation. How many of God's people can testify that afflictions have made them really *think* as they never thought before, and consequently take views of truth never before taken.

Again, we must not omit to notice that many of the Christian's tribulations result from impaired health, poverty, losses, disappointments. With this fact every one is abundantly familiar.

It enters into the experience and observation of every-day life.

We are next to consider:

III. *The reason why God causes his children to pass through such scenes.*

These tribulations are often, properly speaking, unavoidable. By this is meant that the state of the world being what it is, nothing less than a miracle can entirely prevent the occurrence of tribulations. Thus the world being as wicked as it is, and absolutely under the dominion of the Devil, it would need as many miracles as there are saints and particular events, to shield every saint continually from being persecuted by the wicked.

The same substantially may be said of all those trials which result from the usual course of nature and of providence. For example, from sickness, losses, bereavements.

But again, very many of these trials are sent from the hand of God, as parts of our *needful discipline*.

The spirit of a child of God needs to be subdued. The Bible represents God's people as being like a bullock unaccustomed to the yoke, in which case of course they need to be "broke" before they can be safely used in the service of their Master. It should be observed, however, that this expression is used of the corrupt state of the ancient Jewish church, and, therefore, as used by Jeremiah, may denote a really unconverted state. This seems probable, especially because Ephraim is immediately afterwards represented as praying: "Turn thou me, and I shall be turned;" and then as saying, "Surely after that I was turned, I repented." We may, however, plainly infer from the passage, that if God's real children apostatize into a rebellious state, God will follow them with his discipline till he breaks them into a submissive and docile spirit. Of course he can be satisfied with nothing short of this, and never ought to be.

Those of us who have children understand this. You know it costs you much trial and many tears often before you have completed the painful work of thoroughly subduing your children,



as far as you can carry on the process. How much more then when God takes up the same sort of labor, and pushes it to the radical cure of the heart; when he does not stop short as you sometimes do with mere external reform;—and much more still, when it is considered that you wisely undertake your task while your children are yet young and consequently pliable; while God often and indeed usually has to carry his course of discipline into the rigorous and fixed habits of adult years. He takes up a fresh case, perhaps after years of woful perverse training, after the worst of sinful habits are formed, and knit together into the very fibres of the soul. O what a work is this to tear out these strong roots of sin, and wrench off these attachments by which the soul has suffered itself to be bound to sinful pursuits and pleasure! No wonder it should cost the saint of God many a trial ere he can say: “My soul is even as a weaned child.” To subdue self-will is therefore the first step in this needful discipline.

On this point, however, it should be well considered that this struggle will be long or short—will be sore, terrific, heart-rending, or will terminate soon in the sweetest submission, according as the individual shall attempt to do it mainly in his own strength, or shall take hold by faith of the promised strength of God. Let him fight out this battle alone, by dint of resolutions, vows, mental struggles, and he will find toil enough to crush and weary out an archangel; but let him look up submissively and confidently into the face of his Saviour, saying, “Save, Lord, that I perish not,”—let him throw his arms round the neck of this Heavenly Helper, and before he is aware the work is done, and his “soul is like the chariots of Amminadab.”

The next object is to correct and duly develop the sensibility. After the will has been subdued in conversion, and yet even more thoroughly by a process of subsequent trial, the sensibility may be still but imperfectly rectified. It may have been long trained to a course of monstrous development,

so as to exhibit a really monstrous enlargement toward some forms of sinful pleasure. The consequence of this must be a constant tendency to fall under temptations in that direction.

The only remedy is for God to subdue and purify the sensibility. This he does in part by trials. He throws the Christian into deep waters; gives him gall and wormwood to drink; stirs up and draws out all the keenest sensibilities of the soul, until its old habitudes are thoroughly broken up. He pushes on this work, overturning and still overturning; fouling every fountain of sinful pleasure, quickening the sensibility to other modes of action; pushing the law-work of conviction till the soul really feels the bitterness of sinning, and turns with irrepressible loathing from those pleasures which it has so long trained itself to relish. The convicting power of the Spirit, co-operating often with afflictions from God's providence, brings the soul into deep trouble; the searching process goes on and develops more and more the fearful fact that the sensibility is too keenly alive to earthly good and far too insensible to heavenly; still God pushes the trial, until the sensibility seems to let go the earthly, and be satisfied with the heavenly. In a certain respect, this process renews the scene of the soul's first conversion; the individual is brought to loathe those sinful pleasures he once relished so keenly, and then he turns with all his heart to those pleasures which flow immediately from God's own right hand. Smitten by the law till sinful pleasures are embittered, he turns to the gospel of infinite grace and finds that now his soul can feel in view of these blessed realities.

The sensibilities of most wicked men are not developed at all towards the law of God. Keenly alive to everything else, they are really dead to this. Its precepts and its penalties alike affect them not. Why? Because their sensibilities are strongly developed towards selfish pleasure and towards worldly objects, but little or none at all towards these spiritual objects. Hence such persons need to be searched and smitten



all to pieces and their souls agonized with conviction, before they will let off their keen sensibility to sinful pleasure and throw their souls out in another and opposite direction. This work is not usually if ever finished at the soul's first conversion. The radical cure of the sensibility demands yet another, a longer, often a different process. As a matter of fact, God very often secures this result by afflictions. Almost all Christians who have had much experience in the divine life can testify to this. They know how God has dried up the current of their sensibility towards selfish good till he has left them nothing but himself to love, and then has drawn out their hearts towards himself until they felt that this is bliss enough for them.

It is a sweet consideration connected with this point, that like a kind-hearted parent, God always prefers the milder mode of attracting the soul, rather than the more painful one of compulsion. The latter is adopted only as an alternative when the other utterly fails. It is only when the love and the cross of Jesus fail to touch and command our sensibilities, that God pours wormwood into our cup of idolatrous pleasure, and compels us to give him our hearts.

It often happens that Christians under trial fail to understand the philosophy of God's dealings with themselves. Hence they are greatly stumbled. Yet if they would study their own moral state and the manifest result of their tribulations as developed in a thousand cases under their own eye, they would see that often the design is simply to discipline and rectify the sensibility.

Another reason for sending tribulations is to develop the intelligence. Unconverted men often think they know much on religious subjects, while in fact they know almost nothing. They are mere children. Perhaps their minds have never been thoroughly roused to action on any subject. Hence the necessity of great intellectual development. For this end how often does God make use of great tribulations. What Christian has not observed that

when God would really wake up his intelligence, he first throws his soul into a state of deep agitation and agony, so that mind seems to heave like a volcano; the intelligence is wrought up to a state of most intense activity, on the rack to get hold of the great and deep truths of God.

For this end deep and thorough discipline is requisite. Fiery tribulations are often the means employed by God to rouse up the intelligence and quicken its search for truth into an earnestness almost like agony.

So all other faculties of our whole mental and moral being. They all need discipline. Made originally right, and tuned to mutual harmony, it has been the constant work of sin and Satan to wrench them out of place and order, and fill them with the dissonance of hell. God must put the whole instrument in tune. Every string, every wire, every tube, must be set right, till under his masterly hand it shall pour forth the music of heaven. How beautiful the process! Yet sometimes how mysterious! The result will fill heaven with melody, and make the chastened saints more than thankful for all the pain of the needful process.

Thus is God perfecting the character and developing the whole being to fit the soul for heaven. Thus through much tribulation he develops *faith*. He shuts the Christian up in a strait place where he can find none else to trust but God.

Thus too he develops the *patience* of the saints. See that dear child of God on a sick bed. Days and nights of weariness are allotted; why? Perhaps only to cultivate and develop the grace of patience. There may be nothing else lacking to put that soul into complete tune for the harmony of heaven; and now when this last wire is fitted, when this last tube in the great organ is properly adjusted, he will say—"Now take it home. It will do for the choir above."

So God disciplines his saints here for usefulness hereafter. He has work for them to do then. Only himself knows just what it is, and just what

training is requisite for its successful prosecution. Then let us leave him to go on in this school of training us for a service which lies open before his eye but not before ours.

Again, it is most manifest that Christ is preparing the saints to be glorified with himself. He passed through the same school of discipline to his work and reward on high; so he asks us to follow him in his tribulations that we may ripen for the same final glory. Having himself suffered being tempted and tried amid tribulations, he knows how to sympathise with those who are struggling along the same pathway. Who would not follow cheerfully such a Leader! Especially while cheered by such sympathy, conducted onward to such a weight of glory!

Once more; the unbelief of Christians is the real occasion of very many of their trials. The Lord in mercy sets himself to cure this unbelief; and for this purpose employs the two-fold agency of external providences and the internal work of his Spirit. Providences without press, and the Spirit within constrains us towards God. Oppressed with trials, we *must* seek God and believe his word and promises; drawn by his Spirit, we renounce our unbelief and dare to trust our own Father.

Thus the Lord makes his Providence and his Spirit conspire together to expel the Christian's unbelief and beget faith.

It is indeed a most interesting consideration that nothing can occur in the universe which does not tend towards this same result. "All things work together for good to them that love God." All the latitude given to external temptations is allowed and still controlled with reference to this very end. With every temptation, God will provide a way of escape that we may bear it; and having borne it victoriously, we learn to trust God more than ever. Thus every temptation through grace may serve to dispel unbelief, quicken faith, and ripen the Christian for future usefulness and final glory.

#### REMARKS.

1. The true picture of the Christian life is very seldom presented. Almost

all Christians are prone to take partial, one-side views of the Christian life; a fact which seems too often to result from dwelling too exclusively on one particular aspect of practical religion. By consequence we fail to present it accurately as a whole, and false impressions are given.

Thus, the Christian life is sometimes represented as almost wholly a state of bondage to sin. You are made to see the Christian groaning under a body of sin from which no deliverance comes or is hoped to come till death. You cannot help inferring that this state is one of the most pitiable forms of slavery the world ever saw—without emancipation possible in the present life. Now this is a great perversion of the real truth.

Or again, the Christian life is represented to be a bed of flowers, with no toil, no ruffling anxiety, no strife within or strife without: This too is an extreme and one-sided view of the case. The fact is that the Christian life is a checkered, varied scene—a storm and then a calm, a rugged mountain pass, and then a verdant valley—the light and joy of hope and of victory, succeeded often by fell conflicts with Satan or with lusts, forming the dark shadow of the picture.

So the Bible sketches the Christian life; so all experience and observation testify; so therefore it should be represented.

2. In consequence of these defective representations, real Christians and especially young converts are often greatly stumbled. Not finding religion to be what they expected, their confidence is shaken. If they have been told that all will be joy, light, quietude, with no sorrow, struggle, toil, they will be greatly discouraged when they find the fact to be otherwise. Hence a strong temptation to let go their confidence and apostatize from God.

It would be a vast service to every young convert, and indeed every Christian to understand the relation of all these trials to their own spiritual improvement. Every Christian needs to know that these are the wisest means which God can use for molding, chast-

ening and purifying his own heart for the work of faith here and the bliss of heaven hereafter. Then no one need be stumbled. All would love to see a Father's hand both wise and kind, in every form of tribulation.

3. These tribulations are not arbitrary or accidental. To suppose this is a great mistake. They always come from God, directly caused or at least permitted for some good end. Nothing can come by chance.

Nothing can befall the children of God which is not suffered by God for their good. Whatever it be, God means it as an instrument for their greater sanctification and higher usefulness.

