The Earnest Christian

AND

GOLDEN RULE.

FEBRUARY, 1867.

THE CHRISTIAN A MYSTERY.

BY REV. B. POMEROY.

WERE I an infidel, it has seemed to me for years that I should be perplexed, at least, with some of the developments of Christian character, even in these days of lenity and conservatism.

While I might account for many of the *incidents* of that character, on the ground of mere human motives, or worldly considerations; still many of his acts, and more of his experiences, are positively beyond and above the scope of self, the world, or carnal pleasure.

Criticize, analyze or anatomize as we may—we shall fail to find where low considerations and practical godliness intersect.

This, however, is not the full statement of the case.

Much that I see, and more that I do not see, is not only above and beyond, but is positively in defiance of selfish considerations. Here is evidently a real organized life, of which I hear my brother speak: a life not governed by the changes of season or place—a life maintaining itself not only when denied the *co-operation* of carnal self, the customs and counsels of worldly power and aggrandizement; but a life running on, and up, though in defiance of these influences, breasting the intersecting currents of the world, the flesh and the devil; making headway against the linked and leagued powers of the fallen worlds—even with self a confederate with foes.

The measure of the *super*human in the human, may be estimated in part by the amount of the human resisted.

In short, what is your power of self-denial—what is the extent of your dominion over yourself? Be it more or less, it is the sum of your moral power. Dare you be right, and do right, against yourself, to God? If so, you are more than a match for infidelity at this degree. But this is not the depth of the mystery. That I may so be endowed with a power above myself; that I am able to resist and overcome myself in all the strongholds of my nature—is one of God's marvels, obviously. But that I am made *happy* in the conquest, is the depth of the mystery. That in denying myself I find more happiness than when living *to* myself; that in being abased, I am dignified; and when the nearest dead there is the most life in me! Who can comprehend the Divine logic of self-reversion?

O ye second-born of God! know your strength; the power of conquest is ordained for you! Not, however, as man expects; it will not come along the line of human greatness and human show. The failure of the Christian *begins* where he would be *something* out of Christ.

You triumph over the world, not by explanations, not by logic—not even by consistency, as the world makes it: but by the Divine mystery of you, the deep unspeakable in you; not so much by what *is* said, as by what is *un-said*.

It is the great un-said of your being that baffles Hell!

Which life predominates? Which rules? What sceptre occupies the ramparts of the dominions of self to-day? Does the new man triumph, or does the old aboriginal *I* hold the situation—disputing even your right to have a conscience, except in league with pride and worldliness?

O ye hand-cuffed menials of carnal self and carnal world! Moving in chain-gangs, from a whole Church to a squad; with only here and there one who is free in Christ Jesus—who dare live to God against themselves.

O Zion arise! Put on thy strength and beauty! Face the world in the panoply of meekness, holiness, and Godly sincerity—these take depravity unawares. Great zeal, great benevolence, great gifts and great arguments, the world is master of: but the concealed power of the ancient Nazarene bewilders Earth and Hell.

THE JEWS IN BOMBAY.

The Indian *Portugeza*, a Portuguese journal published in Goa, states that great excitement has been caused among the Jews in Bombay by the publication by their Pontiff, H. B. Koyn, "member of the family of Aaron," who had lately come to Bombay from Jerusalem, of a pamphlet under the title, "The Voice of the Vigilant," the object of this "Voice" being to persuade the Jews that it is useless waiting any longer for the promised Messiah, as this is Jesus Christ himself, "whose doctrines have been spread all over the world without sword or force." The "Voice" is said to use arguments which are solid and conclusive.—"Compare," says the Pontiff, "the Old and New Testaments, and the truth will be seen." He also adds that he was born in the old law, and under it was elevated to the pontificate, but the light had already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well founded reasons, that it is in vain that the Messiah is now looked for.—*N. Y. Sun.*

WORDS OF WARNING.

BY MRS. H. A. CROUCH.

We stand arrayed — not against churches, or places, or persons, or papers, but against SIN, and let all the people say Amen!

There is an old fable of a camel which wanted to take possession of a small house, which forcibly reminds one of the encroachments of sin. He came along, and very innocently wished to lay his tired head in the window. The occupant was inclined to sympathy, and not seeing any particular harm in the simple request, granted it. So the camel laid his head on the window sill, pushed it forward a little, put in one foot, put in another foot, and slowly but surely was crowding his whole body along into the little house. Now came the time for remonstrance, and with tears, and cries, and entreaties, the poor man begged of the camel not to take such unheard of liberties.—But what cared the camel for tears! It was the house he wanted, and in he came, body and all, and crowded the poor man out. No time now to shut down windows, and lock doors. Alas! alas! If he had only known when the camel was making such innocent pleadings, and seemed so harmless! But it is too late now. Too late. He may beg, and beg, and weep, and pray, and faint at noon-day, or shiver in the cold night storm, but he will never get into that house again without WAR. It will take all the powers of that man, and a stronger than he, to put that camel out, and he can have his choice between peace, with outside lodgings, and war.

So sin comes along—appearing most innocent and harmless at first, and begs a little place in your heart, or in your church; or, if you think that is too near, *just outside* where it can look in.

Quick! Down with your windows! Bolt your doors! Do not be so simple as to think a wolf will not devour a lamb, because it *steps so soft.*

Else, if you think there is a great fuss made about a very little thing, and no need of alarm, you will hear a very

innocent question. Mark it, and know who asks it every time. "Is it any worse to do this than it is to do that?" Mark it, I say. Put it down in your diary; for it is one of the first questions of that silver-voiced intruder.

Is it any worse for a camel to lay his head in your window, than it is to lay it on your door-step?

If you think it is not, he will lay it in your window, of course. Then if you, upon reflection, should conclude that it may not be altogether safe, know that you cannot put your window down now. It is a time for *war;* and a stronger than you must be called upon for help. If you are a man of peace, and hate onslaught and fighting, and shrink back, and put off doing what must be done, matters will only grow worse. It will not end with one camel in your house.

"Then goeth he and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there."

Seven, in scripture, implies a full number. What a war will you have then! Oh, if your soul is not eternally lost, it will be a wonder!

But, you say, "The camel is not in my heart;" or, "The camel is not in our church." Well, I suppose you are honest in saying so. You may not see him. A person that is out in the dark can see a great many things quite plain, that one who comes from the light into darkness, cannot see at all. So sinners, who have always been in darkness see camels where you are very honest in believing there are none. If the light that is in thee becomes darkness, how *great is that darkness!*

The Lord graciously let his light shine!

I had just returned from shopping, and while unfolding the goods, I found an advertisement, and was there ever such an advertisement published and thrown out to the world until these last days? A beautiful and costly church was being erected in a quiet town, and money must be raised in some way to meet the demand; and this advertisement was an invitation to the world to come to an entertainment held *in the church* the evening of the 20th of December. They were to have there a *fac simile* of a "Kitchen of ye olden time," and old fashioned dishes were to be served in old fashioned style: also oysters and ice-cream. Fancy articles suitable for holiday presents were to be sold, and the evening following, an Old-folks concert given: proceeds to go toward the church.

Nothing more need to be said, farther than that the fulfilment was as good as the promise.

A few days passed and Christmas eve came on. Christmas eve, when the glad angels heralded the birth of Christ must be commemorated in some way, and the little village of ———, which perhaps has been as sunny a place as could be found in all God's vineyard, must not be behind her sister towns in providing entertainments.—So for the benefit of the Sabbath School, a Christmas tree is promised, and for the purpose of painting the parsonage (it was said) a fee for admittance presented. Fifteen cents!

The *stage* is laid above the altar; curtains are drawn around the pulpit, where performers may dress and undress. (I do not know what the name is for that place.) I do not know where they kept the caps, the veils, the slouched hat, pipe, mask face, etc., that were brought into requisition during the evening to *impart instruction*, and to make sport for the innocent child, and the gray-headed man, the saints (?) and the thoughtless sinner. I do not know where they pulled off their boots, and hung their hoops, but it must have been in the *most holy place.*

At one time girls dressed in white, sing beautiful songs; at another, the quartette composed of men in spectacles, with long stockings and tight breeches, and women in huge, ugly looking caps, sing

"Christ is risen from the dead,
The first fruits of them that slept,"

the women looking over with the men, and one and another expressing sur-

prise and indignation as mistakes are made.

Do the lights go out in darkness? Do they take senseless bodies, and lifeless corpses from that stage? No; those who crucified Christ afresh and put him to an open shame *lived through it all;* and those who spatted their hands, and stamped their feet, and wagged their heads, went home from that crucifixion-scene just as well as they came, and some of them bowed the next Sabbath around the altar and commemorated the death and sufferings of their risen Lord.

And has it come to this that temples dedicated most solemnly to the service of God, where above all places on the earth, he has promised to manifest his presence and glory, should be so desecrated?

If he were here in person among us, who once overthrew the seats of those who bought and sold, and the tables of the money-changers, and who made a scourge of small cords and drove them all out of the temple, would he not say, "My house shall be called of all nations a house of prayer, but ye have made it a *kitchen! a dining-room! a sales-room! a theatre!*

The sheep, and oxen, and doves, were sold for *sacrifices;* so all these abominations are committed that Christians (?) may have wherewith to offer unto God!

Offer no more polluted bread upon God's altar! Offer no more strange fire before the Lord, ye who sing and shout as if you were already at heaven's gate, and meanwhile countenance or *suffer* such abominable wickedness!—Remember the fate of Nadab and Abihu.

Hear the word of the Lord, ye house of Israel.

"Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to *pollute* it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations . . . . And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity . . . . . And they shall not come near unto me, to do the office of a priest unto me, nor come near to any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed." Ezek., xliv.

"Wherefore, as I live saith the Lord God; surely, because thou hast *defiled my sanctuary with all thy detestable things,* and with all thine abominations, therefore will I also diminish thee: neither shall mine eye spare, neither will I have any pity. Ezek. v; 11.

PAUL AND TROPHIMUS.

"TROPHIMUS have I left at Miletum sick." Did you, Paul? And why did you leave him sick, when you possessed the power of working miracles? Why were you so profuse of your miracles in Melita, while you are so sparing of them among your best friends? For the very reason of showing that miracles are rather for the proof of the gospel than for the private benefit even of the heirs of glory. God is sovereign in this, as well as in everything else.—Jesus healed the ear of the high priest's servant, while Paul did not heal his friend, Trophimus.

The apostles exercised their power, not by their discretion or caprice, but by the suggestion of the Holy Spirit. This, then, is a providential fact, the record of which, though to human wisdom trifling, is yet of great importance to the children of God. They are not to expect that they will always be free from sickness, or that their sickness will soon be dismissed. They have reason to trust that God will always be with them, and will turn everything to good for them. But they must submit to him as a Sovereign who gives no account of his matters.—*Dr. Carson.*

THERE is no grace in bestowing a benefit that sticks to the fingers.

ON DIVISIONS.

BY REV. JAMES MATTHEWS.

THAT heart divisions exist, to a greater or less degree, in most Christian societies, it will need no argument to prove: the fact is too painfully plain to be denied.

Their causes, evils, and cure have engaged the serious attention of the most spiritual teachers in all ages of the Church, and yet the dreadful distemper prevails. Many are separated in spirit, others in practice, until, alas! that "good and pleasant thing," "brethren dwelling together in unity," is but little known.

Once, the strife was chiefly between rival sects, that was bad enough; now, what do we see?

> "Children of one family,
> Fall out, and chide, and fight."

We have waited for an abler pen to take up this important subject, and now present for the prayerful consideration of the reader our abridgement of that valuable book, "The causes, evils, and cure of heart, and Church divisions." It will be well to examine our hearts and lives more closely than we have ever done, and then in the faith and fear of God, reduce to practice whatever the Holy Spirit makes clear to us is wholesome Bible doctrine. Let us not read for others, but "mark and inwardly digest" for ourselves, and thus add to our "faith, knowledge." J. M.