Hence it is that God is just as good to his people in the afflictions he sends, as in those things which we are pleased to call mercies. They are all mercies. The only difference among them is that the one class *seem* for the present not joyous but grievous, though afterwards they yield the same peaceable fruits of righteousness. The other class may be a less unpleasant medicine. All alike tend to health, and God is just as benevolent in giving the bitter portion as the sweet.—*Oberlin, Evangelist of 1845.*

### JOB'S TEMPTATIONS.

A writer in commenting upon the book of Job, makes some valuable suggestions. It is at the point where Eliphaz, Bildad, and Zophar are introduced that the temptation and soul conflict of Job becomes most instructive; for these *friends* are only giving expression to the suggestions of the enemy by which the heart of the struggling child of God has been distracted in the darkness, through which the Lord would lead into light and liberty. Eliphaz, the Temanite, leads the attack by reminding the staggering soul of its high profession, "Behold thou hast instructed many;" and has not Satan often sought to overwhelm many with the reproach? You that professed so much, he will cause you to look at circumstances and reasonings, till he has almost per-

sueded you there is no hope. Yes, he suggests: "It is true, the children of God have redemption through the blood of Christ, but are you a child of God? You are a hypocrite." The force of Satan's assaults lies in the misapplication of truth, for it is true as Eliphaz says: "They that sow in wickedness reap the same." But it was false in its application to Job; it is one thing to fall into sin, and another to sow wickedness. As an old writer quaintly expresses it: "There is a great difference between a lamb which falls into the mire and a sow which wallows in it."

Here was a favorable opportunity for Bildad to give plainer utterance to the insinuation of Eliphaz, and to urge home the charge of hypocrisy, in contrasting Job's past prosperity with his present desolation. "The hypocrite's hope shall perish." True again—true of every hope which does not grow by the living and unfailing spring. If Satan can only fix the eye of the believer upon himself, his experience, his frame, his feelings, he will soon raise questionings. When the eye is off of Christ, all is darkness. And so it was with Job; he sees himself before God as a Judge, not a Justifier, and it fills his soul with confusion; and as it is with the believer trying to find something in himself by which he may stand before God the Judge, instead of rejoicing in God as the Justifier. So when you have fixed your gaze upon yourself, you have felt that God is, and must be, against you; and then arise repining thoughts of God in the discovered vanity of all your efforts to perfect the flesh, till the blackness of despair gathers over your darkened soul. "Oh foolish Galatians! Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?"

Now is Zophar's opportunity to extol the majesty of God, with a view to crush Job, and to urge the conclusion that God is against him, until the desolate man believes that God has withdrawn himself beyond the reach of his cry. In the midst of all this there may have been occasional gleams of light, as when Job could say, "I know that my



Redeemer liveth," but they only make the quick following darkness the deeper, when the eye turns back to self. At last, all this fierce buffeting and false charges of the accuser, bring out clearly the "need be" of the trial, when Job attempted to justify himself, and in doing so, charges God foolishly. He calls to remembrance his former experience, he sums up his evidence, and enumerates *his duties and services, his sacrifices and virtues*. Observe how he is occupied with self. I-I did this, or did not do that; but all in vain. There is no rest in all this to the troubled soul. But the dross is brought to the surface, and grace comes in.

Elihu is a remarkable personage, the daysman for whom Job had longed, a type of our great High Priest. He appeared on Job's behalf, and at once silenced these friends. "They were amazed, they left off speaking, they answered no more." So is it that the accuser of the brethren finds to his confusion, that the Christian whom he endeavor to entangle, has an advocate with the Father, Jesus Christ, the righteous, nothing else can silence the accuser. "They overcame by the blood of the Lamb."

We are slow to learn this. Much of a Christian life may be spent like these six chapters of Job, with the vain attempt to justify himself. Much of your life may have been passed in endeavoring to make out something in your own favor. Have you at last learned Job's lesson, abandoned the self-righteous strivings of the old man, and been content to own, "behold I am vile." Then you have found Job's blessing, and what a calm after such a storm, to let go all you are in death, and to stand forever complete in the freshness and beauty of your risen Lord. Abhorring all that is of self, with your eye fixed upon Him who is at God's right hand, may you trust in God who saves. Your peace shall flow like a river, and your path be brighter and brighter unto the perfect day.—*The Witness*.

## THE BIBLE IN SOCIAL PRAYER.

BY D. F. NEWTON.

THE Bible—why not read it, brother, before you pray in your family, night and morning? Let God speak first, and you will pray the better for it, a great deal; more energetically, life-giving. The word of God is quick and powerful, sharper than any two edged sword; it gives animation, and kindles a spirit of true devotion. The Psalms, and other portions of the sacred volume, are full of petitions, intercessions and giving of thanks. Besides the devotional influence the reading of God's word in your family has upon your own mind and heart, consider the happy effect produced on the members of your family present. This bowing the knee and offering up a few hasty, formal petitions, without opening this Book of books, is not the profitable way of conducting family worship or any social meeting for prayer and praise.

A prayer-meeting without the Bible is *not* a prayer-meeting as God would have it. Family prayer is *not* family prayer—as God would have it—without the Bible. This excluding the Bible from our regular seasons of social or family worship is unwise, the policy of the evil one. You suffer immense loss by so doing. The Bible is our text-book, and guide, the foundation for the prayer of faith.

Friends, read the Bible, read it in your meetings for prayer and praise; read it while gathered around the family altar. Read it attentively, reverentially, prayerfully, with self-examination. Read it, meditate upon it, digest it, bring it home to every heart. The influence of this sacred volume on the minds and hearts of the hearers, is salutary, convicting and converting.

The Bible prepares the way for acceptable, heart-felt devotion, it enlightens, stimulates, kindles the soul, brightens hope, confirms faith. Reading the Bible adds interest to your social gatherings. It fills the mouth with arguments divine, supplies appropriate spiritual language for supplication. Take the

To you that believe He is precious.

Bible, beloved, be sure to take it, the Book of books. Make the scriptures your sun, your shield, a lamp to your feet, a light to your path. The Bible is the bright and morning star of hope and glory.

### COST OF PLEASURE AND RELIGION.

It is startling to estimate the cost of pleasure—not that merely which all will pronounce to be “guilty,” but that which the world excuses as lawful pastime. It is stated for instance, that “the receipts of Niblo’s Garden (N. Y.), for six months ending Dec. 31st, were \$169,907; Wallacks, \$111,114. Of the Chestnut Street Theatre, (Philadelphia) 12 months, ending the same time, \$166,058; Arch Street Theatre, \$148,867; Receipts at Pike’s Opera House, Cincinnati, for thirteen weeks, \$76,000. Edwin Forrest played five nights at Crosby’s Opera House, Chicago, last week. The receipts were \$11,379.50. In Chicago, in eleven months \$145,458, were expended at operas and concerts, and \$299,611, at theatres.

Think of it, reader, that *one* pleasure establishment should cost the people, in six months, \$169,907! Were some one church along side of Niblo’s to receive this much money, it would be pronounced monstrous. Yet, the equivalent any evangelical church properly manned, would give in return for such an outlay, would far outweigh that of the sickly, demoralizing influences of the best conducted theatre. But passing from theatres to billiard and liquor saloons, dens of infamy and the like, and the figures are still more startling. Take liquor saloons, for example, and Cleveland as an illustration, and admitting at the same time that our own fair city is in advance of many others. Here we have over 600 liquor shops; and supposing they average but 100 glasses per day—which is probably too little by one hundred per cent.—and the amount would be 60,000 glasses. This, at a cost of 10 cents each—the present price—would amount to \$6,000 or \$2,190,000 in a

year! In this same city we have some twenty evangelical churches, whose average cost, at a liberal estimate, is \$2,000 each, or \$40,000 per year—thus demonstrating that liquor alone imposes a tax of \$2,000,000 more per year than vital religion—or many times as much, in dollars and cents.

If we add the cost of brothels, gaming tables, dance houses, balls—masked and unmasked—we should reach several millions easily. And taking the capital invested in providing places, supplies, and agents intervening between seller and buyer, provider and enjoyer—we would reach some millions for Cleveland alone, as the cost of sanctioned pleasure and guilty indulgences.

The Rev. R. E. Fenton, of Columbus, O., in giving the statistics of iniquity of that city, says that its population is 30,000; considering one-half as children, there remains as adults, 15,000. Of these he estimates as regular and irregular attendants on Divine worship, 5,000—“leaving the devil” 10,000. There are sixteen Protestant churches at that place, supported at an aggregate cost of \$22,400. This, in itself, appears quite a sum, being about \$4.50 per capita, for each church going person. But compared with the cost of sin it is as nothing. On whisky selling, at Columbus, the “revenue tax” alone amounts to \$7,000 per year—and the whole cost, as Mr F. affirms \$1,200,000!

Licentiousness, in the same city, supports 55 houses and 750 inmates; these are estimated as costing \$450,000 per year! Gambling is put down at a cost of \$1,000,000; theatres, \$80,000; total cost of iniquity, in Columbus, *three millions, seven hundred and thirty three thousand dollars!*

Cleveland having double the population of Columbus, ought to be multiplied by two, provided its morals were as low. But our estimates have supposed its morals better; as the capital of a State, or of a Nation, is generally more depraved than other places of equal size. Why, we will not discuss; yet we can conceive of many things contributing to such fact. In looking, however, at the figures relatively—to

theatre going in New York, alone, well does a Baptist contemporary say—"Niblo's Garden absorbs in six months as much as all the Baptists of North America expend in Foreign Missions for a whole year. As much is wasted on actors, clowns and harlots as our whole denomination gives to evangelize the world. Wallack's theatre costs as much for six months as all the Baptist churches in New York cost for a whole year. A Baptist minister labors a whole year for \$1,500 or \$2,500 but in thirteen weeks an engagement of Edwin Forrest brings \$11,370.50."

In speaking of theatres and operas, there is a humiliating fact connected therewith. The New York *Observer*, with its eye on that city says: *If our church members would not sustain these, they would not be sustained at all!*" "We put the remark," adds the editor, "in italics, that it may be read and challenged," if untrue. "We repeat the idea: withdraw from the theatres and operas in any American city, the patronage of those who are members of Christian churches, and of course those who are under the control of such members, and the theatres and operas could not live. They would be left to the support of those who do not regard reputation as worth anything. They would be voted as immoral at once, and would be soon abandoned."

Applying like estimates to all the cities in the Union, and at what a cost is sin sustained! The figures, if given would shame the benevolence and justice of believers in religion. Especially would they silence the carping of an ungodly world as to the relative cost of truth and error, holiness and sin. And if the infinite value of religion, as compared with the destructive character and tendency of vice, were taken into the account, vice should be silent, and religion stirred up, in the persons of their devotees. We write to put all to thinking—not to exhaust the subject, for this latter would require books to be written, rather than a brief editorial.—*Evangelical Messenger*.

Try to make every day the Lord's.

## NOW.

Why not? Who would deny that? Well, then, "*believe and be saved*," also. Believe now, where you are, and as you are; wait not to be either *better* or *worse*—softer or harder—but now, resolutely "*believe that he doeth it*,"—that he doeth it now. Falter not, because of a hard heart, or poverty of grace or feeling, or from *weakness of faith*. I say *believe now*, and God will work as *he can*, and as *he will*, but *save you he will*. I believe it! Hallelujah!