The causes of divisions may be treated under two general classes.

1. Distempers that divide.
2. Practices that divide.

1. PRIDE *is the chief dividing distemper.* Prov., xiii: 10. "Only by pride cometh contentions." The Holy Spirit singles out PRIDE as the only cause of contention, because it is the chief; for though there be many in a riot, the whole is usually laid upon the ringleaders. Pride makes woful trouble wherever it comes. But what are the several workings by which it makes such a stir in the world?

Ans. A proud man thinks himself too great to be crossed. Pride makes men swell beyond their bounds: to preserve union every man must keep within his bounds, the swelling beyond tends to the breaking all in pieces. Hab., ii: 5. "He is a proud man,—who enlargeth his desire as hell, and cannot be satisfied." *Pride* hardens mens' hearts. Dan. v: 10. "His mind is *hardened* in his pride." *Pride* causes men to despise the persons, actions, and sufferings of others; and nothing is more insufferable to a man's spirit than to be vilified. *Pride* causes every man to desire to be taken notice of, to be eminent in something or another. A young man set Diana's temple on fire "that he might have a name, that the people might talk of him." If he could not be famous for good, he would for evil. A proud man makes his own will the rule of his actions and would have it to be the rule of other men's too; and other men being proud desire the same. One proud man wishes to have his counsels followed, and another thinks *his* should be attended to, and thus men struggle and oppose each other. Let every man look within his own heart, and see what pride has been, and still is there, and be humbled before the Lord for this.

2. *Self-love is a dividing distemper.* Phil. ii: 3. "Let nothing be done through strife," 4, "look not every man on his own things, but every man also on the things of others. This is the cause of strife, *because men look so much on their own things.* Those who are actuated by *self-love* have no common ends to join them, therefore they cannot close. Men's private ends are narrow, they cannot drive on them, but they will meet with one another, and jostle one another, and quarrel, and contend for the way, as cartmen do when they meet in narrow streets. *Self* causes men not to see their own evils, or if they do, to indulge themselves in them; but to be severe in opposing those evils in others, and this causes many fallings out. *Self* sets men's wits on work, in all cunning craftiness, to fetch others about to their own ends, and this goes as much

against a man's spirit as anything.—*Self* sets men at seeking to make use of another to serve his own turn by him, and then to cast him off to shift for himself; this is so provoking a thing, that it makes breaches irreconcilable.

3. *Envy is a distemper that divides.* The first heart divisions among men was between Cain and Abel, and what caused it but ENVY? Who can stand before ENVY? She is subtle, undermining, dares not appear at first, but if she cannot be satisfied with her underworks, she flings, frets, fights, uses violence, does any mischief, let what will become of God's glory, of service to the public, of saving souls; rather than the glory of an envious man must be eclipsed, God himself and his earth must be darkened. O hideous wickedness, and impudence against the God of heaven.

When you see a man raking and gathering together all he can of any mistakes, disorders, miscarriages, by hearsays, letters, or any way, so that by it he may fill his dung-cart, and passing slightingly over, or laying aside the good, the grace or gifts of God in men, surely this is an envious man, fitted for strife, whom God permits to be an affliction to his people by causing divisions among them; like the kite who passes over fair meadows and pleasant fields, not regarding them, until she meets a carrion; now she is where she would be; how pleasant is it for envious men to hear of, or find out, evils in others whom they do not love? The Holy Ghost says that *envy is rottenness to the bones.* This vile sin has caused a rot in many men of eminent abilities, who might otherwise have done much service for God in church and state. "Take away envy," says Augustine, "and what you have is mine; take away envy, and what I have is yours." Barnabus was free from envy; for the text (Acts 2,) says, "When he saw the grace of God he was glad." Moses was a fit man for public service, who was so void of ENVY. "Do you envy for my sake," says he, "I would God that all the people of the Lord did prophecy." That precious, old disciple, Mr. Dod said, "I would to God, that I were the worst minister in England;" not wishing himself worse than he was, but all ministers better.

4. *Passion is a dividing distemper.* Those men who, upon every trifle, are all on fire by their *passions*, exceedingly disturb those societies of which they are members; their hot passions cause the climate where they live to be like the torrid zone, too hot for any to live near them. Christ is the prince of peace, the Devil is the prince of division, hence that expression of the Holy Ghost; Eph., xiv: 27: "Let not the sun go down upon your wrath, neither give place to the devil." You are loth to give place to your brother; but you will yield to him that is worse, *to the Devil.* So you do when you yield to *wrath.*

5. *Rigidness is a dividing distemper.*—Harsh, sour, rough-hewn spirits are unfit for union; there is no sweetness in them; they please themselves in a rigid austereness, but are pleasing to none else; in their ways, they will abate nothing of their own, nor yield anything to others. This is against the rule of the Apostle: "We must not please ourselves, but let every man please his neighbor for his good to edification;" and this according to the example of Christ, who "pleased not himself." Men who are of an austere spirit, think it to be the commendation of the strength of their spirits that they never yield. These men sin against the Holy Ghost, and the example of Jesus Christ, who in his whole course manifested tenderness and gentleness towards weak ones. A harsh and rigid spirit makes men's gifts and graces to be very unuseful. Those swords are not of the best tempered metal which will not bend, but stand stiff; but such as yield and bend with the most ease, and stand straight again; neither are those dispositions best, which are the stiffest, but such as are the most flexible, and yet stand straight too. When Plato saw Xenocrates of an austere, rigid temper, he advised him to sacrifice to the *Graces*, that he might have

more mildness, fearing that otherwise his learning and parts would be unprofitable. If a smith would join two pieces of iron, he must first beat them smooth: if a joiner would join two pieces of wood he must first plane them. Except our spirits be beaten smooth, or planed, they are unfit for joining.

6. *Rashness is a dividing distemper.*—Rashness causes men suddenly to provoke others, whereas, did they consider what ill consequences would come of it, they would forbear. Rash men frequently think they know all that can be known in such a business, and thence presume to make sudden determinations; but as over hearty digestion causes wind, and brings much trouble to the body; so do over hasty resolutions to men's spirits and societies.

7. *Wilfulness is a grievous dividing distemper.*—It is easier to deal with twenty men's reasons, than with one man's *will*. A man of a stout, wilful spirit, stands as a stake in a stream, lets all pass by him, but he stands where he was; what hope can there be of union when there is no yielding? One man's will raises another's; set *will* to *will*, they may dash one against another, but are not like to close, to get into one another. When a stubborn self-willedness is taken for a right constancy and settledness, it is very strong in men; but let us take heed of this, it is no matter though we go back from our former assertions, so long as we go forward to the truth. There is not always the greatest strength of judgment where there is the greatest strength of will, as a man's judgment that is without prejudice is very strong, so a man's prejudice that is without judgment is as strong. Many men are *persuaded before they know*, and then *they will not be persuaded to know*. Men's *wills* will not suffer their understandings to *consider;* if they do consider, they will not suffer them to be *convinced;* if they be convinced, they will not suffer them *to acknowledge it.*

8. *A spirit of jealousy is a dividing distemper.*—Strife and evil surmisings are near of kin. If contentious men cannot find anything against their brethren, they will surmise there is something. If they can find nothing in their actions to judge, they will judge their hearts. If there is nothing *above board*, they will think there may be something *underboard*, and from thinking there *may* be something, they will think it *very likely there is something*, and then there SURELY IS some plot working. But this is against the law of love, for "it thinketh no evil," and all the good they see in their brethren is blasted by their *suspicion* of evil.

9. *A spirit of contention is a dividing distemper.*—There is in some a strong disposition of heart to contention. These have a *spirit of contention*, they are like salamanders which love, and live in the fire. Such a spirit will always find matter for contention. Prov. xxvi: 21, "As coals to burning coals, so is a contentious man to kindle strife." Many men have no mettle for anything but contentions. What a pity that men of spirit, zeal, and courage should lay them out in quarrels: better that they should reserve them for the cause of God, to strengthen them in contending for the truth and the public good.

(Let us pray earnestly for grace to lay all these things to heart—for there is danger that those who need these truths the most, will be soonest offended with them. "Who can understand his errors. Cleanse thou me from secret faults." Amen.

Our next will treat on practices that divide.)

"How much can I give and not feel it?" That's the question! And it is answered with silver sixpences when it should be with golden dollars—and with golden dollars when it should be with double eagles! There is a fearful guilt in the Church in this respect!—We have means enough—with the spirit of primitive Christianity—to revolutionize the world, and plant the standard of the cross on every hill-top of our benighted globe. May God give us the love!

NOTHING SHORT OF CHRIST.

1. Beware of dwelling on those reformations which may have been produced by the power of conviction, in a way of self-complacency. This is another of those workings of unbelief by which many have come short of believing, and so of entering into rest. There is no doubt but your convictions have driven you from the commission of grosser vices, and probably have frightened you into a compliance with various religious duties; but these are only the lopping off the branches of sin; the sin remains unmortified. It is not the breaking off your sins that will turn to any account, unless they be broken off by righteousness; and this will not be the case but by believing in Christ.—The power of corruption may have only retired into its strongholds, from whence, if you embrace not the gospel way of salvation, it will soon come forth with increased energy, and sweep away all your cobweb-reformations.—Nay, it is very possible that while the lusts of the flesh have seemed to recede, those of the mind, particularly spiritual pride, may have already increased in strength. If, indeed, you dwell on your reformations, and draw comfort from them, it is an undoubted proof that it is so; and then, instead of being reformed, or nearer the kingdom of heaven than you were before, your character is more offensive to God than ever. Publicans and harlots are more likely to enter into it than you. Besides, if your reformations were ever so virtuous (which they are not in His sight by whom actions are weighed), yet, while you are an unbeliever, they cannot be accepted. You, yourself, must first be accepted in the Beloved, ere anything that you offer can be received. It does not consist with the honor of the majesty of the King of heaven and earth to accept anything from a condemned malefactor, condemned by the justice of his own holy law, till that condemnation be removed.

2. Beware of deriving comfort from the distress of mind which you may have undergone, or from any feelings within you. Some religious people will tell you that these workings of mind are a sign that God has mercy in reserve for you, and that if you go on in the way you are in, waiting as at the pool, all will be well in the end. But do not believe them. They have no Scripture warrant for what they say. It is not your being distressed in mind that will prove anything in your favor, but the issue of it. Saul was distressed as well as David, and Judas as well as Peter. When the murderers of our Lord were pricked in their hearts, Peter did not comfort them by representing this their unhappiness as a hopeful sign of conversion; but exhorted them to repent and be baptized every one of them in the name of Jesus Christ, for the remission of sins.

And thus it was with Paul and Silas: when the jailer was impressed with fear and dismay, they gave him no encouragement from thence, but preached Jesus Christ as the only source of hope. If one who had slain a man in Israel had stopped short of the city of refuge, and endeavored to draw comfort from the alarm which he had felt lest the avenger of blood should overtake him, would he have been safe? There is no security to you or to any man but in fleeing immediately to the gospel-refuge, and laying hold of the hope set before you. If you take comfort from your distress, you are in imminent danger of stopping short of Christ, and so of perishing for ever. Many, no doubt, have done so, and that which they have accounted waiting at the pool for the moving of the waters has proved no other than settling upon a false foundation. Indeed it must needs be so; for there is no medium, in one that has heard the gospel, between faith and unbelief, he that does not believe in Jesus for salvation, if he have any hope of it, must derive that hope from something in himself.

3. Beware of making faith itself, as an act of yours, the ground of acceptance with God. It is true that believing is an act of yours, and an act of obedience to God. Far be it from me that I should convey an idea of anything

short of a cordial reception of the gospel being accompanied with salvation,—a reception that involves a renunciation of self-righteousness, and a submission to the righteousness of God. But if you consider it as a species of sincere obedience, which God has consented to accept instead of a perfect one, and if you hope to be justified in reward of it, you are still "going about to establish your own righteousness," under an evangelical name. This is the commandment of God, that ye believe on the name of his Son. Faith is an act of obedience to God, yet it is not as such that it justifies us, but as receiving Christ, and bringing us into a living union with them, for whose sake alone we are accepted and saved. If you truly believe in the Lord Jesus Christ for salvation, you will think nothing of the workings of your own mind, but of his work who came into the world to save the chief of sinners.

4. Finally, Beware of taking comfort from any impulse, or unfounded persuasion that your sins are forgiven, and that you are a favorite of God.—Many are deceived in this way, and mistake such a persuasion for faith itself. When a sinner is driven from all his former holds, it is not unusual for him, instead of falling at the feet of Christ as utterly lost, to catch at any new conceit, however unscriptural and absurd, if it will but afford him relief. If in such a state of mind he receive an impression, perhaps in the words of Scripture, that God has forgiven and accepted him, or dream that he is in heaven, or read a book or hear a sermon which is favorable to such a method of obtaining relief, he eagerly imbibes it, and becomes intoxicated with the delicious draught. The joy of hope being so new and unexpected a thing, and succeeding to great darkness and distress, produces a wonderful change in his mind. Now he thinks he has discovered the light of life, and feels to have lost his burden. Now he has found out the true religion, and all that he read or heard before, not affording him relief, is false doctrine or legal preaching. Being treated also as one of the dear children of God by others of the same description, he is attached to his flatterers, and despises those as graceless who would rob him of his comforts, by warning him against "the lie which is in his right hand."

I do not mean to say that all consolation which comes suddenly to the mind, or by the impression of a passage of Scripture, any more than by reading or hearing, is delusive. It is not the manner in which we obtain relief that is of any account, but what it is that comforts us. If it be the doctrine of the cross, or any revealed truth pertaining to it, this is gospel consolation; but if it be a supposed revelation from heaven of something which is not taught in the Scriptures, that is a species of comfort on which no dependence can be placed. A believer may be so far misled as to be carried away with it; but if a man have nothing better, he is still an unbeliever.

If ever you obtain that rest for your soul which will bear the light, it must be not from anything within you, but by looking out of yourself to Christ, as revealed in the gospel. You may afterwards know that you have passed from death unto life, by the love you bear unto the brethren, and by many other Scriptural evidences; and from the time of your embracing the gospel remedy you may be conscious of it, and so enjoy the hope of the promised salvation; but your first relief, if it be genuine, will be drawn directly from Christ, or from finding that, in the doctrine of salvation through his death, which suits your wants and wishes as a perishing sinner.

To believe in the Lord Jesus Christ is to receive him as he is revealed in the gospel. Christ is God's first gift, with or for the sake of whom he bestows all others; and believing in him corresponds with it. God first gives Christ, and with him all things freely. Hence it is said, "He that hath the Son hath life, and he that hath not the Son of God, hath not life." We must receive him as that for which he was given, which was to be a sacrifice or propitiation for sin, that God might be

just in justifying poor ungodly sinners who believe in him. We must trust in him as the sole ground of hope, and plead for pardon only in his name.—This is the way in which we must seek salvation. This is faith in his blood, by which sinners are justified. Receiving Christ as by a marriage covenant, we become one with him, and so are interested in all that he hath done and suffered *on* earth, and in all that he is now doing at the right hand of God.

But though believing in Christ has a special respect to him as the way of acceptance with God, yet when you receive him as your atoning priest, you will also receive him for your king.—When you "come" to him as guilty and heavy-laden for rest, you will at the same time "take his yoke upon you," and learn his meek and lowly spirit. Though we are justified by faith alone, yet it is not by a faith which is alone, but which contains the seeds of universal obedience. In one view, namely, as receiving the Saviour and uniting us to him, it justifieth; in another view, namely, as including the principles of a holy life, it sanctifieth.

In this way, reader, you will find rest for your soul. In your journey to the heavenly world you will have much to do, much to oppose, and, it may be, much to suffer; but by a life of faith on Him in whom you first believed, you will find strength equal to your day. Duties will be pleasant, temptations will be overcome, and the sufferings of this present life will work a far more exceeding and eternal weight of glory.—*Rev. Andrew Fuller.*

CHRIST'S people are a willing people. They come willingly with all their heart and soul. Not only do they flee willingly from wrath, but they flee willingly to Jesus Christ; they choose to be saved by him rather than by any other way. If there were ten thousand other saviors, they would still choose Christ; for he is "the chiefest among ten thousand," and they feel it sweetest and best to be nothing and have nothing, that Christ may be all in all.

"I READ NOTHING BUT THE BIBLE."

BY D. F. NEWTON.

INDEED, and do you read that, friend? Very little to the purpose, we fear.

When we hear persons say they read nothing but the Bible, we suspect something wrong. And we have noticed individuals making this assertion, very ignorant of the sacred Scriptures and their practical truths; loose in their morals and close-fisted in their charities.

The Bible should be the first Book. No book or periodical should interfere with our regular and careful study of this rich and inexhaustible fountain of life. No day should pass without bending the knee to God with the inspired volume before us. And yet who is there in his right mind that would willingly forego the pleasure, the edification, the real and lasting benefit derived from human authors? How frequently is the soul kindled to a holy flame by reading sermons, pious memoirs, the writings of Bunyan, Wesley, Whitfield, Doddridge, Edwards, Taylor, Payson, and numerous other works of a similar character, daily issuing from the press. A religious weekly or monthly also, elevated in its tone, giving recent data of God's dealings, and the various important incidents, are valuable auxiliaries of life and salvation. How can we pray or act intelligently, fervently, and successfully, while ignorant of God's providential dealings, his turnings and overturnings?

The truth is, in most cases, that those who tell us they read nothing but the Bible, read this blessed volume less, and less to purpose, than those who read other authors and are well posted on the reforms, the cause of missions, temperance, peace, moral reform, freedom, and the emancipation of soul and body. These pretended Bible readers, to the exclusion of what God and man are doing in the world, are not the people alive to the cause of truth in the salvation of a lost world. Our reading good authors, good books and periodicals, tends greatly to elevate, edi-

fy, purify, and sanctify us; and to lead us to the Bible with renewed zest, a fresh and increasing desire to study it more attentively, prayerfully and profitably.

Away with the excuse, the false plea, the mere subterfuge, so frequently in the mouths of these pretended Bible readers.

"By their fruits ye shall know them."

"Truth, like a diamond, shines most fair,
More rich than pearls and rubies are,
More worth than gold and silver coin;
Oh, may it ever in us shine."

"WHO SHOULD BE GREATEST."

"By the way they disputed among themselves who should be greatest."—Mark, ix: 34.

How strange this sounds! Who would have thought that a few fishermen and publicans could have been overcome by emulation, and the desire of supremacy? Who would have expected that poor men, who had given up all for Christ's sake, would have been troubled with strife and dissension, as to the place and precedence which each one deserved? Yet so it is. The fact is recorded for our learning. The Holy Ghost has caused it to be written down for the perpetual use of Christ's Church. Let us take care that it is not written in vain.

It is an awful fact, whether we like to allow it or not, that pride is one of the commonest things which beset human nature. We are all born Pharisees. We all naturally think far better of ourselves than we ought. We all naturally fancy that we deserve something better than we have. It is an old sin. It began in the garden of Eden, when Adam and Eve thought they had got everything that their merits deserved. It is a subtile sin. It rules and reigns in many a human heart without being detected, and can even wear the garb of humility. It is a most soul-ruining sin. It prevents repentance,—keeps men back from Christ,—checks brotherly-love, and nips in the bud spiritual anxiety. Let us watch against it, and be on our guard. Of all garments, none is so graceful, none wears so well, and none is so rare, as true humility.

Mark the peculiar standard of true greatness which our Lord sets before his disciples. He says to them, "If any man desire to be first, the same shall be last of all, and servant of all."

These words are deeply instructive. They show us that the maxims of the world are directly contrary to the mind of Christ. The world's idea of greatness is to rule; but Christian greatness consists in serving. The world's ambition is to receive honor and attention; but the desire of the Christian should be to give rather than receive, and to attend on others than be attended on himself. In short, the man who lays himself out most to serve his fellow-men, and to be useful in his day and generation, is the greatest man in the eyes of Christ.*

Let us strive to make a practical use of this heart-searching maxim. Let us seek to do good to our fellow-men, and to mortify that self-pleasing and self-indulgence to which we are all so prone. Is there any kindness that we can do them, to help them and promote their happiness? If there is, let us do it without delay. Well would it be for Christendom, if empty boasts of church-membership and orthodoxy were less frequent, and practical attention to our Lord's words in this passage more common. The men who are willing to be last of all, and servants of all, for Christ's sake, are always few. Yet these are the men who do good, break down predjudices, convince infidels that Christianity is a reality, and shake the world.—*J. C. Ryle.*

* The words of Augustine on this point are worth reading. He says:—

"A bishop's office is a name of labor rather than of honor; so that he who coveteth pre-eminence rather than usefulness may understand that he is not a bishop."—*De Civit Dei.*

Moses esteemed the reproach of Christ. David wished to be a door-keeper in the house of God. The least grace is infinitely precious.

LOVE FOR SOULS.

Where such love exists will be seen earnest and persevering efforts for the salvation of men, and a hearty devotion to all the interests of the cause of God, producing an enlarged benevolence, and constant search for new and wider fields of cultivation. In other words, it will eradicate the selfish feelings of the heart, and impart to its possessor a missionary zeal and energy which will continually send him "to the regions beyond." Is the benevolence of the Church at all commensurate with its means? In 1854 the amount of taxable real and personal estate in the Union was $9,000,000,000. Or estimating the population over ten years of age at 18,351,805, it is equal to $491 for each. But it is an underestimate for members of the Church, because they constitute the most sober and industrious of the population, and consequently are more thrifty as a class. But take this as a basis, and multiply it by the number of church members, viz: 3,791,903, we have as the amount actually possessed by them, $1,847,094,373. The simple interest of which would be, for a single year, at one per cent. $18,470,943. But the aggregate given for all benevolent purposes was only $2,450,650, being nearly one-eighth of the interest at one per cent. But even this is far too high an estimate, for this amount was contributed by members of the congregations as well as Christians. If church members alone raised the amount, it would be sixty-five cents per member for all benevolent purposes. But, supposing the congregations to share, it will be nineteen cents each. This includes contributions to the Bible, Tract, Sunday School, Missionary, Home and Foreign, Colonization, Anti-Slavery, Education, Peace Society, etc., etc. Now, pause and contrast this meager amount with the ability and duty of those concerned. They profess to have renounced the world—to live only to glorify God—to hold their temporal possessions only as stewards of the gift of God, and yet they only give, to promote his cause, the 156th part of the interest of their possessions for a single year. Is this love? Nay, it is a libel upon the sacred name! No one can doubt but that Christians might, and ought to give at least two per cent. of the interest of their possessions, or six per cent. for four months out of the twelve, which would then leave them eight months in which to accumulate; but instead of thus giving one hundred and twenty days interest each year, they would give about two days and one-third! and claim the other three hundred sixty-two and two-thirds for their own selfish purposes. Two per cent. is far below the Scripture standard. The patriarchs gave at least a tenth of all that they possessed. The Jew gave a third. The early Christians gave all. God requires the tenth of the increase as the least proportion—just as He demands the seventh of the time as the least—and as much more as circumstances may warrant. But it may be said that the above two per cent. is a large proportion, and that they actually need all the rest for necessary purposes. Then I answer, let them be consistent, and show that it is necessity, and not pampered luxury, or filthy vice, that makes the demand. But as long as Christians spend ninety-eight cents each per year for tea and coffee, and twenty-four cents each for that filthy abomination tobacco, let them not plead inability to meet the claims of God. Look at it! Look at it! O Christian, till you blush for your profession! Nineteen cents each per year for all benevolent purposes combined and twenty-four cents each per year for a disgusting weed that no swine in the land would touch! And then ninety-eight cents each in addition for tea and coffee. Not an absolute necessity, surely, however useful they may be in their proper place! I appeal to all, which is the greatest necessity, to save souls that are perishing, or tea, coffee, and tobacco! Better, better far they were banished from the earth, than that one immortal soul should be lost; and yet for them we Christians alone are spending $4,631,491 per annum! How many souls would that save?—Tell me ye Missionaries, who groan in