Let another hearken. *You have believed*; but you are not *satisfied*. What is to be done? Rest as you are? Nay, God forbid! "*Negative salvation*" is next to no salvation. The Lord save us from a mere negative sanctification, that is unaccompanied by a *conscious* deliverance from all sin. I believe because I will believe. Nay! but if you believe as you *ought*, you shall be saved as you *should*, and as you *would*, with a *full salvation*. However, be not discouraged. Stop not where you are. *Try again!* Wait neither for more *grace*, or more *feeling*. Make your way to Jesus, as fast as you can, by *believing*. That is it!—*by believing*. You *touch* him when you *believe*. Your arm is long enough to reach him,—at least to *touch* the hem of his garment—his promise. "And all things whatsoever ye desire when ye pray, believe that ye receive, and ye shall have." There it is! Can you not touch it? O, reach out the withered hand! You do! and *healing*, saving virtue cometh forth from your glorious Saviour! Salvation! He blesses you already! Praise Him, ye saints and angels! Waver not, only keep on *desiring*, praying, and believing. Repeat the act of believing, until you feel Jesus reigns within your heart, the Lord of every motion. Oh, let me shout in the ear of your faith that caution, or direction of the seraphic Fletcher, and may its echoes accompany thee and it to the gates of glory! Hearken! Beware of looking for any grace previous to believing; and let this be uppermost in your mind. *Believe* till you are *drawn above yourself*



and earth—until your flaming soul mounts and loses itself in the sun of Righteousness! Amen, and amen. O Jesus, ride on! Ride on, O Jesus, in the chariot of thy truth, and save the people to the uttermost. Amen.—*J. Caughey.*

### THE BIBLE.

BY REV. J. F. TRAVIS.

THE BIBLE, which is "the law of the Lord, is perfect, converting the soul." It also is "the testimony of the Lord, and is sure, making wise the simple." In it are the statutes of the Lord, which "are right, rejoicing the heart." Therein, also, are his commandments, which "are pure, enlightening the eyes." It teaches the fear of the Lord, which "is clean, enduring forever."

This Book (for such is the literal meaning of the word), is a unit in its teachings and design; each of its precious truths shine in its own intrinsic beauty, yet, still it takes them all combined to reflect upon the human mind a perfect moral image of the Deity. Add one idea, and that image is distorted; abstract but one, and that image lacks completeness. Withdraw but any portion, and the whole will be impaired. We still should have some Bible, but not a God-Bible—not *the* Bible—some of God, but not God himself, in a complete moral image. Something lovely, but not loveliness itself. Take away the record of His ability and love in His condescension to the infancy of mind in the Patriarchal age, as shown in dreams, visions, voices, etc., and undeveloped mind to-day will be left without a hope in Him. Abstract the histories of his dealings nationally, entering into all the minutiae of detail in the provisions of His wisdom, and love for the government, spiritual education, and protection of His peculiar people, and His all directing and controlling power over the movements of all those nations with whom they had intercourse; then were we left without a ground of hope in God, in the dark hour of national calamity. Withhold the telling of the Red

Sea's passage, the fiery, cloudy pillar, and God were distant from humanity. And distant then is distant now, being unchangeable. Suppress the testimony of the daily manna, the flocks of quail, the smitten rock, "the shoes that waxed not old, upon their feet that swelled not," the clothes that kept their newness all the forty years of sojourn in that wilderness; and Jesus' sermon on the Mount would lack a confirmation in the past dealings of God, and lacking this, would lack a ground of present trust, a power of inspiring future hope; for God changes not. Omit the glorious promise-records of the coming future millennial glory, the New Jerusalem coming down from God out of Heaven; the overpowering "glory that shall follow; the gathering together in Christ; the resurrection of the body; the life everlasting; the littleness of God in His adaptation of himself to the beginnings of spiritual life, whether to the race, or to the individuals; and the infinite greatness of God in like adaptation to humanity in all stages, and phases, of that spiritual life, in sanctification here, and glorification hereafter, and He is not the God humanity requires.

This specially is the work of modern Infidelity not to deny the being of God, but so distort his Bible image, as to make men feel Him insufficient; thus feeling, leave the fount of living waters, and hew themselves broken cisterns that can hold no water. But, blessed be his holy Name, He still preserves to us this Bible, which, like the natural sun, illumines all, receiving light from none. His ceaseless beams light up the planets in their nightly vigils; silvers the moon, with all the beauty she displays, endues with vitality and cheerfulness this world of ours, whose varied hues of flowers, or trees, or shrubs, are but the radiations of some portion of his given light; but they, each and all, impart not his lustre. We may condense his rays by lens, or specula, thus burn up wood, or even melt the metals, but cannot add one ray. So of God's Bible, its light, though often unacknowledged, illumines all men. Rom.

i: 19. Sages learn their wisdom there. Poets light their torches at its fires. The wise statesman there learns the inherent principles of government. 'Tis there the believer feeds upon the bread sent down from heaven; by it sanctified, John xvii: 17-19; by it equipped from God's own armory to do and suffer to the glory of the Father; but *all* these *add* not to its light, but in its independent glory, like its type, the sun, it shines on barren wastes, or fruitful fields alike, *whether acknowledged and improved or not.*

It is like the burning bush, in fire, but not consumed. One proof of its divinity. Infidelity has in all ages attempted to erase this moral image of the Godhead,—this portraiture of holiness, and truth *exact*—which by mere contrast would show men what they were, and of necessity what God would have them be; and this enforced by precept, promise, threatenings, comes in conflict with the carnal mind, and thus induces infidels of all ages, grades and talent, to enkindle their fires around it; a ribald Paine, and a prelate Colenso, both engaged in this one work; blank atheism brings its *heavy* force; while *progressive* Christianity, Spiritism, etc., its lighter trash. A groaning creation has been laid under tribute; the exhumed relics of past nations, the fossils, formations, strata of the earth; the chronology of ancient countries have been examined for fuel. More laborious than the miner after precious metals, have been the efforts of mighty minds in this vain work. Internal evidence against itself, most able critics have sought, and still seek; yet unconsumed, it still retains *all* its vitality and power; nor has the smell of fire passed upon it.

Although its precepts are violated in our day with impunity, and it is daily wounded in the house of its friends, still the consent of the judgment to the general truth of its being a revelation *from*, if not of God, was never as nearly universal as now. *Midst all its scorings, no text has been altered, no doctrine withdrawn, no promise extracted, no threatening modified by its*

author, to make it invulnerable. The attempts in this direction, even by its pseudo friends, have been comparatively few. It has gone into the fire a *whole Bible*, and come out the same. And some, Moses-like, turning aside to see the *why*, have heard the voice of Jehovah out of the midst of the bush.

It is *THE truth*. Hence *the* standard by which all assumed, political, moral, and religious opinions must be tested. Then let fall all that bear not its strictest measurements. *For fall they must!* The true friends of the Bible, some of them at least, have watched with tremor the conflict when some gigantic *seeming* truth has stood up in its pathway, and there was a feeling that perhaps by some means there was more assumed, in some particulars, than could be maintained; but her steady march has been onward, letting such seeming truths, or seeming opposing truths, find their true place in the great universe of truth, while, as the central sun, it shines above them all. Geology, Phrenology, and all other *-ologies* that have been brought within its gravitating power, have, (being false) been drawn to this center, and consumed, or having truth in them, been refined by its light and heat; and, now revolving round it, bear their testimony to its power omnipotent. And *this* in harmony with truth divine, like glittering stars of various magnitudes, they tell their little story of the God who gave it. "To the law and to the testimony." John viii: 20.

It is the basis of *all acquaintance with* God. Some knowledge of God may be obtained in Nature; but knowledge of a person, and acquaintance *with* said person, are two very different things, (although the former must precede the latter). "What *we* have seen and heard, declare we unto you that *ye* also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John i: 3. Knowledge is with the exterior man: acquaintance with the interior man. The Bible opens to us the motions of the Divine will, the yearnings of the Divine Love, the disposition of the Divine attributes, towards us.

It presents our relations toward Him, and his law; showing our native inability for an acquaintance with Him; the gracious ability provided for us through the sufferings, death, and resurrection of the Lord Jesus Christ. The *heart-felt* reception of this testimony by the soul in willing subjection to the Law of God; brings God by his truth in the word, within such soul in the person of the Holy Spirit,—who is the Spirit of Truth. Thus is the faithfulness of God proven in the fulfilment of his promises; the power of God by the Spirit-word, John, vi: 63, within Him, sanctifying the nature; the love of God felt in the gift of the word written and incarnate, with the attestation of the Spirit, in the genuineness of the work, constitutes *religious experience*. Hence *all* emotions in relation to God, the Bible, Heaven, Hell, etc., not arising from a *heart-felt* reception of what the Bible says about them is *not religious experience, but is merely experience about religious things*. Hence the persistent exhortations to care of doctrine, "Take heed what ye hear," Mark iv: 24, again, take heed, therefore how ye hear, Luke viii: 18. In every *Epistle* the warning is given; in the *Epistle* to Timothy not less than twelve times is this exhortation given. Why? Salvation is by faith, and "Faith cometh by hearing, and hearing by the word of God," not mere knowledge of but acquaintance with the Bible, is acquaintance with God.

The Book by which we shall be judged! No new truths elicited at the judgment bar! No secret decrees of a truth revealing, truth loving God, to be then made known and acted upon. The searching light of that dread hour will be the truths now presented to men in this life, in the Bible, for it "liveth and abideth for ever." 1 Peter. i: 23. Throughout eternal ages, it will feed and support the glorified. Its precious truths more clearly read in the uncreated light of its author, will fill with rapturous love the redeemed—love in the gift of a Bible—love in its sanctifying precepts—love in its unlimited promises—love in the mystery of the cross, that doubly guaranteed and sealed

it to humanity. Exhaustless love, thus felt, thus read, will glorify in Heaven, what it has sanctified on Earth. Forever is its being and its power.

So will it damn!! What now condemns will at the judgment bar condemn, and then condemning, will condemn for ever. No new revelations of the Divine displeasure! No extra kindling of God's indignation at sin! No new clothing of Himself with Holiness so that He may then especially abhor iniquity! No! No! It is but the withdrawal of the Intercessor and *Bible-Holiness*, with all its necessary condemnation of iniquity that would banish from God's presence the guilty soul, and that forever. Thus will the Bible, like the mysterious pillar at the Red Sea's border divide the hosts; one to deliverance, one to death. To one a shining light eternal. On the other the eternal cloud of darkness. The difference between men now, and then, is this; now they *may* refuse to feel its comforts and to heed its threats; but at the judgment bar its now decisions will be then enforced, and as probation then will cease, must be enforced forever. A few words of application.

1. Accept it fully, believe it without a falter, without a tremor; if you cannot now, keep at it in earnest prayer until you can. Less explanation, more believing is the need of these our times.

2. *Study it*: compare scripture with scripture; it has a marvelous power of explaining itself in this way, get it in thy heart, compare your experience *by it*; *not it by your experience*; this is very dangerous, ever shun this course.

3. If you are needing light *SEEK* it in the Bible, ere you entertain a thought of looking elsewhere; this honors God; and he has said "They that honor me I will honor." What say its precepts? How teach its parables? What may I learn from its histories? and more especially from the recorded life of the Saviour, that seems to bear at all upon the point where light is needed? It is unwise at best to take any other course than this, and it may end in confusion and death.

4. In prayer, be sure to have a Bible warranted plea, (a direct promise is



still better), ere you attempt to exercise faith in the Bible. This will save you much perplexity, cut off many opportunities for the Devil to harass you, and will make prayer a strengthening process, and give God an opportunity to glorify his Holy Name in the sensible answers to prayer.

### REJECTION OF CHRIST.

BY CLARK P. HARD.

Were I lying upon the battle-field, and were the life current ebbing quickly from the ghastly wound, I would gladly welcome the friendly hand that would stop the flowing tide. Were I a prisoner in a dark and loathsome cell, where the sun never shone, and day succeeded night unknown to one save by the accustomed return of the scanty and nauseous meal; where, in the solitude, I heard no sound save the dread creaking of the dungeon's doors, at the very motion of which "my pulse closed their gates with a shock on my heart;" it seems to me I would shower with gratitude the strong hand which should come and tear away the frightful gratings, and lead me up again to the abodes of men into the beautiful world, rich with its sunlight, fragrant with its flowers, and melodious with nature's choristers.