your exile for money to carry the bread of life to the starving millions around you!—tell me ye managers and directors of the Bible, Tract, and Sunday School societies, who spend sleepless nights in devising plans to raise the means to carry out your God like designs—tell me—tell me, how many souls that would save! And when your answer comes, let me write it in characters of blood upon these pages, as a memorial of our want of love!—Nay. Is it 1,000, then let me write them all—1,000 souls—souls redeemed but lost and damned! let me write them where? Not herealone, let God thunder them from the sky; let him write them out in his own blue arch of heaven in lightning characters that all may read; 1,000 souls lost—and lost for what? O tell it not in Gath—publish it not in the streets of Askelon—for tea, coffee, and tobacco! Do not misunderstand me. I do not condemn all indulgence in tea and coffee or other business of life, but I do protest against the niggardly conduct, which stuffs and pampers self to the limit of means, and then declines benevolence because of "nothing to give." The amount paid for tobacco by Christians in 1854 was $902,857. Now, if the Methodist Episcopal Church raised her numerical proportion of the $2,450,650, say $492,754 for benevolent purposes—her reward was 27,442 souls, equal to one soul for every $18 expended! If we might expect the same general result, it would give us for the amount now expended in tobacco 50,159 souls!—And for what we now spend for tea, coffee and tobacco, 257,305 souls!—Listen, now to the words of the father of Methodism. See sermons, vol. ii., p. 438. Who regards those solemn words, 'Lay not up for yourselves treasures upon earth.' Of the three rules which are laid down on this head, in the sermon on 'the Mammon of Unrighteousness,' you may find many that observe the first rule, namely, 'Gain all you can.' You may find a few that observe the second, 'Save all you can;' but how many have you found that observe the third rule. 'Give all you can.' Have you reason to believe that five hundred of those are to be found among fifty thousand Methodists?—And yet nothing can be more plain, than that all who observe the two first rules without the third, will be two-fold more the children of hell than ever they were before. "Oh, that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who gain and save all they can, but do not give all they can. Ye are the men, some of the chief men, who continually grieve the Holy Spirit of God, and in a great measure stop his gracious influence from descending in our assemblies. Many of your brethren, beloved of God, have not food to eat; they have not raiment to put on; they have not a place where to lay their heads. And why are they thus distressed?—Because you impiously, unjustly, and cruelly detain from them what your Master and theirs lodged in your hands on purpose to supply their wants!—See that poor member of Christ, pinched with hunger, shivering with cold, half naked! Meantime you have plenty of this world's goods, of meat, drink and apparel. In the name of God, what are you doing? Do you neither fear God, nor regard man? Why do you not deal your bread to the hungry, and cover the naked with a garment? Have you laid out in your own costly apparel what would have answered both these intentions. Did God command you so to do? Did He commend you for so doing? Did He intrust you with his (not your) goods for this end? And does he now say, "Servant of God, well done?" You well know he does not. This idle expense has no approbation either from God or your own conscience. But you say you can afford it. Oh, be ashamed to take such miserable nonsense into your mouths! Never more utter such stupid cant, such a palpable absurdity! Can any steward afford to be an arrant knave? To waste His lord's goods? Can any servant afford to lay out his master's money otherwise than his master approves him? So far from it, that whoever

does this, ought to be excluded from a Christian society." Now, in place of the suffering poor, put the imperiled souls of men, of such infinite worth, and do not these remarks apply with ten fold force? Nay, infinitely greater force, as the interests in question are of infinitely greater moment. Besides the comparatively scanty amount contributed, the manner in which it is obtained is another proof of the want of the spirit of liberality in the Church. It is not all the out-flowings of a ready sympathy and an impartial benevolence which seeks its objects, but rather the cold and frozen current of an untaught principle, which only yields its stores to the momentary bursts of enthusiasm, caused by the power of resistless eloquence! God loveth a cheerful giver, and it is a serious question whether much that is raised is acceptable in his sight.—*Gift of Power.*

HOLINESS.

When we consider the doctrine of holiness in its nature and benefits, it is surprising that it has secured no firmer hold upon the affections of Christians. A doctrine which contains the very marrow of the Gospel of all that is purifying and desirable in the religion of Christ, it would seem, would win its admirers wherever proclaimed. But alas! how different the result. Like its practical exponent, the Lord Jesus, it is a fugitive and a stranger in the earth, and, while seeking the lost and the depraved, to purify and restore, scoffed and derided! While pointing to a heaven of glorious holiness, hurled to a grave of disgraceful forgetfulness; and, while going about doing good, scandalously gibbeted by heated disputants, and hooted and spurned by sin-loving professors.

How different might the facts have been! We can conceive it very possible that the majority, at least, of all professors should reverence the sacred name, and bow obediently to its every behest, and sacrifice, at its shrine, every unhallowed affection and impure desire. But it is not so. And if there is one sin of greater magnitude than any other that now curses our Zion, it is this repudiation of the vitality of Christ's salvation! The Saviour shows how the Church is to prosper: "I pray not that thou shouldst take them out of the world, but that thou wouldest keep them from the evil." "Sanctify them through thy truth; thy word is truth." Not only is such repudiation spiritual suicide in view of this fact, but it is to labor for a curse, and to toil for sorrow. To grieve the Holy Spirit is the greatest possible sin. It is a deliberate summing up of all actual sins, and *confirmation* of them in the single rejection of their remedy. It is commutative; over augmentative — never diminishing! O, Christian, dream no more of heaven, if thy life is stained by this, until, with tears and entreaties, you call back the departed influences which once you spurned, but which are now your life plank, and your only hope. No wonder then that faith is no stronger. How can our faith be strong, while we ignore the heaven-established means for its existence and vigorous activity?

A holy life, springing from a holy principle, is an essential condition to the exercise of the higher degrees of Christian faith. O, what a transforming power is needed in the Church of Christ! A power which shall bend the will to the accomplishment of all the possibilities of a sublime faith in God, worthy of his promises, and our wants! We cannot tell how much faith might be possessed, nor what results it would achieve. Moses prayed, and 3,000,000 godless idolaters were spared. Joshua prayed, and "the sun stood still upon Gibeon, and the moon over the vale of Ajalon." Solomon prayed, and the Lord promised, "and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. If I shut up heaven that there be no rain, or I command the locust to devour the land, or if I send pestilence to devour my people, if my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will

forgive their sins, and will heal their land. Now mine eyes shall be open, and my ears attend unto the prayer that is made in this place."—2 Chron. vii. 12, 15. Elijah prayed, and the fire descended from heaven and consumed the sacrifice. "Prayer is powerful—mighty," said one; "Next to Almighty," said another.—*S. H. Platt.*

BE YE ALSO READY.

BY NEWTON CHAMBERLAIN.

PRAISE the Lord for sanctified souls, in this nineteenth century, that are not afraid of the onsets of hell,—that have

"A faith that will not shrink,
Though pressed by every foe."

Praise God that he has opened so many mouths wide that we may in any wise rebuke our neighbor, and not suffer sin upon him. Iniquity abounds here, and the love of many is waxing cold. The preaching and exhorting has gone into the hands of a few, and I am afraid the most of those few would be dumb if their pay should stop. There are a number of dumb ministers—their pay has ceased, and they have joined the Masons, having the same spirit. How can two walk together except they be agreed?, Mark Anthony yoked two lions to his chariot; but there are two lions that no man ever yoked together yet—the Lion of the tribe of Judah, and the lion of the pit. These can never go together.

This is a solemn but glorious hour to the Christian; but a terrible one to the sinner. Yet how careless are the wicked! So it was in the days of Noah and Lot, and Jesus informs us that it shall be so again at his second coming. All the vivid signs of the times are passed as idle tales, while the merry scenes of gay pleasure absorb the attention of the multitude, that hurry on the way to perdition, with a sneer at those who are sounding the alarm.

Whatever the resurrection may be to sinners, to saints it will be a glorious festal morn. To them the voice of the arch-angel will be the voice of joyful deliverance. When the Lord himself shall descend from heaven with a shout, it will be to them that sleep in him, the shout of liberty—liberty to the captives, and the opening of the prison to them that are bound. And when the trump of God shall echo as high as heaven, and as deep as hell, and as far as the dominions of mortality extend—terrific as the final blast may be to the ungodly, it will be to the righteous the trump of jubilee. To the redeemed to God by the blood of the Lamb, the day of judgment will be the most blessed day that ever broke from night—the happiest and the brightest that ever dawned on immortals blessed.

What shall we feel in Heaven, when we look back to the hole of the pit whence we were digged, and to the Rock whence we were hewn, when we remember the crimes forgiven, the favors bestowed, and the longsuffering exercised toward us? When we look from the heights of Heaven into the deep perdition of hell, from which we have been rescued as brands from the fire. What a cloud of grateful incense will encircle his throne! What blessings shall we, who were ready to perish, pour forth unto him who found us in darkness, and exalted us to his throne? Prostrate in adoration at his feet, or striking the harps of Heaven in holy exstacies of joy and transport, how will the arches of heaven's vast temple echo with our songs of thanksgiving!

The Bible is a book of divine inspiration, written by holy men of old, who wrote and spoke as they were moved by the Holy Ghost. Ages have discovered no necessity to reform it.—Different generations have seen no need to modify its sublime and holy principles and teaching. It never needs revising, for it never had an error in it. There is nothing imperfect in it. Every word of the book as it came from God, is TRUTH; and every page has received the last revision and improvement of its divine Author. The guide to heaven is complete. It is immortal as its author, and worthy of him. The oracles of God contain all that it is important

for you to know of the history of the kingdom of heaven; and there you will find that, if you are willing, it may be your happiness hereafter to enjoy a permanent residence there. Search the Scriptures—revere the Bible, love the Bible, read the Bible, and practice the Bible.

Jesus is my present, full, and complete Saviour. He saves me to the uttermost from human transgression. I am for bringing all to the life and power of the everlasting God. I have thrown myself blindfold, and trust without reserve, into his Almighty hands. I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God.

TRIALS OF THE SANCTIFIED.

1. THEY are often powerfully tempted to withhold a profession of the blessing. Read Fletcher's experience.

2. The *faith* of the sanctified soul will be subjected to severe tests. This is the direct point of union between the sanctified soul and Christ. This vital point will be early and artfully assailed. They are tempted to doubt whether they are sanctified wholly. Mr. Wesley says, "We find there is very frequently a kind of wilderness state, not only after justification, but even after deliverance from sin. The most frequent cause of this second darkness or distress, I believe, is evil reasoning. If this be the case, is there any way to regain that deliverance but by resuming your confidence? Sanctified souls are often tempted to believe the cause of experimental holiness will not succeed. They are often tempted to live *quiet*, and not give holiness much *prominence*.

3. Their *charity* will be tried. If there is any state out of heaven in which the Christian heart is filled with charity, it is that of entire sanctification, and this very charity is subject to severe trials. *Indifference*, *ignorance*, and *opposition* to holiness in professors of religion will try their Christian charity. Dr. Jesse T. Peck says, "There is opposition to holiness of which its professors must become the direct objects." Mr. Wesley said, "Those who love God with all their hearts must expect *most opposition from professors* who have gone on for *twenty years in an* OLD BEATEN TRACK, and fancy they are wiser than all the world; THESE ALWAYS OPPOSE SANCTIFICATION MOST."