Were I upon a vast sandy desert, upon the unlimited breadth of which I had lost my way, while the full orb of noon was pouring down its rays in such torrents, as I would wish the rain-storm then to come, and did the machinery of my frame seem almost determined to stand still, as the faltering limbs refused to bear their burden further, and the fluttering heart beat with electric pulses; and, if then I caught a glimpse of an oasis near to me unobserved before, how would renewed life thrill through my veins, and the muscles return to their allegiance, that I might reach it, where I could find a shelter from the scorching heat, and quaff revivifying nectar from its fountain!

Were I in the crowded city, where

the plague was raging, and did I see it had fastened upon *me*, and as surely and measuredly as the tramp of soldiery, was approaching my heart, when it touched the strings of which life would have flown, how eagerly would I fly to the physician, and beseech him with the piteous accents of a dying man, to quench the flame which I felt rushing through my arteries toward the center of vitality. Thus in life we reason and act. But Jesus comes to man, and finds him dying; sin has made a wound upon his soul, and its very blood crimsoned the ground. The Saviour, the maker of it, offers to breathe again upon it, and bring it back to life, but, — tell it not to earth, or the unfeeling stones would rise and shame thee—*he refuses*. The Deliverer sees him in a dungeon, "fast bound in nature's nig-  
groping in chains amid the gloom of hopelessness, where he catches the vapors ascending from the pit, where, amid the elements of being, fiends hold their jubilee. Christ shows the fair fields of true delight, and is ready to strike off the fetters, to undo the heavy burdens, to open the windows of the soul, and let in the perfumed breezes of the skies; but man turns to his filth, his gloom, his tortures, and bids the Spirit "Be gone." God again observes man toiling upon the great desert of life, where the fierce rays of divine wrath pierce through the groaning conscience,—and presents the oasis of salvation, where a fountain is open for sin and uncleanness, where the fruits of Paradise are reproduced and many species added, where the River of Life flows, and every ripple smiling speaks of health and happiness. Here is a fortress, Redemption; here is a verdant plain, Purity; here is the Rock in a weary land. Jesus Christ, the great physician, finds the sinner tottering toward the grave, the fearful contagion of guilt has seized his soul, paralyzes its members, destroys its sensibility, urges it on to ruin, to the darkness which knows no light, to the night which has no morning, to the worm which never dies, and to the fire which is never quenched. He proposes to

purify the heart, to turn its gloom to day, its bitterness to joy, to ravish the ear while on earth with the songs which angels sing; and when the pale monster comes, to disrobe him of his terror, to span the gulf of death "with a golden bridge," and with the light of immortality to usher in an existence, the duration and felicity of which are bounded only by the duration and power of God. But infatuated man dashes from his lips the cup of life, and its glittering fragments shall forever shine in the blackness of that outer darkness, to taunt him of the raptures he might have shared, and of the woe he chose.

It is indeed a strange inconsistency to choose the stings of an unresting conscience, and future misery unbounded, rather than happiness in the life which now is, and joy in that which is to come. But as surely as the stream of time is sending its waters swiftly down to the sea of Eternity, so surely is the hour approaching when he that is filthy will be filthy still, and the unbeliever shall lose the lingering shadow of hope, and sink beneath the waves, which seething lash the reeking shore of deep despair. Look down! What a prison is there! 'Twixt upper, nether, and surrounding fire! And what inhabitants? What horrid, fearful shapes, emblems of the rage against God and men; the envy, fury, despair fixed within, causing them to gnash their teeth at him they so long despised. And of this duration there is no end! What a thought is this! Nothing but Eternity is the time of their torment! And who can count the drops of rain, or the sands of the sea, or the days of Eternity! These are fearful truths to those who realize the worth of the soul. Were every rock of our planet a diamond, and every grain of sand a shining pearl, the worth of the immaterial part would not be to any degree approximated. Were the myriads of the blazing systems, far up above us, away, away beyond the vastest reach of our imagination, placed in the balance with their values enhanced as many times as their number is great, a single soul might rise up in the grandeur of its be-

ing and immortality, and with even its spirit finger, bring down the opposite scale, and call the gathered universe poor. Man was not born to die. The spark of divinity imparted to him, when that mysterious something first looked out of those clay eyes, and moved those hands, before cold and motionless, can never be extinguished. Into our hands, as the people of God, is the destiny of such immortal souls committed. For few are so hardened, but that a loving entreaty will affect the heart, and start the tear drop from the eye. A duty or responsibility rests upon us, which "might fill an angel's heart, and filled a Saviour's hands," to warn others to flee from the wrath to come, and ourselves to drink deeper at the well of salvation.

As wonderful as it may be, that sinners choose death, scarcely less so is it, that Christians, who have the full liberty of the gospel offered to them, should allow themselves to be prevented from walking in the higher way. Plants may possibly live, though you keep them in the house, and close the shutters; but open the blinds, draw aside the curtains, let the sunshine flood the room with its golden beams, and the drooping flower will raise its head, unfold its petals, and load the air with sweet perfume. So the religious sentiment may survive in the souls of those who serve God in a low degree; but, let the fountains of the heart be broken up, communication with Diabolus, entirely cut off, and the love which passes knowledge reigns supreme. Then will faith, hope, and charity, deck the soul with triune splendors, and become the temple of the living God, glorious with the indwelling of Him, in whose "presence is fullness of joy, and at whose right hand are pleasures forever more."

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

## THE ROYAL PROCLAMATION.

BY MRS. H. A. CROUCH.

LINCOLN issued a proclamation of freedom to all the colored people. Some doubtless received the glad tidings with shouts and laughter, and strange exhibitions of feeling. Others in calm joy. The mother clasps her child, and thanks God they are free. The husband looks upon his wife and little ones, and cries and laughs for joy, that they are never more to be separated. Do any keep the good news to themselves? Does it not fly from lip to lip? How many run here and there to spread the joyful tidings!

*All are free.* Young, old, man, woman, child, the good, the wretchedly bad, all are included in that proclamation of freedom. And yet there may be many who will be slaves as much as ever. Those who do not believe that freedom has been given them; those who think they are just as well off in their present situation as any; those who love their old masters, and choose to serve them; those who would like well enough to be free, but have not courage enough to say no, and assert their liberty, when their master urges them still to remain under him as formerly. All, who, for these reasons or any others, remain as slaves to their old masters, are slaves in every sense of the word, and there is no law, or government, that will compel them to be free. They are at liberty—still to remain in cruel bondage, with an occasional holiday, and a few dainty bits from the master's table, which may serve sometimes to make them feel they are happy after all.

But shall we remain slaves to sin, when there has been *such a price* paid for our freedom? Remain under our old master, when we know that very soon every sustaining influence will be taken away, and he will take those down, who in this life have served him, to his own dark home of despair, where forever and forever he will rule them without mercy?

Do not count yourself happy with the dainty bits he gives you, and the holidays, and night dances. He is kinder now than he will be, by and by, for he knows you are not his lawful subjects, and it is the only way he can keep you in his service. But when that day that fixes your doom shall come, and you can no longer say, "*I am free! Bought with the blood of the Lamb!*" you will feel the chains, and the tyrant's power, nor wonder at the love and pity of the Son of God, who, to buy your soul, laid down his life in agony.

You are free! Oh, assert your liberty in the name of Jesus!

*Am I all the Lord's?* some trembling soul may say. Your old adversary troubles you. If he cannot make you believe that you belong wholly to him, he will try to persuade you that he has at least some claim. What he wants is to get some hold upon you, and if he can influence you to reckon yourself to be his in some small degree, or to obey him in some trifling thing, he is sure of you, for, "*His servants ye are, to whom ye yield yourselves servants to obey,*" and "no man can serve two masters."

Cast away your unbelief. Reckon yourself to be *all the Lord's*. "Reckon ye also yourselves to be *dead* indeed unto sin, but alive unto God through Jesus Christ our Lord;"\* and reckon now. Ye are brought with a price; therefore glory God in your body, and in your spirit, *which are God's*.† If you buy anything, *it is yours*. No part of it belongs to me, or any other person. It is *all yours*. So you are the Lord's. *All the Lord's*; for he has bought you with a price. The devil will tell you, you are not all the Lord's. Tell him you do not belong to him, anyway, for he has never done anything for you but to try to destroy you. Then if you make anything, it is yours. God made you. *You are his*. And when his enemy, through bitterness and hatred, had well nigh destroyed his work, he made it over again. He created us anew in Christ Jesus. Praise his holy name forever!

\* Rom. vi: 11.

† 1 Cor. vi: 20.



That "father of lies" tells us that we were once in his hands, (which is true,) and that he has yet some claim upon us; (which is *not* true). All he wants is to get us in his power, and destroy again, and utterly, the work of God. But if we renounce him and all his works, and believe in the Lord Jesus Christ that he has bought our freedom, and *lives* to bless and save us, he will make us meet for his own glorious service, sanctifying us wholly to himself; and the triune God will take up his abode within us, speaking, acting, moving through us, and *we* shall be *dead*, and our lives hid with Christ in God; and when Christ who is our life shall appear, then shall we appear with him in glory. Blessed hope! Precious soul! receive this free and full salvation. Believe on the Lord Jesus Christ and thou shalt be saved. But, you say, "What *sign* showest thou that we may believe?" What sign do you want? Would you see the burning mountain, and hear the terrible voice of God, as the Israelites did, which voice they entreated that they might not hear any more?

How many slaves would have believed that they were free, and acted accordingly, if those only had believed who heard it from Lincoln's own lips? His words were enough for them, printed as they were, and scattered broadcast over the land. They received the word with joy, and *believed* it, and *acted upon it*. Heaven and earth shall pass away, but God's words shall not pass away.

You say, My heart is heavy. I do not feel happy. I am not joyful. If I were, then I could believe. You must believe first, then joy will come naturally. Faith precedes feeling, and is the cause of it. The slaves believed the word, and the most natural consequence was that they were made happy. Those who realized most the *preciousness* of freedom, were the most happy. Those who disbelieved the word, remained slaves the same as before, and were as miserable as ever.

Dear Soul! Do not say now with satisfaction, "*I am free*," nor count your-

self a child of God, and an heir of the kingdom, if in the least degree you follow the counsels of your adversary, or in the smallest thing refuse to walk in the commandments of God as revealed in his word. For God hath said, "no man can serve *two* masters." If you should do this, you will but deceive yourself, and be found at last among those who shall say, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? but to whom Jesus will say, I never knew you. Depart from me all ye workers of iniquity.

"Hear the royal proclamation,  
 The glad tidings of salvation,  
 Publishing to every creature,  
 To the ruined sons of nature,  
*Jesus reigns!* He reigns most glorious,  
 Over sin, death, hell, victorious!  
*Jesus reigns!"*

### SMALL THINGS.

GREAT virtues are rare; they are seldom needed, and when the occasion comes, we are prepared for it by everything which has preceded. Small occasions, however, are unforeseen. They occur every moment, and place us incessantly in conflict with our pride, our sloth, our self-esteem, and our passions; they are calculated thoroughly to subdue our wills, and leave us no retreat. If we are faithful in them, nature will have no time to bother, and must die to all her inclinations. What ground have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offering the least? But the greatest danger of all, consists in this, that, by neglecting small matters, the soul becomes accustomed to unfaithfulness. We grieve the Holy Spirit, we return to ourselves, we think it a little thing to be wanting towards God. On the other hand true love can see nothing small,—everything that can either please or displease God, seems to be great.