4. Their *patience* will be tried. In this world of sin this Christian grace must be severely tried. The *rashness* of friends, and the *violence* of foes will *attack* it. Enfeebled and irritable nerves will try it. Unreasonable provocations from friends or enemies will try it. A thousand nameless ills will put it to a thorough test. O, how needful the inspired direction, "In your patience possess ye your souls!"

5. Their Christian *firmness* will be tried. This world is no friend to holiness; and multitudes, even in the church, through *ignorance* and *prejudice* or the want of *salvation*, are unfriendly to holiness as a blessing *distinct* from regeneration, and will oppose any who *preach* or *profess* it. The wholly sanctified will have their firmness tried by *neglect*, *indifference*, *opposition*, and persecution. O, how many have entered the path of holiness, and, for the want of firmness, finally have abandoned it! There is a powerful opposition to holiness in the world, and to some extent in the church; and this opposition the friends of holiness have got to meet. Just in proportion as Christians dissent from the *fashionable sins* of the world, and the *lifeless formalism* in the church, they will provoke opposition.—*J. A. Wood.*

THEY are well kept whom God keeps. "I will keep him day and night," lest any hurt him. Like Job, he will make a hedge about him, to help him; but how far does this hedge extend? It reaches to—his estate—HIS BUSINESS—his dwelling-place—his family—his reputation—his body—his soul—in a word, on "every side" of him. Flee to God, reader, and at once! for there is no God like unto our God.

ON FRIENDSHIP WITH THE WORLD.

THERE are very few subjects of so deep importance—few that so nearly concern the very essence of religion, the life of God in the soul; the continuance and increase, or the decay; yea, the extinction of it. From the want of instruction in this respect, the most melancholy consequences have followed. These, indeed, have not affected those who were still dead in trespasses and sins; but they have fallen heavily upon many of those who were truly alive to God. They have affected many of those called Methodists, in particular; perhaps more than any other people. For want of understanding this advice of the Apostle (I hope rather than from any contempt of it), many among them are sick, spiritually sick; and many sleep, who were once thoroughly awakened: and it is well if they awake any more till their souls are required of them. It has appeared difficult to me, to account for what I have frequently observed:—many who were once greatly alive to God, whose conversation was in Heaven, who had their affections on things above, not on things of the earth; though they walked in all the ordinances of God, though they still abounded in good works, and abstained from all known sin, yea, and from the appearance of evil—yet they gradually and insensibly decayed (like Jonah's gourd, when the worm ate the root of it), insomuch that they are less alive to God now, than they were ten, twenty, or thirty years ago. But it is easily accounted for, if we observe, that as they increased in goods, they increased in *friendship with the world:* which, indeed, must always be the case, unless the mighty power of God interpose.

But in the same proportion as they increased in this, the life of God in their souls decreased. It is not strange that it should decrease, if these words are really found in the oracles of God: "Ye adulterers and adulteresses, know ye not that the friendship of the world, is enmity with God?" What is the meaning of these words? Let us seriously consider; and may God open the eyes of our understanding, that, in spite of all the mist wherewith the wisdom of the world would cover us, we may discern what is the good and acceptable will of God! Let us first consider what it is the Apostle here means by *the world.* He does not here refer to this outward form of things, termed in Scripture heaven and earth, but to the inhabitants of the earth, the children of men; or, at best, the greater part of them. But what part? This is fully determined, both by our Lord himself and by this disciple. First, by our Lord himself. His words are: "If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they have persecuted me, they will also persecute you. And all these things will they do unto you, because they know not him that sent me." John, 15: 18. You see, here, "*the world*" is placed on one side, and *those who* "*are not of the world*" on the other. They whom God has "chosen out of the world," namely, by "sanctification of the Spirit and belief of the truth," are set in direct opposition to those whom he hath not so chosen. Yet again: those "who know not him that sent me," saith our Lord—who know not God—they are "*the world.*" Equally express are the words of the beloved disciple: "Marvel not, my brethren, if the world hate you; we know that we have passed from death unto life, because we love the brethren." 1 John, 3—13. As if he had said, you must not expect any should love you, but those that have "passed from death unto life." It follows, those that are not passed from death unto life, that are not alive to God, are "*the world.*" The same we may learn from those words in the 5th chapter, verse 19: "We know we are of God, and the whole world lieth in the wicked one." Here, "*the world*" plainly means those that are not of God, and who consequently "lie in the wicked one."

Those, on the contrary, *are of God*, who love God, or at least "fear him and keep his commandments." This is the lowest character of those that "are of God," who are not properly sons, but servants, who depart from evil and study to do good, and walk in his ordinances, because they have the fear of God in their hearts, and a sincere desire to please him. Fix in your heart this plain meaning of the terms, "*the world*," those who do not fear God. Let no man deceive you with vain words: it means neither more nor less than this. But understanding the term in this sense, *what kind* of friendship *may we have* with the world? We may, we ought to love them as ourselves (for they are also included in the word our *neighbor*), to bear them real good will; to desire their happiness as sincerely as we desire the happiness of our own souls; yea, we are in a sense to honor them, (seeing we are directed by the apostle to "honor all men,") as the creatures of God; nay, as immortal spirits, who are capable of knowing, loving and enjoying him to all eternity.

But what kind of friendship may we *not have* with the world? We may, doubtless, converse with them,—first, on business; in the various purposes of this life, according to that station therein, wherein the providence of God has placed us: secondly, when courtesy requires it; only we must take great care not to carry it too far: thirdly, when we have a reasonable hope of doing them good. But here, too, we have an especial need of caution, and of much prayer; otherwise, we may easily burn ourselves, in striving to pluck other brands out of the burning. We may hurt our own souls, by sliding into a close attachment to any of them that know not God. This is the *friendship* which is "enmity with God;" we cannot be too jealous ourselves, lest we fall into this deadly snare; lest we contract, before we are aware, a love of *complaisance* and *delight* in them. Then only do we tread upon sure ground when we can say with the Psalmist, "All my delight is in the saints that are upon the earth, and in such as excel in virtue." We should have no *needless conversation* with them. It is our duty and wisdom to be no oftener and no longer with them than is strictly necessary. And during the whole time, we have need to remember and follow the example of him, who said, "I kept my mouth as it were with a bridle, while the ungodly was in my sight." We should enter into no sort of connection with them, further than is absolutely necessary. Above all, we should tremble at the very thought of entering into a marriage covenant, the closest of all others, with any person who does not love, or at best fear God. This is the most horrid folly, the most deplorable madness, that a child of God could possibly plunge into; as it implies every sort of connection with the ungodly, which a Christian is bound in conscience to avoid.

But for what reason is the friendship of the world so absolutely prohibited? For two general reasons: first, because it is a sin in itself; and second, because it is attended with the most dreadful consequences. First, because it is a sin in itself; and indeed a sin of no common die. According to the oracles of God, friendship with the world is no less than spiritual adultery. All who are guilty of it are addressed by the Holy Ghost in these terms: "Ye adulterers and adulteresses." It is plainly violating our marriage contract with God, by loving the creature more than the Creator, in flat contradiction to that kind command, "My son, give me thy heart." It is a sin of the most heinous nature, as not only implying ignorance of God and forgetfulness of him, or inattention to him, but positive "enmity against God." It is openly, palpably such. "Know ye not," says the apostle—can ye possibly be ignorant of this so plain, so undeniable a truth,—"that the friendship of the world is enmity against God?" Nay, and how terrible is the inference which he draws from hence! Therefore, whosoever will be a friend of the world; (the words, pro-

perly rendered, are, *whosoever desireth to be a friend of the world*), of the men who know not God, whether he attain it or not, is, *ipso facto*, constituted an enemy of God. This very *desire*, whether successful or not, gives him a right to that appellation. And as it is a sin, a very heinous sin, in itself, so it is attended with the most dreadful consequences. It frequently entangles men again in the commission of those sins, from which "they were clean escaped." It generally makes them partakers of other men's sins, even those which they do not commit themselves. It gradually abates their abhorrence and dread of sin in general, and therefore prepares them for falling an easy prey to any strong temptation. It lays them open to all those sins of omission whereof their worldly acquaintances are guilty. It insensibly lessens their exactness in private prayer, in family duty, in fasting, in attending public service, and partaking of the Lord's Supper. But these are not all the dreadful consequences that result from familiar intercourse with unholy men. It not only hinders them from ordering their conversation aright, but directly tends to corrupt the heart. It tends to create or increase in them all that pride and self-sufficiency, all that fretfulness, all that readiness to resent, yea, every irregular passion and wrong disposition which are indulged in by their companions. It gently leads them into habitual self-indulgence and unwillingness to deny themselves; into unreadiness to bear or take up any cross; into a softness and delicacy; into evil shame and the fear of man, that brings numberless snares. It draws them back into the love of the world; into foolish and hurtful desires; into the desire of the flesh, the desire of the eyes, and the pride of life, until they are swallowed up in them. It will give a bias to your mind which will continually draw your soul to earth. It will incline you, without your being conscious of it, instead of being wholly transformed in the renewing of your mind, to be again conformed to this world, in its spirit, in its maxims, and in its vain conversation. You will fall again into that levity and dissipation of spirit, into that superfluity of apparel, and into that foolish, frothy, and unprofitable conversation which was an abomination to you when your soul was alive to God. And you will daily decline from that simplicity both of speech and behaviour, whereby you once adorned the doctrine of God our Saviour. And if you go thus far in conformity to the world, it is hardly to be expected you will stop here. You will go farther in a short time: having once lost your footing and began to slide down, it is a thousand to one you will not stop till you come to the bottom of the hill; till you fall yourself into some of those outward sins which your companions commit before your eyes, or in your hearing. Thereby the dread and horror which struck you at first will gradually abate, till at length you are prevailed upon to follow their example. But suppose they do not lead you into outward sin, if they infect your spirit with pride, anger or love of the world, it is enough: it is sufficient, without deep repentance, to drown your soul in everlasting perdition; seeing (abstracted from all outward sin) "to be carnally minded is death."

But as dangerous as it is to converse familiarly with men that know not God, it is more dangerous still for men to converse with women of that character; as they are generally more insinuating than men, and have far greater powers of persuasion; particularly if they are agreeable in their person, or pleasing in their conversation. You must be more than man if you can converse with such and not suffer any loss. Many physicians have observed that not only the plague and putrid or malignant fevers, but almost every disease men are liable to, are more or less infectious. And undoubtedly so with all spiritual diseases, only with great variety. The infection is not so swiftly communicated by some, as it is by others. It has lately been discovered that there is an atmosphere

surrounding every human body, which naturally affects every one who comes within the limits of it. Is there not something analagous to this with regard to a human spirit? If you continue long within their atmosphere, so to speak, you can hardly help being infected. The contagion spreads from soul to soul, as well as from body to body, even though the persons diseased do not intend or desire it. Therefore fly for your life! Do not play with the fire, but escape before the flames kindle upon you. Such are the consequences which follow most surely, though perhaps slowly, the mixing of the children of God with the men of the world. And by this means, more than any other, yea, than all others put together, are the people called Methodists likely to lose their strength, and become like other men. When it pleased God to give *me* a settled resolution to be not a *nominal* but a *real* Christian, (being then about twenty-two years of age,) my acquaintances were as ignorant of God as myself. But there was this difference: I knew my own ignorance, they did not know theirs. I faintly endeavored to help them, but in vain. Meantime, I found by sad experience, that even their *harmless* conversation, so called, damped all my good resolutions. But how to get rid of them, was the question which I revolved in my mind again and again. I saw no possible way, unless it should please God to remove me to another college. He did so in a manner utterly contrary to all human probability. I was elected fellow of a college, where knew not one person. I foresaw abundance of people would come to see me, either out of friendship, civility or curiosity; and that I should have offers of acquaintances by chance, new and old; but I had now fixed my plan. Entering now, as it were, into a new world, I resolved to have no acquaintances by chance, but by choice; and to choose such only as I had reason to believe would help me on my way to heaven. In consequence of this, I narrowly observed the temper and behavior of all that visited me. I saw no reason to believe that the greater part of these truly loved or feared God. Such acquaintances, therefore, I did not choose. I could not expect they would do me any good. Therefore, when any of these came to see me, I behaved as courteously as I could; but to the question; "When will you come to see me?" I returned no answer. When they had come a few times, and found I still declined returning the visit, I saw them no more.

And I bless God, this has been my invariable rule for about three-score years. I knew many reflections would follow: but that did not move me, as I knew full well that it was my calling to go "through evil report and good report." I earnestly advise all of you who resolve to be not *almost* but *altogether Christians,* to adopt the same plan, however contrary it may be to flesh and blood. Narrowly observe, which of those that fall in your way are like-minded with yourself; who among them have you reason to believe fears God and works righteousness? Set them down as worthy of your acquantance: gladly and freely converse with them at all opportunities. As for all who do not answer to that character, gently and quietly let them drop. However good-natured and sensible they may be, they will do you no real service. Nay, if they do not lead you into outward sin, yet they would be a continual clog to your soul, and would hinder you running with vigor and cheerfulness the race that is set before you. And if one of your friends, that did once run with you, "turns back from the holy commandments once delivered to them," first use every method that prudence can suggest, to bring them again into the good way. But if you cannot prevail, let them go; only still commend them to God in prayer. Drop all familiar intercourse with them, and save your own soul.

But allowing that "the friendship of the world is enmity against God," and consequently that it is the most excellent way, indeed the only way to heaven, to avoid all intimacy with worldly men; yet who has resolution

to walk therein? Who, even of those that love or fear God? For these only are concerned in the present question. A few I have known, who, even in this respect, were lights in a benighted land; who did not, and would not, either contract or continue any acquaintance with persons of the most refined and improved understanding, and the most engaging temper, merely because they were of the world; because they were not alive to God. Yea, though they were men capable of improving them in knowledge or assisting them in business. Familiar intercourse even with these, they steadily and resolutely refrained from, for conscience' sake. Go thou and do likewise, whosoever thou art, that art a child of God by faith! Whatever it cost, flee spiritual adultery! Have no friendship with the world. However tempted, therefore, by profit or pleasure, contract no intimacy with worldly-minded men. And if thou hast contracted any such already, break it off without delay. Yea, if thy ungodly friend be dear to thee as a right eye, or useful as a right hand, yet confer not with flesh and blood, but pluck out the right eye, cut off the right hand, and cast them from thee! It is not an indifferent thing. Thy life is at stake: eternal life or eternal death. And is it not better to go into life, having one eye or one hand, than having both to be cast into hell fire? When thou knewest no better, the times of ignorance God winked at. But now thine eyes are opened, now the light is come: walk in the light! Touch not pitch, lest thou be defiled. At all events, "keep thyself pure!" But whatever others may do, whether they hear, or whether they forbear, hear this, all ye that are called Methodists! However importuned or tempted thereto, bear no friendship with the world. Look round, and see the melancholy effects it has produced among your brethren! How are the mighty fallen! How many have fallen by this very thing! They would not take warning: they *would* converse, and that intimately, with worldly-minded men, till they measured back their steps to earth again. O, come out from among them, for all are unholy men, however harmless they may appear;" and be ye separate, at least, so far as to have no intimacy with them. As your "fellowship is with the Father, and with his Son Jesus Christ," so let it be with those, and those only, who at least seek the Lord Jesus in sincerity. So "shall ye be," in a peculiar sense, "my sons and my daughters, saith the Lord Almighty."—*John Wesley*

WHEN SANCTIFIED.

How soon after regeneration may the soul be entirely sanctified? In regard to time, the only pre-requisite to the seeking of holiness is the justified and regenerate state. When we are first converted, then we should press on into the goodly land which flows with milk and honey. We can not be too early, or too much in *earnest* about this business. The distance from regeneration to entire sanctification is not great, and may be soon passed over if we are obedient to our spiritual quickener, and do not grieve the Holy Spirit, or fall into sin. The whole camp of Israel consumed only about eleven days in traveling from Horeb to Kades-Barnea, which was on the very borders of Canaan, and in sight of its beautiful hills. The Israelites were forty long years in the wilderness, when they might have entered their long promised Canaan in less than one month. In our humble opinion, there are full six hundred thousand believers in the Methodist Church to-day who ought to pass over into Canaan in less than a month. Some of them have been more than forty years in the wilderness! I pray the Lord to raise up in the ministry a thousands Peters and Joshuas to lead the people over. John Wesley says, "I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made *it a rule, as soon as ever persons are* justified, to remind them of going on unto perfection. WHEREAS THIS IS THE VERY TIME

PREFERABLE TO ALL OTHERS. They have then the simplicity of little children; and they are fervent in spirit, ready to cut off the right hand or pluck out the right eye. But if we once suffer their fervor to subside, we shall find it hard enough to bring them again over to this point. Every one, though born of God in an instant, yea, and *sanctified in an instant*, yet undoubtedly grows, by slow degrees, both after the former and latter change. *But it does not follow from thence that there must be a considerable tract of time between one and the other.* A year or a month is the same with God as a thousand. It is therefore our duty to pray and look for full salvation every day, every hour, every moment, *without waiting* until we have either *done* or *suffered* more. Many at Macclesfield believed that the blood of Christ had cleansed them from all sin. I spoke to these, forty in all, one by one. Some of them said they received that blessing *ten days*, some *seven*, some *four*, some *three days* after they found peace with God, and *two of them the next day*." He gives a remarkable instance of Grace Paddy, who was convinced of sin, converted to God, and renewed in love within twelve hours. With God one day is as a thousand years. It plainly follows that the quantity of time is nothing to him. Centuries, years, months, days, hours, and moments are exactly the same. Consequently he can as well *sanctify in a day after we are justified* as in a hundred years. There is no difference at all, unless we suppose him to be such an one as ourselves. Accordingly, we see, in fact, that some of the most *unquestionable witnesses of sanctifying grace were sanctified within a* FEW DAYS *after they* were justified. Only ought we to encourage *all* to *expect this blessing every hour from the moment they are justified*." "It will be well, *as soon* as any *seekers* find peace with God, to expect them to go on unto perfection." Mrs. H. A. Rogers says in regard to the work of sanctification in Dublin, "The work of perfect love, as received in a *moment*, and by *faith alone*, had met with *great opposition* here till Mr. Fletcher came *and* CLOSELY, FULLY, AND CONSTANTLY INSISTED *upon it*. Rev. Asa Kent says, "Fifty and sixty years ago *young converts* were exhorted to improve their first love while their hearts were warm, *in seeking for full sanctification*, that this would prevent their backsliding, and secure a permanent peace within. Rev. Benjamin Abbott says of one of his meetings, "And before the meeting closed, six or seven professed sanctification of soul, among whom was the wife of J. Breck, Esq., who had been *justified only eight days before*. Rev. Luther Lee says, This progressive work may be cut short and finished *at any moment* where the intelligence clearly comprehends the defects of the present state, and faith comprehending the power and willingness of God to sanctify us wholly, and do it now, is exercised. Rev. J. Caughey says, "To hasten over into the spiritual Canaan is among the first lessons of the Holy Spirit after conversion." Scripture imagery employed is that of *mortification, death by crucifixion, refining metals, the working of leaven*, and the cleansing of the leper. The process in these cases is rapid, and accomplished in less than twenty-four hours, and never extended through a series of years. "Behold, *now* is the day of salvation."—*Perfect Love.*

THE WORD OF GOD AND REASON.—Reason is a light, and a beautiful light; but it can never direct us in the path that leads from sin and death to righteousness and life. It is like our candles: they light only the apartment they are in; but the glorious sun lights up heaven and earth. So is the Word of God the moral sun that shows to us the day, and gives life and joy. Whosoever seeks any other light than the Word of God will be led by the Jack o' the Lantern, which will be more dangerous than to wander in darkness.

BLESSED is the man whom thou chasteneth, O Lord, and teachest out of Thy law, that thou mayest give him rest from the days of adversity. PSALM 94: v. 12.

RESTORED TO SIGHT.

BY ORLANDO H. BAGLEY.

While I was on a Gulf steamer before Mobile, Ala., on the Lake, I lost my eye sight at night. I could see by day. It was something mysterious to me; the only way I could account for it was, by my sleeping on deck when the moon shone very brightly in my face. For some time I went groping my way at night, either some one leading me, or I would go feeling my way. Long did I go this way wishing I could receive my sight, but all this time I forgot to pray for it. I did not remember that God was as good as His word.—He says, What ye ask of Him in faith it shall be done unto you. I remained in this state until I crossed the Gulf and went to Clarksville, Texas. Here I was detailed away from my company (for I was in the army at this time) on such business that I needed my eye sight at night. I was laying on my bunk one day, reading my Testament, and something seemed to say to me, Pray to God and you shall receive your sight. I sent to camp for one of my old Christian friends to come down, and I told the circumstances to him. He hesitated, and thought it best not to pray for my recovery, as he thought it was by God's providence that I was in such a state, and He would remove this nocturnal blindness in His own good time. But the still small voice seemed to say, "Ask, and ye shall receive." We had secret prayer. O, blessed be God! what a sweet time in Jesus it was to me! It seemed as if I could almost receive the blessing then. Blessed be God, who giveth the victory through our Lord Jesus Christ. The next night I could see as well as ever.

My dear Brethren and Sisters, whenever you are tempted, or are in any affliction, go to God who will hear and have mercy upon you, and will remove all your troubles from your mind. I know He will, from experience; and more than this, we have this promise in His holy word. What a power there is in prayer to God! How wonderfully He works in behalf of His people!—Dear sinner, if you are sin-sick, O just go to God. No matter how deeply you have sinned—do come to Him with a true and repentant heart, and wash away your sins in the precious blood of Jesus. He says, I came not to call the righteous but sinners to repentance.

Nebraska Territory.

UNITED LANGUAGE.

BY S. F. FERGUSON.

God has given us the ability to speak by word and action. When we speak by word we speak artificially. When we speak by action we speak naturally. When natural and artificial language are combined, then we speak "united language."

This language gives words power. It makes expression successful. If the Christian uses it he does good, and his sayings pierce like arrows. Jesus used it, and the Apostles used it, and so must every one that hopes to show men the narrow way.

We often see husband and wife, parent and child, working together in business, each doing their part, and we say they prosper; again we see them opposing each other, and we say they do not succeed. So it is with religious language; harmony and opposition is its strength, and he who does not understand this has something yet that he ought to learn.

The minister, who from time to time stands before his congregation and with easy look and careless gesture says that, "The wicked shall be turned into hell, and all the nations that forget God," or that they must be born again or be forever lost, is a powerless speaker. The lips tell the sinner that he is in great danger, the eye, the countenance, the gesture, all say that the heart is in a lethargy and dumb to what is said. There is no unity, consequently no power. Nothing but contradiction. What the tongue says the actions deny. For this reason men sleep, dream, and awake again in unconcern while being warned to "flee from the wrath to come." Men

preach, talk, and pray, and then sinners even doubt the reality of religion. To some this seems strange, and even a mystery, but it would not if they would remember that religious language can only be understood and felt when word, look, and action are bound together by grace, and flow from the heart as the stream flows from the fountain. He who uses this language uses a *united* and powerful weapon, and must see sinners melted down and souls saved. It is the offspring of Jesus in the heart, for he said, "without me ye can do nothing." Then let the body be the temple of the Holy Ghost. Let the Spirit of the invisible God move the tongue, the arm, and the eye, and control them. Let the light of Jesus shine in every avenue that leads from the heart, and poor, lost benighted sinners will hear, and will feel their danger, and cry for mercy. This is the way that Wesley and Fletcher and godly men and women, every where, and in all ages became successful laborers in the vineyard of the Lord.