STUDY the nature of God.

## LOCAL PREACHERS.

### How to Make Them More Useful.

BY REV. JOHN FULLER.

Nothing is more certain than that the labor of an *unhired* ministry should be made to supply the church in a far greater degree than it now does, with the knowledge of the word of God. In this work, what is called the "local ministry" ranks subordinate only to the Great Shepherd. No class of ministers can lay better claim to Apostolical precedent than they. Look at the evidence of this.

In the 20th Chapter of the Acts, and the 17th verse, we find Paul calling together the elders of the church at Ephesus, and, in the 28th verse, he acknowledges them to be made of the Holy Ghost overseers (which is the same as bishops) of the flock, (or church) and requires them to feed the church of God which he has purchased with his own blood. Now these Ephesian elders, because elders of that church, and *living* at Ephesus, must, for anything that appears to the contrary, have been *local* ministers.

The elders at Jerusalem, mentioned Acts xv: 2, 4, 6, 22; had *authority*, jointly with the apostles, to consider and decide on certain matters in the church; and, for anything that appears to the contrary, they were *local* ministers. And it would seem from Acts 15th, as last quoted, that the apostles themselves were living at Jerusalem as *local* as other people.

And in Acts xiv: 23, we find Paul ordaining elders in *every church*, (or congregation,) in that part of the country, elders, it seems, whose *home* was and might continue to be with the people. In the church at Antioch; Acts xiii: 1, there were local ministers whose standing allowed them to lay consecrating hands, verse 3d, even on Saul himself. The angels of the seven churches of Asia, being ministers of those churches, were they not *abiding* or *local* ministers of those churches? Thus

much for the scriptural *right* of local preachers to be; and for the prerogatives of their office.

Now the fact that local preachers are *self-supporting* is a consideration for desiring their successful continuance in the church. This peculiarity is commendable in the preacher. He can commend himself for it, after the example of the great apostle of the Gentiles. He gloried in making the gospel of Christ without charge, 1 Cor. ix: 15-18. True, Paul claimed the "power" that is, the "right, privilege" to "reap their carnal things" in return for "sowing to them spiritual things," but it was also his privilege to relinquish that right, and this he did generally, because to insist on it would, to use his own words, "Hinder the gospel of Christ." 1 Cor. ix: 12. Among the Thessalonians he "labored night and day, because he would not be chargeable to any of them." 1 Thess. ii: 9. And he would not "eat their bread for nought." 2 Thess. iii: 8. Also to the Corinthians he wrote, 1 Cor. v: 11, 12, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our own hands." Very few local preachers can say they have no dwelling place; they can, therefore, the better afford themselves the satisfaction of preaching without charge. The local preacher has the satisfaction of feeling that whether his preaching is great or small, that no part of it is paid for by the poor and needy; and when he has had a poor time he can feel "it is as good as the pay which my hearers give me." He can feel that, so far as he is concerned, he is preaching the truth, when he tells the people of a *free* gospel, and a *free* salvation.

Whether the free labor of the local preacher is commended of God, or not, let the great spirituality, and the usefulness of many of them be the answer. Their unpaid labors also commend both them and the gospel to the *confidence of mankind*. So far as they are concerned, preaching their religion cannot be accused of being made a craft to live by, but their disinterested labors

are evidence that they believe what they preach.

They also occupy an important position of assault and defence, in that they are out of reach of pecuniary dependence on their hearers. They can tell God's truth without asking permission of the pockets of any, and are, therefore, more likely to deal faithfully with souls. It is evident then, that if the example of the primitive church, and other considerations be regarded, local laborers in the work of the Lord are the men, who, at least as much as any others, are responsible to God for the supply of His church with the preaching of His word, and for the success and triumph of His kingdom.

How are these ambassadors for Christ to be made efficient up to the measure of their calling?

We answer:

*First*—By increasing their qualifications. So far as the endowment of the Holy Ghost, and a knowledge of books are qualifications; these helps are as accessible to the man of secular labor as to the employed minister. In the study of living speakers he has a *better* chance, because he hears other men oftener, himself not speaking so often at the same hours. If it be objected that he lacks the acquirement which the *practice* of public speaking gives; we answer, give him a *chance* for the *practice*. If, then; local preachers would be better qualified, let them pray more, get more religion, study more, and preach oftener.

*Second*—Their usefulness should be increased by increasing their number. Evidently the world needs as many preachers as the Lord *calls* to preach. If it is not the duty of five times as many to preach as ever do preach, then why do so large a number, soon after their conversion, feel that they *ought* to preach? And why do so many come to the conclusion that it is *not* their duty, and that they were mistaken? It is because they are misled by what they see; to suppose that to preach, is to give one's whole time to public, ministerial labor. They are not mistaken, perhaps, in their positive conviction, that they

never can be able to speak to the same congregation, for some years in succession, on those great and varied themes which men of talent are continually bringing before the people: their mistake lies in thinking that to obey that inward "call to preach" they must preach so *much*, and do so *great things*. If then, the number of preachers ought to be much increased, how shall it be done? Answer—"Pray the Lord of the harvest that he would send forth laborers into his harvest." Do not say to young men of common sense, whose souls are burdened with this call, "You are deceived, you are not called to preach, you never can make a preacher, give it up and think no more about it, only go on and be faithful in religion." No! but instead of such advice explain the call so as make it come within the limits of secular occupations, and of common minds deeply imbued with the love of God. Encourage men of good ability and piety to cultivate their hearts and minds with reference to this work. If it be objected, "We have more preachers now than places for them to preach," the answer is, increase the number of places. If it be said, "We have not the preaching-houses, and are not able to build them," never mind; till you can do better, take the kitchens, clear a place in the mechanic shop, take the barn floors, preach under the trees. But every school-house in the land ought to be a place for preaching, and for the worship of God. "But the people will not allow the school-house to be so used." Make them ashamed to refuse. Tell them that learning and science can never secure the rights and privileges of any people under any form of political government, without the restraining, inspiring, and governing influence of that very religion which they would exclude from the place of learning. Tell them, too, that this religion is the *promoter* and *sustainer* of knowledge and science, as well as of good laws, and that where this religion does not in some good degree enlighten the masses, there is the blackest intellectual darkness, and the most revolting vice. If



the school-house could not be had, the money that is now paid for preaching, would soon build, in every town, several houses as large as a school house, and the denomination, new or old, that should build four or five such houses in every country town, and supply them with even local preaching, would, wherever they should do this, immediately become the strongest denomination, unless others should take a similar course.

"But so many meetings would make the congregations too small." Too small? How few scholars would make a *school* too small to learn? There is no good reason why the people of one congregation should be gathered from a larger territory than a common school district. Then the children could be at meeting, and they ought to be. Then the infirm, and those who have no way to ride could be there; and they ought to be. "But the true doctrines of religion would be perverted in the hands of so many, and so incompetent teachers of religion." As well make a like objection against common schools in favor of seminaries, colleges, and universities only. "But in that way you would crowd out the salaried ministers of the land." Not those that were needed. The sense of need would induce the willingness to pay for the bread of life.

*Third*—By uniting and systemizing them and their labor. There is no bond of union joining local preachers into one interest, and into one general and well understood system, reaching, holding, inspiring, and directing all, as is the case with traveling preachers. The traveling preachers have their conferences to call them together; and, from their mutual greetings, from their reports of the fruits of their labors,—from their plans of operation mutually devised,—from the sense of responsibility thus taken on themselves,—from the self-respect with which they are thus led to regard themselves,—and most of all from the renewed endowment they feel as Jesus standing in the midst of them, and breathing on them, says: "Receive, ye the Holy Ghost;" from these several sources, the preachers at their conferences gather an annual in-

spiration which thrills the whole, and goes with them through the year. So their District preachers' meetings have the same effect. The same beneficial effects would be realized by the great body of local preachers if they also had their annual conferences, and smaller meetings of preachers. But in order to do this they must become systemized. Already they are considerably more in number than the itinerant preachers, and ought to be several times more numerous than they are. If then the traveling ministry, the smaller number, need their conference advantages, how much more the greater number—the local preachers. But they need a general system of direction, because they ought to be brought into more general action, and into a *plan* of action, which shall have some particular relation to them, both as individuals, and as a body of laborers. Conference and District superintendents could be made to serve a very useful purpose among them. But, although they are local as distinguished from regular itinerants, some *system* should operate to save them from that *permanent fixedness* in which they are now held. The man who makes preaching his whole work is supposed to be more useful for not staying too long in the same place. If then some system of communication were devised by which local preachers might know at any time in what place they were needed, and by which they could be informed of a place which they could buy,—such a place as their secular occupation requires,—so that they could immediately make their purchase, and go on at once with their occupation, and if the address and occupation of each could be readily known by any community wanting a local preacher, there would be frequent changes of place much to the advantage of the work of God. It would help much in these useful changes if some one holding the proper official relation to the body should hold, and from time to time publish their names, address, time they have preached, order, if ordained, and the time they have preached in the place where then living.

*Fourth*.—By their exercising more fully their scripture prerogatives. 1st. In admitting believers to the acknowledged *fellowship* of believers. At Antioch, “a great number believed,” through the preaching, not of any of the apostles, but of “them who were scattered abroad upon the persecution that arose about Stephen.” Paul and Barnabas “assembled themselves with the church,” which they *found*, not *formed* at Antioch. Why is it that paid ministers *only*, are allowed to receive Christians into the acknowledged fellowship and membership of Christ’s church? If local preachers and exhorters and laymen were instructed to form churches of converted persons in any place, wherever they could, in our own country, or in any heathen country, in the absence of ministers higher in office, then should we have many more companies of worshippers in destitute places in our own land, and then should we soon have volunteer missionaries, and churches from heathen converts, where paid missionaries would not for a long time find their way. Surely whoever can reap should reap, and whoever reaps should be allowed to gather his sheaves together. They should also be allowed to baptize converts, and administer the sacrament, if they are ordained, and one higher in office be not at hand.

CHRIST executes the office of a prophet in our calling, of a priest in our justification, and of a king in our sanctification. Let us then hear him as our prophet; rely on him as our priest; and obey him as our king. Think not the worse of him for his manger or his cross. As he ceaseth not to be man in his highest estate, so he was God in his lowest. His words were oracles, and his works miracles. His life was a pattern; his death a sacrifice; his resurrection glorious; his ascension triumphant; his intercession prevalent; and his coming again will be magnificent. All the angels in heaven adore him: all the devils in hell fear him;—and all the sons and daughters of Adam must stand before him.

## RELIGIOUS EXPERIENCE.

OF REV. T. G. OMANS.

At my earliest recollection, I think I loved the Lord with all my heart. Everything connected with the subject of religion seemed invested with a sacredness, which attracted and absorbed my affections, awed and subdued my passions, so that I had the warmest appreciation of everything good; and the deepest horror of everything bad. But this did not last long. My passions soon attained the supremacy, I lost my relish for spiritual things, and then came a longing for the pleasures of sense, the pursuits of which soon enlisted all my powers in fruitless endeavors to fill the aching void within. Thus passed my youth and early manhood, until the age of twenty-two. Occasionally a gleam of light fell upon my guilty conscience, keenly reminding me of my duty to God, and the interest of my soul; but these were speedily quenched by a return to the haunts of worldly pleasure. In order more effectually to quiet my conscience, as well as to have something to say to those who sometimes mentioned the subject of religion to me, I embraced the theory of Universalism, and at length succeeded in steeling my heart against the truth of God, and in educating myself in unbelief, until I could listen to the most powerful arguments, or the most stirring appeals, perfectly indifferent and unmoved. But God has his methods of dealing with sinners, and a way to reach the most obdurate heart, “Bless his holy name.” I now began to see that what seemed so desirable in theory was exceeding dangerous in tendency. I felt that I had closed the door of salvation against myself, and the thought alarmed me. I thought I was indeed shut out from God, and shut up with my own corruption, and it produced an uneasiness that chafed my spirit like a caged beast. In my extremity, the Lord came to my relief, and by a dream completely broke up my heart, and subdued my will. I now fully resolved to seek the Lord. I at once broke off my bad habits, gave

up my old companions and pursuits, joined the church, began to pray, to study the Bible and other religious books, interested myself in the cause of religion, and thought I was in a fair way for heaven.

I now felt it my duty to preach the gospel. This was a severe trial to me, and for three years I resisted and tried to compromise the matter, by increasing my diligence in another sphere of action. I accepted a leadership in the church, held prayer-meetings, organized Sabbath Schools, etc., but all to no purpose. I had no peace until I gave up every other business, and began to call sinners to repentance. The Lord blessed my labors to some extent. Some were awakened, and, I believe, were truly justified by faith in Christ. But still I felt that I was unfitted for the work of the ministry. I tried to supply the deficiency by study and zeal. I held protracted meetings. I visited and prayed with my people. I sought out the unconverted and tried to win them to Christ; and in every way that I knew, strove to advance the interests of the church, and the cause of God; but all this did not satisfy me. The church and the Conference seemed pleased with my labors. I gained the good will of almost everybody; but still there was a painful sense of a lack of power and heart in all my efforts, and, often, when I invited sinners forward to the altar of prayer, I felt I ought to be the first one there. Thus passed away nine years of my religious life, and six years in the ministry, when it pleased the Lord to lead me out of my spiritual bondage into the glorious liberty of the children of God. My first impressions were not very definite, but I felt I needed a deeper work of grace in my heart. I began cutting off one sin after another, and praying for one grace and another; and this led me to self examination, and I got such a view of the corruption of my own heart, as I had never had before. I soon saw that to subdue my sins, one by one, would be a hopeless task, and that nothing but a total destruction of sin, would answer my turn. I saw that to be fully saved, I must conse-

crate all to God. I saw that this was the way, and the only way, and in desperation I made the attempt; and, after repeated failures, I did at length succeed in getting all upon the altar, and was enabled by faith to receive Christ, as my complete Saviour. Hallelujah! You may be sure the Devil was not idle all this time. He met me at every point, he frowned, he flattered, he hung out false lights, he made me false promises, he met me with cunning sophistries, and profound arguments; offered me false comfort, and easy terms of compromise, but thanks to a faithful God, and an honest, awakened conscience, he did not prevail against me, but my soul escaped, as the bird out of the snare of the fowler.

The world too that smiled and approved, so long as I gave it one hand, and a large place in my heart, took great offence when I cut its acquaintance; and it vented its frowns, scoffs and anathemas with liberal indignation.

And saddest sight of all, the church which had been my nursing mother so long as I would compromise with sin, first encouraged my efforts, then coolly criticised them, finally discountenanced, and then opposed and persecuted with fiendish virulence. Even so, those who were willing to bear with my natural defects, to make allowance for my lack of education, and excuse my most inglorious failures, could not bear that sins, especially, those of the church, should be reproved,—they could make no allowances for what they were pleased to call a heated zeal, nor excuse one who was determined to do the whole will of God. But having obtained help from God, I continue unto this day, witnessing to both small and great, saying none other things than Jesus and his Apostles taught, viz. that we must be saved from all sin, in this life, and none but the pure in heart, shall see God, and that without holiness no man shall see the Lord.

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How can we expect to live with God in heaven, if we love not to live with him on earth?



## ON ETERNAL SALVATION.

BY THE OLD PILGRIM, JOHN GIRVAN.

The whole Trinity are separately engaged in the salvation of one immortal soul. The Father hears the pleading of the Son, and forgives; the Son took upon him that body prepared by the Holy Ghost, and led a suffering life below. The Lord Jesus Christ is the surety of the better testament, or covenant, Heb. vii : 22. The word signifies, security or bail. Christ drew nigh unto the Father in the counsel of peace, and undertook to be the Saviour and Redeemer of his people. He substitutes himself in their place. He interposed between the creditor and the debtor, and became a surety for the payment of his debts. Christ is not the security for the Father to his people, but for them to the Father, so as to satisfy for their sins, to work a righteousness for them, and to make and preserve them happy. When full four thousand years were expired, he took upon him our humanity, led a suffering life on earth, was tempted and tried, yet never yielded to the adversary of souls, but kept his charge inviolate. When thirty-three years of his life had rolled over, justice demanded the payment of the great debt. The law would no longer accept the blood of bulls and of goats. Our Great Surety came forth bearing his cross, ascended Calvary, and made an atonement for the fallen family of man. The law was made honorable, justice was satisfied, the Father receives the sacrifice. Every soul by the influence of the Holy Spirit desires an interest in the atonement. It may, by a firm unwavering faith in all the work of our great Surety, stand justified before God. No power can lay any claim against him; the debt is fully paid.

The doctrine of the resurrection of Christ affords us a variety of instruction. Here we see evidence of Divine power, of prophecy accomplished, the character of Jesus established. "And being assembled together with them he commanded that they should not depart from Jerusalem, but wait for the

promise of the Father. On the day of Pentecost, they were assembled together, about one hundred and twenty, with one accord, in one place. No dissension, no doubting—all of one faith, one mind, souls all united, and looking for the descent of the Holy Ghost, and suddenly there came a sound from Heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and sat on the head of each disciple—a proof that the Spirit of God had made each his temple. Now the Holy Spirit began to prepare the disciples by teaching the languages, that they might preach the everlasting Gospel to all the world. Witness the Pentecost where the multitude all heard the gospel in their own language.

The Holy Spirit has begun the glorious work of warning, and drawing blood-bought souls to the Father, by regeneration, justification, and sanctification. Justification removes the guilt of sin;—sanctification the power of it: Justification delivers us from the avenging wrath of God; Sanctification conforms us to his image, yet justification and sanctification are inseparably connected in the promise of God. When the Holy Spirit begins the work of sanctification on the justified soul, all the remains of the carnal mind, are gathered and placed upon the altar,—a whole burnt-offering. The blood of the atonement washes the soul from all impurity, and thus it is prepared, for eternal glory.

Mr Wesley, leaving a revival at Mackelsfield, went to Leek and preached from "The kingdom of heaven is at hand." In treating upon sanctification, he remarks: "But some may say, 'is not sanctification a gradual work, as well as an instantaneous work.' Yes, it is both. And most persons are a long time after they are justified, before they are sanctified, but it need not be so. I have known a person justified one month and sanctified the next. Nay, I have known a person justified and sanctified, in one hour. Holiness to the Lord is the way of safety."

### THE FIRE SPREADING.

THROUGH the kindness of a friend to whom it was written, we are permitted to lay before our readers the following account of the way in which a minister of the Baptist denomination, received the blessing of entire sanctification. May all the ministers of Jesus Christ seek and obtain this baptism of holy fire :

In the early part of last December, the Holy Spirit began to work upon my heart, convincing me that I was not living as I ought to ; at the same time making use of the expressions of a Methodist minister, at our union prayer meetings, to show me that there was a higher Christian life, to which he had attained. At last both the Presbyterian minister and myself were deeply impressed with the conviction, that it was our duty, as well as privilege, to go forward and seek a full salvation ; the idea of duty being the most prominent. Our experiences from the first were almost identical. We were intimate—had often talked over the matter of our spiritual poverty, and that of all our churches ; and when the Methodist minister, just sent to our place, spoke of a higher spiritual life, we were both prepared to take hold of it. All prejudice against the "Methodist doctrine" was removed at the start—for I always had more or less prejudice against that church, and most of its doctrines. But God made me willing to be blessed by any one.

First of all, I consecrated my *all* to the Lord. This was no small thing. I found that the more I laid down, the more I saw to give up. I drew a form of covenant, or dedication, consisting of fifteen articles, and after a very long struggle, with prayer and fasting, I was enabled to say that I was not my own ; that all I had, or was, belonged to the Lord ; that my will was conformed to His will ; indeed that I had no will of my own. About this time He blessed me with an unusual sense of peace and joy, together with great freedom and

boldness in preaching. My knowledge of the Scriptures grew amazingly. It seemed to me that all my previous knowledge of the Bible was only theoretical. Now every word was the bread of eternal life. Prayer, also, seemed to be something wholly different, fresh and full of power, so that I could spend hours a day communing with my God. It continued so for two weeks, when, in answer to prayer for a fuller measure of the divine presence, the Holy Ghost came upon me in mighty power, and continued with me about an hour and a half, as they told me, (the family of the Presbyterian minister, at whose house I was at the time), although it did not seem to me one-half as long. During this visitation, I was not unconscious, though nearly speechless, overpowered with a sense of the presence of the Holy Ghost. It was awfully solemn, though I was not frightened, nor did I shrink back in the least. During this they took me up from the floor on which I had sunk, and laid me on a bed. Then came Jesus, and filled me till I wept aloud with a view of his wonderful love for me. This vision (I can hardly call it anything else) lasted some twenty minutes or so. Then, at the same time I arose and began praying, by thanking the Holy Spirit and Christ for their manifestations to me ; and while I was engaged in prayer, the love of the Father in giving his Son to die for the world, impressed me so that I lost sight of everything else. Thus it was ; first, the Holy Ghost, then the Saviour, and lastly, the Father. I shall never forget that day to my dying hour. From that time to this I have been absorbed in the Divine will. I have begun a new life. Everything is new. The work of the ministry is one of the most solemn realities this side of eternity, and at the same time one of the most delightful employments I can conceive of. All my ungodly ambition gone, all selfishness burned up, I seem to stand alone with Jesus, and take supreme delight in His words. To do his will is my meat and my drink. I do love Him supremely.

## THE BIBLE PERVERTED.

BY C. L. STOW.

No other book suffers by misrepresentation as does the Bible, as it is now generally taught. We see few such results as they did in the days of the prophets, Apostles, or uncompromising men of a later day. The Bible teaches that God created man pure, and after his own image. Through disobedience he lost the favor of God, lost his original purity, and has become totally depraved. The sentence of death has been passed upon him. He is to be banished from God, and his portion is to be in a lake of fire and brimstone, where the smoke of his torment ascendeth forever and ever. The Bible also teaches that while man is in this undone condition the Son of God has come forth to his rescue, and has offered himself for an atonement, upon man's complying with certain conditions. These conditions, as they come from God through his Prophet Ezekiel, are: "If the wicked restore the pledge, give again that which he has robbed, and walk in the statutes of life without committing iniquity, he shall surely live; he shall not die." God says that upon those who comply with these conditions, he will sprinkle clean water, and they shall be clean from all their filthiness; and from all their idols he will cleanse them, and take away their hearts of stone and give them a heart of flesh, and will put his Spirit within them, and cause them to walk in his statutes and keep his judgments and do them, and man shall dwell in the land which he gave to their fathers; and they shall be his people, and he will be their God.