Language, telling of God in word and action, has always been regarded as the sickle that men use who do the reaping and gathering for Jesus. It makes them living epistles, "known and read of all men." Infidels and skeptics may reason and examine but they can find nothing in it that "worketh abomination, or maketh a lie."—Moses spake it to the children of Israel when at Mount Sinai, and it was the only language known to Eden before the fall, and was used by Adam when standing in the likeness and purity of God.

What then is approved by our Maker should be approved by us. A whole language as well as a whole heart is what he requires. No half heart and no mixed language will he accept.—Nothing then but a heaven-born and united expression can tell through us of Christ, and successfully warn a dying world. And we, who are at best but poor helpless beings, if we would do good in speaking for God *must* know from whence the "Spirit is, that helpeth our infirmities."

THE SABBATH.

BY REV. WM. ANDERSON.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work."

God has established for man various institutions and laws. Among them is the Sabbath. So important is this arrangement to the glory of God and the welfare of man that with reference to it God regulated His own conduct in the creation of the world. Thus God gave to this arrangement of six days for labor, and one for rest, the sanction of his high and holy example.

God also blessed it, and with such a fullness of blessings that to those who keep it they flow out not only on that day, but through all the other days of the week.

He also says, Isaiah lviii: 13. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord."

Thus Jehovah speaks as if the keeping of the Sabbath would promote obedience to all His commands. Jer. xvii: 22. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow the Sabbath day, as I commanded your fathers.

In order to a proper observance of the Sabbath, it is our duty to lay aside all secular business, including every thing that is not *indispensably* necessary.

Permit me to mention a few of those violations of the fourth command that are practice among professing Christians.

It would seem as though some were impressed with the idea that if they are not found in their fields reaping, mowing, or husking corn, that they are keep-

ing holy God's day. Numbers of professed Christians are guilty of the sin of taking their own pleasure. On that holy day they will go and visit their friends. In order to this the carriage must be washed, or the harness cleaned. If they go away, their garden or fields of grain will be exposed, therefore the fence must be repaired, and his more Sabbath-keeping neighbor is annoyed with the sound of his hammer driving nails. This is all claimed as the work of necessity.

Take another case. Sabbath morning has come. And we are permitted to sit down with a family which belongs to some evangelical church.—After breakfast, the head of the family concludes that because it is a day of rest, and he believes it is right to keep the Sabbath, therefore they can afford to have prayer. The family bible is brought from the stand where it has lain unmoved for six days, and a portion of God's word is read. Some one leads in prayer, while some of the family bow, some sit, and others are away. When these exercises are over, the proposition is made, that the family go to church; it is agreed upon generally, but some think that they cannot get ready in time. Father has a good many chores to do yet, to shave, and I have to black my boots, and we may have company this afternoon, and must get ready for it.

All this and much more is practised by those who profess to believe God's word, and that they are obeying God, and are right because they have their names recorded in some church register, and their minister never said any thing to them on the subject. The command is plain and easy to be understood. *Six days shalt thou labor and do all thy work.*

Another growing evil that exists among professing Christians is this; when they come to the house of God, the men will stand out of doors and talk about their horses, or their neighbor's carriage, and what it cost, and who made it, or the work on the farm, or business, or the crops. Inside, before service begins, may be seen women who are very much engaged in visiting or relating to each other all the gossip of the neighborhood. By the above-named sins and many more of a like character God's holy day is profaned.

The Sabbath-breaker violates a fundamental law of Jehovah and proclaims by actions, the most impressive of all language, "There is *no God*."

The Sabbath was given to man for rest and special devotion to spiritual things. And this division of time is so adapted to man's capacities and wants, that the more an individual endeavors to keep the Sabbath, the more he will praise God for such a division of time. Then let people, when the business of the week is over and they close the gates on the farm or shut the doors of their places of business, strive also to shut out the world from their hearts. Then on the morning of that blessed day, where the Sabbath is generally observed the sun will rise and may shine as brightly as on any other day, yet no man goes forth to his labor, no shop door or window is opened, no whistling or rumbling is heard on the railroad, or bustle is witnessed in any department of secular business, but universal stillness reigns throughout, except as broken by the voice of prayer and praise ascending to its *Author*.

The man who was found gathering sticks on the Sabbath would no doubt have endeavored to excuse himself for so doing because it was the work of necessity. God could not excuse him on that ground. He knew better. The infliction of the penalty of death showed how the Lawgiver abhored the crime: and that Lawgiver is the same.

HOLINESS.—There is music in the sound. And when it falls upon my ear it thrills through my whole soul. To me the subject of holiness is one of deep, all-absorbing interest. How simple are its conditions! Faith in the *willingness* and *power* of Jesus thus to sanctify, springing out of entire consecration to God. I know, by experience, that Jesus saves to the uttermost. —*S. D. Akerman.*

Editorial.

EXHORT ONE ANOTHER.

Twice within the month, while riding on the cars, have we been carried past the place at which we wished to stop. The first time was on New Year's day. We were going a few miles, to unite in matrimony an interesting couple of young disciples of Jesus. A conveyance was in waiting for us at the depot; the name of the station was called out, but we paid no attention to it, for, worn out by toil and watching, *we were fast asleep*. When we awoke, we were miles away. Fortunately, another train was soon going back, and by walking two or three miles, we reached the house of our friends, in time for the interesting services.

Of course, we were more watchful for a season. Last evening we started for home, a distance of ten miles. The weather was cold, the cars warm, and we were exhausted from the labors of the Sabbath, and the toils of the day. We heard the name of the station four miles from home called out; and remembered having a feeling of drowsiness, but after that we remembered nothing until we were near a station four miles beyond our destination. Anxious children were looking for us at the proper station, and cordial greetings were waiting at home, the name of the station was proclaimed in a loud voice—but we heeded it not, for our senses were locked in sleep. We had to make our way back through the storm and cold as best we could.

We reached home safely, and learned a lesson that will not soon be forgotton.

1. We were asleep and did not know it. And is it not so with us spiritually, oftentimes? Sleep comes upon the soul so gently and so pleasantly, that we are ourselves utterly unconscious of the fact that we have fallen under its influence. We take it for granted that we are on our way to Heaven, when the wheels of time are bearing us from it with ceaseless activity. A soul asleep, is a soul in danger of the damnation of hell. "Because," says Jesus, "thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." A state of insensibility is a state of danger. There can be no doubt in the mind of any one who believes the Bible, but that the confidence felt by multitudes of professing Christians in their spiritual condition arises from the fact that they are asleep. A spirit of slumber has stolen upon them. "Their ears are dull of hearing, and their eyes they have closed." O this sleep of the soul is dreadful.

2. Had some friend been with us and around us, all our trouble would have been avoided. So a soul that is asleep needs help from an external source. Until he is awaked he cannot help himself. Hence we are commanded in the Scriptures to EXHORT ONE ANOTHER DAILY.

The necessity for this is much greater than is commonly imagined. We live in a sleepy atmosphere. Ere we are aware of it we shall yield to its influence. So we should constantly stir each other up to the exercise of all the graces of the Christian. These exhortations should be *mutual*. Exhort *one another*. The husband should exhort the wife, and the wife the husband, the brother the sister, and the sister the brother. These exhortations should be given *daily*. Does any one exhibit any temper contrary to the spirit of Christ? Instead of being tempted with him, exhort him with meekness and love!

Carry out this simple precept and a wonderful change will come over your household. But be willing to take exhortations as well as to give them.

John Wesley required of all who continued in his societies that they should evidence their desire of salvation by *instructing, reproving, and exhorting all with whom they may have intercourse*. The sensitive, genteel Christianity of the present day may repel this faithful dealing. But those who are in earnest to reach Heaven, will receive it and be thankful for the interest you take in their welfare.

Begin, then, at once, this work of *daily* exhortation. You need no license but that which God gives you. *His* positive command is license enough. Be not discouraged at any rebuff. Some will doubtless feel insulted if you exhort them, no matter

with how much humility and love it may be done. Let not their touchiness keep you from the discharge of a plain and imperative duty. You had better displease all men than incur the displeasure of God. It is time to bestir ourselves. We must be more deeply in earnest. *Let us not sleep as do others, but let us watch and be sober.*

DILIGENT IN BUSINESS.

Whatever your business is, attend to it. True Christianity does not make any one either lazy or shiftless. Its direct tendency is to reform both these characters, as well as all other sinners. Do not, under pretence of renouncing the world, settle down in indolence and do nothing. The command of God is, SIX DAYS SHALT THOU LABOR. The apostle Paul thought lazy people ought to starve. He says, *This we commanded you, that if any would not work, neither should he eat.* 2. Thes. iii. 10. If any one has the ability to work, but *will not*, do not feed him. Give him a chance to work, and thus help himself. Do not be fastidious about the nature of your employment. If it is something that will really benefit others, go at it with a will; and if you are capable of something better, the opportunity to engage in it will soon offer. *But do not pander to the vices of mankind.*

No matter how much property you possess, you cannot afford to be idle. If you do not need the avails of your industry, then consecrate *all your* gains to doing good. Guard well against the rocks on which so many have been wrecked,—idleness and self indulgence on the one hand, and laying up treasures on earth on the other.

Be diligent in business. If you are carrying on business for yourself, be prompt to meet your engagements. Deal faithfully and truly with all. Let "holiness to the Lord" be your motto in the store and in the shop, as well as in the House of God.

Are you in the employment of others? Then be faithful to all the trusts committed to you. If they pay you for your time, it belongs to them, and you have no more right to rob them of the services they pay for, than of other property. Be careful and do as well in their absence as when they are present. Do your duty faithfully, "not with eye-service as men pleasers, but in singleness of heart, fearing God." Christians ought to labor with such conscientious diligence to promote the interests and the welfare of their employers, that their services would be sought for even by the ungodly. They should be so reliable that, no matter how humble their position, when they invite their employers to come to God for help in time of trouble, like the captive Jewish maiden, held in bondage in the house of Naaman the Assyrian, their recommendation would be regarded as worthy of consideration. The highest attainments in experimental piety are entirely consistent with an active life. God may be served just as truly on the farm or in the kitchen, as in the pulpit. You may render God a far more acceptable sacrifice by taking care of the children of that worn out, jaded mother, whose domestic cares have long kept her from the house of God, and thus enable her to go to a religious meeting, than you possibly could by going yourself to a place of worship.

It is the motive that determines the character of the action. Do all with the one design of pleasing the Lord, and the most ordinary actions will be religious in their nature and tendency. *Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.*

TO A DISCOURAGED PREACHER.

I am sorry that you find things in so discouraging a condition,—the church cold, some of the members backslidden, sinners indifferent, congregations small, and but little interest manifested in religion. This is a sad state of things, but it is by no means uncommon. It is no new thing for Christians to backslide. Some went back to the beggarly elements of the world in the Apostle's days, and the fatal fashion has had followers ever since.

Bad as matters are, they are not hopeless. God still lives. His word has lost none of its efficacy. It is still quick, and powerful and sharper than any two edged sword.