We shall notice a few among the many who complied with the terms of this salvation. Enoch walked with God, and had the testimony that his ways pleased him. Abraham believed the promises of God, and also obtained promises for himself. He was strong in the faith, giving glory to God.—Elijah was able to obtain immediate answer to his prayer, that the prophets of Baal might be convinced of their

idolatry. Job had that confidence in God, that after the Devil had exhausted all his means to destroy it, it remained unshaken. When the Son of God made his appearance on the earth, the Angel of the Lord said his name should be called Jesus; for he should save his people from their sins. His people were those who complied with the same conditions as set forth by the prophets. We mark the same change in these converts. They separated themselves from the world. They became holy men and women. God put his Spirit within them, and they walked in the statutes of life without committing iniquity. Zaccheus, when under conviction, says: "Behold, Lord, the half of my goods I give to feed the poor, and if I have taken anything from any man by false accusation, I restore unto him four-fold." This satisfies Jesus, and he tells him this day salvation has come to his house, for he came to seek and to save those who are lost. Jesus saw the need of having ministers to spread these tidings all through the land; and, to show the people that positions of honor, or highly educated minds, were not the necessary qualifications, he chose some illiterate fishermen, who were recipients of this salvation, and who had experienced the transforming power of his grace. These he commanded to go and preach, saying the kingdom of Heaven is at hand. He promised them no great salary as a reward, or worldly honor, for he sent them empty handed, and he told them that they would be hated of all men for his name's sake. He gave them this for their encouragement. If they would endure to the end they should be saved; and, lo, I am with you to the end of the world. Other men felt that God laid it on them to preach the gospel, and do what they could to save their fellow men. Saul of Tarsus became converted, and went to preaching, telling them that his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that their faith might not stand in the wisdom of man, but in the power of God. Mark the result. There



was a commotion all through the land, and a reformation wherever they went. Churches were raised up, composed of holy men and women, who showed by their talk, by their dress, and by their entire lives that in them this change had been wrought.

Notice the preachers, the preaching, and the converts of this age, and behold the contrast! How few preachers, who have experienced this entire change, and who preach for the disinterested purpose of saving their fellow men! How seldom we hear uncompromising men of God preach the truths of the Bible! We hear hardly anything said about depravity, torment, or of separating ourselves from the world, and living holy lives. Instead of this, we hear enticing words of man's wisdom. We hear sermons calculated to please the ear of man, without regard to the condition of their souls. The converts are slightly healed. Their faith stands in the wisdom of man. Their day of redemption is almost passed, by being brought in connection with a church whose standard of piety falls short of the one laid down in the holy Scriptures. But, God be praised, that we are not left in midnight darkness. There are a few on the earth who dwell in the land which God gave to their fathers—a few who are willing to take the cross of the Lord upon them, and are resolved to bear it to the end of life. May the Lord raise up an army who will preach the gospel in its purity, and have for their motto, Holiness to the Lord; and may they spread this vital godliness all through these lands.

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THE last enemy is death: it may be a hard struggle—it may be a dark valley; yet look where Stephen looked; and lo, Jesus is standing at the right hand of God, waiting to receive you to himself. Oh sweet death, when God is with you, the Spirit within you, and Christ waiting to receive you. Behold, he stretches out his hands to receive your departing spirit. Breathe it into his hand, saying, "Lord Jesus, receive my spirit."

## THE HOLY UNCTION.

BY OSGOOD JOSLYN.

THANKS be to our God, there is such a thing as having the holy fire all through soul and body. Every avenue may be lit up by the grace of God, and the whole house set in order, with a lamp burning in every window. The image of Christ may be stamped upon the whole. Into such a temple as this, Jesus has promised to come and take up his abode, and bring his Father with him, and dwell there and reign, the God of love, the prince of peace. Glory! *Hallelujah!*

There is but one way to have this holy unction, and that is, by obeying God in all things, making straight paths for our feet, taking the word of God as our guide, believing what it says, taking the promises as ours, by an act of faith, not only for the forgiveness of our sins, but having the all cleansing blood applied, washing and cleansing both soul and body. We shall then worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Glory be to God the Father, Son and Holy Ghost, for such a salvation as this, in this charnel house of death. There is now and then a green spot where God, by his eternal power, has imparted this mighty unction. As baptism, after baptism comes upon the soul, how it tends upward, how fast the world recedes out of sight, how vain all things below, how pure the atmosphere gets, what a halo of light shines all around, what union such a soul has with Christ and His saints whose names are written in the Lamb's book of life, and their lives hid with Christ in God. What courage and strength it gives; how life, love, and hope, and immortality, spring up in the soul, where this holy unction abides. To such belong this promise, "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."

How much the church needs this holy

baptism; with it how quick she would emerge out of the wilderness, and put on her beautiful robes of righteousness. Her members would be crying, life, life, eternal life; and we should hear sinners crying: "Men and brethren, what shall we do to be saved?" and they would fall like dead men all around us; and the tread of the Almighty would be heard on our farms and in the counting-houses, in the streets, and in every place where God's saints set their feet. And the very air would be filled with songs and shouts of the redeemed here on earth. Our lifeless class-meetings, love feasts, and prayer-meetings, would be turned into a halo of living fire, love and power. The cry would go out, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me."

While we sing anthems of praise to God the Father, let heavenly breezes waft the notes to the Lamb that was slain, whose blood now cleanses from all sin, and gives the victory.

If preacher and writer would get this heavenly touch, this holy unction, in the soul—the propelling power that tends upward, and not to earth, that makes our feet like hinds' feet to leap over every obstacle, to surmount every difficulty; that presses through every storm, that rises triumphant over all—what a glorious jubilee there would be here on earth! What a multitude of fire brands there would be sent through the land, setting the dry stubble all on fire, kindling a mighty flame that all the hosts of darkness could not quench. We should hear the sound from afar: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the king of glory shall come in, for behold I bring you good tidings of great joy, which shall be to all people." Praise God forever and ever. Amen.

CHRIST satisfied God to the uttermost and therefore can save sinners to the uttermost.

## THEN AND NOW.

BY M. JANE SHADDUCK.

AND thou Lord, in the beginning, didst lay the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest, and they all shall wax old as does a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. Heb 1: 10-12.

Before we trusted in him, "who is the same," with what shuddering awe, and shrinking horror, we used to contemplate the period when God should fold up the elements "as a vesture," and they should perish. A remembrance that the period was surely coming, would chill our noonday thoughts, and come to us in frightful visions of the night; the fiery flood of earthly things melted with fervent heart, the conscience-smitten ones, calling upon rocks and mountains, which were already *charged*, to fall upon them; the coming of the Judge with his flaming cherubim and seraphim; the coming forth of those which had slept, at the summons of the great Archangel's trumpet, formed a picture terrifically fearful for the sinning soul to contemplate.

But now, when through the blood of Christ, that soul is purged from sin, with what calmness and joy it looks forward to the coming of Him, who in the beginning, didst lay the foundations of the earth, and the work of whose hands the heavens are.

The coming Judge will give them the desire of their hearts, to see him as he is. Then shall they throw off this corruptible and put on incorruption. And this mortal shall no more be—but "Immortality." Ah, yes! when the dead in Christ are risen first, they shall no more be troubled with sin promptings and world-sirens, but shall rest round about the great white throne in the presence of the Lamb.

He never gives faith, but he brings us into a situation where it will be tried.

## Editorial.

### A SCHOOL PROJECT.

Children should have a religious training. Their welfare for both worlds requires it. Their nature demands it. Religious opinions, children will have. Whether the opinions are right or wrong, salutary, or pernicious in their effects, will depend upon the instruction they receive. The child grows up to be a heathen or a Mohammedan, a Jew or a Christian, according to his training. Millions to-day would die for the Roman Catholic church, because they were carefully brought up to be her votaries. They drank in their faith with their mother's milk. The instructions of the fire-side and the pulpit found a powerful auxiliary in the school-room. In Protestant families we often see the children growing up irreligious and vicious, because the influences of home are counteracted at school. We cannot make saints of children; but we can train them up in the fear of the Lord; and to habits of sobriety and virtue. We can instruct them in the great, fundamental truths of the Bible. And God demands that this should be done. *And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*—Deut. vi: 6, 7. Then the great truths of the Bible should be inculcated at school. Diderot was one of the most celebrated among the French infidels. It is related that one day, a friend called to see him, and found this noted champion of infidelity, explaining a chapter of the Gospel to his daughter as seriously and with as much concern as any Christian parent could do. His friend expressed his surprise. "I understand you," said Diderot, "but in truth what better lesson could I give her?" The infidel was right in this practice. There can be no solid moral training unless the foundation is laid in the great truths revealed in the word of God. It will not do to leave the religious instruction to an hour in the Sabbath School on one day of the week; it

should be interwoven with the warp and woof of every day life. The Bible should be the text book of the school-room.

Children should also be trained up to the practice of labor. Man was made to work. Even in Paradise, before the fall, God gave him his allotted task. *And the Lord God took the man, and put him into the garden of Eden to dress it, and to keep it.* Work was then required of man in his innocency. It formed no part of the curse. In one of the TEN COMMANDMENTS, God says, *Six days shalt thou labor, and do all thy work.* The requirement to labor is just as binding as the requirement to keep the Sabbath-day holy. Paul writing to the Thessalonians, says: "For even when we were with you, this we commanded you, *that if any would not work, neither should he eat.*" Doubtless one reason why the Saviour forbid Christians to lay up treasures on earth was that he would not have them in circumstances in which they would not deem it necessary for them, or their children, to work. Solon, the great Athenian Lawgiver, made a law that no son should be obliged to maintain his father, if he had not taught him a trade. He that was thrice convicted of idleness was to be declared infamous. Under such regulations as these, Greece became the most renowned among the nations.

It is a source of deep solicitude to every thoughtful mind to see to what a fearful extent, children, at the present day, are brought up in idleness. Foreigners are hired to do the work in the house, upon the farm, and in the shop; and our sons and daughters, grow up in luxury and effeminacy. This is generally true in the cities and towns; and even in the country, where better habits prevail, when young men or women are sent away to school, at their return home, they are often too proud to work. At school they spend their whole time in study or play, and they generally take one or the other extreme: If they are studious and are anxious to learn, they study so hard that they lose their health, and often break down their constitutions for life. We have known several marked cases in which this was done. If they do not devote themselves to study, they are too apt to become, to a greater or less ex-



tent, dissipated in their habits, and thus lay the foundation for subsequent ruin. Such occurrences are but too common. A melancholy case recently occurred in this vicinity. A young man, the son of a judge, was educated in a college, of which his father was trustee. Brought up without work, he soon squandered the ample patrimony left him by his father, and then resorted to crime to procure the means to gratify his thirst for pleasure. *That young man is now in State's prison, sentenced to confinement for seven years, for forgery.*

A number of persons who are desirous of doing all the good in their power, have undertaken to establish a school, in which all shall be done that can be done, to train up youth to habits of piety, virtue, industry and economy, while they are acquiring the elements of a sound education. With this object in view, a farm has been purchased, of 145 acres. It is about ten miles west of Rochester, about one mile from Chili Station on the N. Y. Central Railroad. The farm is pronounced, by every one who has seen it, as one of the very best that can be found for this purpose. The location is all that could be desired. It is easy of access—ten miles from the city, and in the midst of an excellent community. The design is to have all the scholars work from three to five hours every day. An accomplished farmer will teach the science and the practice of agriculture and horticulture. The cost of the farm is \$17,000.00. Very liberal offers have already been made, by prominent men in the community where it is located, to assist us in the erection of suitable buildings. We want to raise the money at once, to pay for the farm.

A few have promised one thousand dollars each, for this purpose; and we want to hear of others who will assist liberally in this enterprise. The liberal soul deviseth liberal things. You here have an opportunity to appropriate money where, without doubt, it will be a great blessing to coming generations. If any who read this article desire to contribute to this project, they can communicate with us at Rochester, N. Y. or with Rev. Asa Abell at North Bergen, Genesee Co, N. Y.

#### A SELF-SUPPORTING MINISTRY.

Do not fail to read Bro. Fuller's article on Local Preachers. No doubt hundreds and thousands have backslidden, and gone to hell, because they refused to obey the call of God, to tell of His power to save. And many refused to preach because they could not make a living by preaching. But that is no reason why they should not preach, Paul made tents for a living. Effeminate, dandy preachers, that cannot make a living at anything else but preaching, are the very ones that ought not to preach. Jesus never called one of that class into the ranks of the apostles or evangelists. In such hands Christianity would have died out in the start. Some of the most useful preachers we ever knew, such as Dr. Redfield, and some still living, never had a salary. But they told the truth, and cut their way through. A salary would not help you preach at all. Obey God, salary or no salary.

#### THE EARNEST CHRISTIAN.

We receive, almost daily, testimonies of the good that the Lord is accomplishing through this magazine. A sister writing us from Connecticut, says:

"It has proved a blessing to my poor soul. It has been the means, under God and his Spirit, of bringing me to a sense of my duty, and of the responsibility resting upon me as a professed follower of Jesus. I cannot carry religion in one hand, and the world in the other. I must take up my cross and follow Him daily; imitate His example in all things, and study to know His will concerning me. Now my desire and prayer to God is that I may be thoroughly purified, cleansed from all sin, sanctified soul and body, and made meet for my Master's use.

MRS. A. T.

A brother in Wisconsin says:

"My aunt conferred a priceless boon upon my soul, by sending it to me. It has been a welcome visitant to me, and, I trust, the means of much good. Noticing with what avidity my father—who has lately experienced religion—devours the contents of the *Earnest Christian*, I said to him:

"Don't you wish the *Earnest Christian* would come every week?" To which he replied: "Yes, I would n't care if it came every day."

G. E. C.

Will *you* not be the means of blessing other souls, by inducing them to subscribe for the *Earnest Christian*, or by sending it to them?

We can still supply back numbers from January.

#### TO OUR SUBSCRIBERS.

We endeavor to deal fairly by you, and we want you should by us, for your sake, as well as ours. The most of you do; but a few do not. Like most magazines of a similar character, ours is sent to all our old subscribers, at our option, unless they order it discontinued. Out of six thousand subscribers, we have never heard from more than two or three, that we remember of, who were not pleased with this arrangement. We adopt this plan to accommodate our subscribers, and not to force any one to take the "*E. C.*" who does not want it.

It is not convenient for all to send us their subscription, strictly in advance always, and when it is not, we wait upon them patiently, so that it comes.

It costs but three cents—the merest trifle—to write to us from any part of the country. So if you want your magazine discontinued when the time for which you have paid for it expires, say so when you order it, or any time before your subscription has run out, and give your name and *Post-office* address, and it will be done. This is fair and honorable. But to let it run on one month, or six months, or a year, as some have done, and then send back a soiled number, saying you do not want it any longer, is not right. Every time you think of it you will feel ashamed. When you meet us, if you have any honesty about you, the blush of shame will crimson your face.

We find it necessary to repeat what we have said so often before. When you write us on business, be sure *always* and give us the name of your *Post-office* and *STATE*. To order the *Earnest Christian* changed in its direction, or discontinued, or to send a

number back, without giving us your *Post-office* and *State*, will do no good. We might search our books a whole day for your name without finding it. Even if we found it we could not be sure that it was the one wanted. There may be more than one person of your name on our books. And, unless you give us your *Post-office*, how shall we know whether John Smith, of Portland, Maine, or John Smith, of Sheboygan, Wisconsin, is intended?

Our subscribers generally have dealt, not only fairly, but generously by us. Many have interested themselves in procuring subscribers for us, for which they have our most cordial thanks. We are working hard, saving all we can, and giving all we can, to promote the cause of God; and any assistance you may render us, either in extending our circulation, or forwarding us our dues, or contributing interesting, forcible articles for our columns, will be gratefully appreciated.

#### REVIVALS.

REV. WM. J. SELBY.—Our extra meetings are closed. We have had a precious, and powerful work of grace in our midst. About eighty souls have been saved, seventy of which have been added to the church. Souls have been justified, and sanctified wholly, and still the good work moves on. Our church is still crowded with attentive listeners. Every meeting we hold, we aim at the salvation of souls. And for myself I can say to the glory of God, I never loved the work of the ministry so well in my life. I have daily an increasing experience in the deep things of God, by which I am crucified to the world, and the world unto me. I have an inward conviction that I am on the right track—in the Divine order—and shall never again cease my heaven appointed work till I cease at once to work and live. I am so thoroughly and heartily sick of the world when it makes its best and brightest show, that my fainting spirit turns sky-ward for a glimpse of brighter and more enduring scenes. My constant prayer is, settle me deeper and yet deeper into God. Oh, the boundless sea of God's eternal love, shoreless and bottomless as the space it moves in, may my weary soul ever bathe in its

heavenly waters. Glory to the Trinity for what has been done for my soul.

*Utica, N. Y.*

REV. JOHN ELLISON.—Bro. S. G. Forbes held a meeting in North Quincy. There were about twenty conversions. I held a meeting in South Sherwood, assisted by brother Forbes, in which there were about twenty-five conversions. They are building a church. We held a meeting in Burr Oak, in which there were about twelve conversions.

*Quincy, Mich.*

### DYING TESTIMONY.

THE REV. LEVI WOOD, of Belmont, N. Y., has our warmest sympathy in his bereavement. May the Lord graciously sustain him. He writes us as follows:

"I am in deep affliction. My beloved wife is gone to return no more. She died on the 6th inst., and was buried on the 10th, at Palmyra, N. Y., her native place. She was a very great sufferer, during a sickness of over three weeks continuance. I believe she is at rest with the redeemed. We had lived together fifteen years, lacking thirteen days. Alas! what is life? May we live with death constantly in view, that we may be constantly prepared for heaven.

*Belmont, N. Y.*

### THE LOVE FEAST.

Mrs NANCY WHITING.—I bless God for a salvation that keeps me every day. Two months since, the blood of Jesus was applied to my soul, and washed it white. Oh, hallelujah to the Lamb! I am all given up to do the will of the Lord. I am willing to follow the leadings of his Spirit at all times, and in all places. Oh, praise God, for the light that enables me to see the way in which he would have me walk; and for a faith that continually holds on to Him, claiming all his promises, and feels a confiding trust in him, knowing that all things work together for good, to them that love God. Hallelujah to the Lamb forever!

*Amboy, Ills.*

M. JANE SHADDUCK.—When I accepted Christ, I accepted a great joy—a fountain of peace—a world of light. An eternal sunshine was about me, for an eternal God was my shield. That joy, that peace, that light, exist for me to-day. I delight in God. To me it is beautiful to know whatever changes and vicissitudes are hidden in the future, God, my Saviour, shall lead me with a loving hand. I discern God in the events of every day. I know of His presence, and see his guiding care. I feel that he doeth all things well, and am glad. I look back with wonder to the days when I refused all that God has given in such abundance. I wonder that I refused the light so long. I wonder that I followed so far the counsel of my own wicked heart! I am amazed that I was willing to brave the wrath of Him who is a consuming fire, willing to risk the immortal intelligence, the soul, when I firmly believed as now, that my eternal happiness hung upon the acceptance of Christ—willing to run the risk when I knew the uncertainty of life. It was consummate folly, and mad presumption. Jesus is the Son of God, and why not ask of him remission of sins and a newness of life? There is a glad thanksgiving in my heart to-day, because Jesus is my Saviour, and to Him, who giveth all good, I pray to be made continually more holy.

*Eagle, N. Y.*

Mrs L. M. GARDINER.—Converted at the age of seventeen; for twenty-three years I have tried to live a Christian, having the form, but knowing nothing of the power of full salvation. I supposed I was a Christian. I knew my experience was not as clear as that of some others, and at times it gave me anxious thoughts; but generally I felt secure, presuming that I was a child of God. I tried to live a consistent, every day Christian life, and the same time followed all the fashions of the world, and was as gay as the rest of the sisters of the church.

In November last I was led by the Spirit to go to Caton, Steuben Co., N. Y. There I was led to see my condition. On the last day of 1865, I attended a free Methodist watch meeting at Gibson. There I resolved to live better the coming year. I was convicted, but tried to justify myself in wear



ing all the jewelry and flowers, and all the ornaments that I could put on. I said that I took no more pride in wearing what I did than others did in dressing so plain. My conscience did not condemn me. I really had no conscience on these things, for the very reason that it was seared as with a hot iron. The Lord soon visited Caton with his mighty power. I saw many souls born of the Spirit, and with the rest, I was troubled. These words ran through my mind both night and day, "Be ye holy for I am holy." I read that without holiness no man shall see the Lord. I also saw plainly that it was not only my privilege as a Christian, but that it was a command, "Thou shalt love the Lord with all thy heart." I had now received some light on the subject, but resolved to attend to it in a more convenient season. While attending a protracted effort held by the Rev. M. McDougal, I went forward one evening with others to pray for sinners, but my voice was silenced. All that I could say was, Lord have mercy on me. I saw that I was spiritually blind. That night the Saviour told me to go to the pool and wash; I did so. When I arose from my knees I felt that I must confess it there, and that I would lay off everything that would defile the temple of God, and now I can say I am enjoying that full and free salvation.

HATTIE S. BENNETT.—For the last three months Jesus has been pouring His precious blood on my heart as I never thought of before. The pure salvation of God has filled my soul with floods of glory, which I never before enjoyed. Oh, I cannot find language to express what God has done for my soul within these three months. I praise my Jesus for this constant peace, this love without alloy which we find at the feet of the blessed Jesus. Oh, *He has given me peace, and a taste of this wondrous, redeeming love.* Oh, glory be to God and the Lamb forever! I know that this is having a heart cleansed from all unrighteousness; yet I see my utter inability to do one single thing of myself, and how little is all I do. I think, *there is not one single thing I have ever done respecting which God could say, "Well done good and faithful servant."*

Where was ever any faithfulness? Yet He condescends to own me as one of His children, and I expect to praise Him forever.

*Garden Prairie, Ills.*

C. W. LADUE.—Glory hallelujah! Praise God for a free, a full salvation! I have it this morning, hallelulah, glory! "I am persuaded, that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." I have laid hold upon the hope that is set before me, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail. Hallelujah, glory! My faith is getting stronger day by day, it cries it shall be done, and *it has been done.* I have the things I ask for, glory! A dispensation of the Gospel is committed unto me. My heart is drawn out after a perishing world. I must be up and doing something, be it ever so little. The Spirit stirs within me, hallelujah, glory.

*Belvidere, Ill.*

LUCY BAKER.—I love the Lord with all my heart. Bless his holy name! I can say with the Psalmist: "My heart is fixed; Oh God, my heart is fixed; I will sing and give praise." Now I know the Lord Jehovah is my strength and my song. Jesus has implanted that love in my heart that enables me to love the cross, and cheerfully obey him in labouring for the salvation of souls. My heart goes out in love after those who are perishing for the bread of life. Jesus is leading me out, and bringing me nearer to himself.

*Wilson, N. Y.*

MISS A. A. PARKER.—I can truly say, to the praise and glory of God, that Jesus saves me to-day. I have the application of the blood of Christ on my heart day by day. For a few days past, the Lord has indeed been bringing me nearer to himself, and I love him with all my heart. I have accepted the Lord as my portion, and my all. In him will I trust. The will of the Lord is my will. Praise the Lord, O my soul.

*Ridgefield, Ills.*