Try that. Begin with your own heart. Probe it thoroughly. See if you have not compromised; or been wanting in self-denial, or received honor of men. Seek to disguise it as he may, he who was once successful in saving souls, but fails now, month in and month out, is backslidden, more or less, from God. His power is gone. If this is the case with you, own it to yourself.—Do not attribute your failure to circumstances. Lay it to its true cause—your want of grace. Then, whatever else you do, get the grace that will make you conqueror. Humble yourself before God. Ask until you receive the baptism of the Holy Ghost, and of fire! Then pour the truth red hot upon the consciences of professed Christians. Get them to breaking down and confessing. Then God will manifest among you his power to save. The people will come together. God will give you love for their souls. Give to each a portion in season. Proclaim God's law and vindicate its claims. Preach Christ, *warning every man, and instructing every man in all wisdom that you may present every man perfect in Christ Jesus.* You cannot take this course and fail. God will be with you. There are some honest souls who will receive the truth. When all get saved who will, in one place, go to another. Make a bold strike for salvation. Have faith in God, and live wholly for him, and failure will be out of the question. Your temporal wants too will be supplied. The infinite resources of the Almighty Saviour are pledged to this. He fed Elijah by the ravens—unclean birds—and he can make those care for you who are yet unsaved. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*

PREMIUMS.

We have endeavored to send them in every case when requested. But if any person desiring a premium has not received it, if they will let us know, we will comply with their wishes. We still have a supply of the *Earnest Christian* for 1865 and 1866, bound, and to any one sending us five new subscribers, at $1.25 each, we will send 1865 or 1866, bound, if they desire it; or for four new subscribers, at $1.25 each, we will send a fifth copy gratis whenever it is desired.

MISSION TO THE FREEDMEN.

Rev. Wm. Cooley and wife, and Rev. Wm. H. Neal have gone to Cairo, Illinois, and commenced their labors among the Freedmen. They report that there is an extensive field, and a good prospect. They can doubtless do a great work both among the blacks and whites, if they are properly sustained. But they need help. They should be well sustained. The people among whom they labor are not able to support them, and it should not be expected that they can take care of themselves and labor as missionaries at the same time.—They not only ought to be supported, but they need money to hire a room and purchase books for a school. Let it be forthcoming. Let the friends of an earnest Christianity rally to the support of those who go South, not to promote "a more orderly mode of worship" among the freedmen, but to encourage them to trust in God and enjoy religion.

Remittances can be safely made by money orders upon the Post Office at Cairo, Ills., payable to the order of Rev. Wm. Cooley. Let the preachers of the Susquehanna Conference take up liberal collections on all their charges for the support of brother Cooley in his arduous work.

REVIVALS.

Dear Brother:—The Lord is with us in power and glory in the Albany District.—Bro. J. Stacy is having a good work of grace at Kizerkill on the Barnerville charge.

Brother Atkins had a holy influence surrounding him at the time of the Quarterly Meeting, and indications were favorable for a general work.

Brother Sinclair is having a revival at Saratoga Springs; and at Utica the Lord is with us with increasing power.

Thus far this winter I have been laboring in the country surrounding the city. I held some meetings at East Schuyler, and formed a class. Our present intention is to hold a camp-meeting at that place (seven miles east of Utica), the latter part of next June.

For the last three weeks I have been holding a meeting at Frankfort Centre, six miles south east from Utica. Over fifty

have been saved, and still the work goes on. Thirty have joined the Church, and more are coming. The work was old fashioned and powerful, repeatedly having to carry the slain of the Lord home in sleighs. Glory to the Lamb of God for his saving power! I feel it like fire in my bones. Hallelujah! This old Methodist fire is spreading all around us here, and the people love it. Amen.

WM. J. SELBY.

A WORD FROM MEADVILLE.

In my article last month, I unintentionally did some of my brethren and sisters injustice. The impression was conveyed that there were none here whom God had cleansed. I praise God that he has living witnesses of his power to sanctify and cleanse in Meadville. But as I wrote, some were also hovering around the borders. Oh! for a faith to step into the river: its waters will divide—they shall pass over. Unbelief—oh! how many souls perish through this sin. I have been much blessed in my own soul in laboring for Jesus of late. At Little's Corners, seven miles from here, God has commenced to work. The Church is getting ready — a disposition to follow God's order. God's command was, Sanctify yourselves and *be ye ready*. Oh, how blind many are in these days. God's order is ignored, and man's policy guides the machinery—no chance for the Spirit to lead—everything prepared beforehand. And then, amid all the backslidings, shortcomings, and long-wanderings, commence at once to call sinners to repentance. Oh, how many unconverted children are thus brought into the Church. The Church is a Mother, but no Father. God is not their Father. "*Born of God.*" What words! How full of meaning.

I am tired of a style of preaching that permits men and women to "fear God and serve their own idols." The Unitarians ignore a crucified Saviour, and many other pulpits leave out the Cross. So, between the two, we hear little of "Christ and his Cross."

Glory to God, I love the soul-stirring Gospel that makes a man fall out with the devil and all his ways. The pure word! Keen Jersusalem blade that stirs the devil. Amen.

S. K. J. CHESBROUGH.

PLAN FOR DOING GOOD.

Dear Bro. Roberts:—I have taken the *Earnest Christian* every year since it was published excepting the first, and having a great anxiety for the dissemination of just such a christianity as the *Earnest Christian* advocates, I would therefore suggest the following plan for doing it, namely:

That every one of the old subscribers, not only renew their own subscription, but seek and obtain five new subscribers which will entitle them to the bound volume of 1865. This will enable them to give a free circulation of the twelve numbers of that year, and thus an untold amount of good may be accomplished in families that could not otherwise be reached. How many families there are in every community who do not enter the sanctuary of the Lord from one year's end to another, and who is prepared to say that the gospel truth found in the *Earnest Christian* may not be, through grace, the power of God unto Salvation to just such families. The truth fitly spoken, and in due time, God takes care of, and O, my brother, my sister, the responsibility of publishing that truth in time to save the souls of the wicked, rests upon you and me.

While the *Earnest Christian* aims a death-blow at sin of every cast, whether in the church or out of it, we must not be satisfied with learning and improving upon that fact ourselves alone, but we should seek to have our friends and neighbors as wise as we, and can we do it better than to give the *Earnest Christian* a wide-spread circulation in every community?

REV. J. D. HARRIS.

THE NEW DISCIPLINE.—We hope to have it ready now in about a week. But we depend on others to do the work and cannot, therefore, make a specific promise as to the time it will be completed. It is now, as we write, all ready for the press.

GIVING CREDIT.—We design to give credit to each of our subscribers on the first page of the cover for the time for which they have paid. There will be, of necessity, some mistakes. For some have sent us their money without any name or Post Office address. If you find that you are not properly credited, please let us know, and we will make the necessary corrections.

POST OFFICE ADDRESS.

Notwithstanding all we have said of the necessity of giving us your Post Office address when writing to us on business connected with the *Earnest Christian*, we receive letters nearly every day which cannot be properly attended to for want of a few words giving correctly the Post Office address. Frequently a wrong address of an old subscriber is given. Do be particular. Give us, in plain letters, your name, Post Office, and State. No matter if it is on our books, we cannot find it, without, perhaps a long search, unless you give us your Post Office, and State. If you give it, then we can turn to it at once. If you wish the address changed, give the name of the Office from which, as well as to which, you wish it changed.

If the name of your Post Office is different from the name of your town, give us simply the name of the Post Office. And do not give the name of the Post Office one year, and of the town the next. After you have written your letter read it all over, and see if you could, if a stranger, attend to the business just as you desire it attended to.

DYING TESTIMONY.

On the 21st of November, 1866, in the fiftieth year of his age, DANIEL SHAFER sweetly fell asleep in Jesus, at his residence, in Cobleskill Centre, Schoharie Co., N. Y. Brother Shafer was of sterling integrity. His life was valuable both as a citizen, and a Christian. Full of energy, he did much in aiding the different churches by his liberal donations. He possessed the means of giving, and he gave freely. His influence was effectual in giving character, and improvement to society. He was the Assemblyman Elect, and Supervisor, of the town in which he lived. In him the churches have lost one of their warmest supporters, and the poor man a tried friend. He leaves a dear companion and two children to mourn his departure; but they mourn not as those who have no hope. For his death was a triumphant one. Death to him had lost its sting. He died not as one, that was overcome in battle, but as a glorious victor with the robe of Christ's righteousness gathered closely around him. Well may it be said, A good man has fallen: but he fell to rise to that glorious world of light where disease and death are unknown.

GEORGE BARNER.

MARY E. GILLEY was converted during the winter of 1860, under the labors of Rev. Charles Shelling at the early age of eleven years. In the autumn of 1859, on the boat when returning from the Brockport Camp-meeting, she was greatly quickened in spirit, and enabled to enter into a more intimate union with God. May 22, 1860, she was married to Chester Wakefield. Her life has been one of peculiar trials. But her warfare is accomplished, and she is at rest. Her sickness was short, but she gave herself to God with all her heart, and her end was peace. As her husband bent over her, she said, "Lord, help me to love thee better than this man." Then immediately added, "I want nothing but thee." Her sister attempted to sing "Jesus, lover of my soul": at the words, "Other refuge have I none," she looked up and smiled, and said, "*That's so.*" To her sister she then said, "You have grace, you can bear this; but poor Chester, it will break his heart." She repeated, "*Lord, reveal thyself.*" The Holy Spirit was especially present at her funeral. Her husband, a moral man, but destitute of the saving grace of God, was so wrought upon by the power of the Holy Ghost, that he got down on his knees over the lifeless form of his companion, and called aloud on God for mercy. God did reveal Himself, and soon his face shone with heavenly radiance, and he began to praise God for giving the dear one dying grace. Then he began to pray for his neighbors. He was so wrought upon by the power of God, that he lost his strength, and had to be supported. The wicked trembled, and infidel neighbors said, "This is of God." Said a Baptist brother, "I never saw such a manifestation of the power of God before." It was convincing. For their rock is not as our Rock, even our enemies themselves being judges.

B. M. HISTED.

Belfast, N. Y.

ENCOURAGEMENT.

By the blessing of God upon the efforts of our friends, subscribers for the *Earnest Christian* are coming in this year faster than ever before. This is as it should be. The uncompromising stand taken in this Magazine in defence of *the whole Gospel*, entitles it to the cordial support of every sincere friend of Jesus. We thank God and take courage. On our part we will do all we can to make the *Earnest Christian* worthy of a place in every family. Let our friends continue their efforts. We can supply back numbers from January, to new subscribers. We hope to send out ten thousand copies every month, before the close of the present year. Continue your efforts, dear friends, and may God abundantly bless you.

THE LOVE FEAST.

CELESTE E. CARLTON.—God is my Saviour, and in him is my trust. I love Him above everything else. I mean to go on in the strength of Divine Grace to do my Master's will, in all things, and run with unwearied diligence the race set before me. My heart goes out to God for the unnumbered blessings bestowed upon me, and I am resolved to reach heaven, and there meet loved ones that have already entered there. I praise God to-day, for the prospect of a home in glory. This world has but a small place in my heart. I am striving for that inheritance which shall never fade away. I rejoice that mercy is free for all mankind, as well. I love the "*Earnest Christian.*" It has been a great blessing to my soul, and my prayers and exertions shall go forth to its aid.

Hudson, Mich.

SUSAN C. MCCORMICK.—My testimony is that Jesus saves me: I bless God for knowledge of sins forgiven, and that there is power in the blood of Christ to cleanse and keep me clean. Praise the Lord, O my soul! Though in affliction's furnace tried, I feel that all things are working together for my good. I expect through grace to conquer though I die. Praise God for salvation—present, free and full.

Porter, N. Y.

JENNIE E. CONEY.—While attending the General Quarterly Meeting at Tonawanda, the Lord appeared in my behalf and dispelled the clouds and mist by his glorious presence. My chains are broken, my soul is saved! Now I live; "yet not I, but Christ liveth in me." I shall yet praise him more and more. "Gladly leaving all below," I will follow Jesus in the narrow path of self-denial and obedience.

"Then let my soul march boldly on—
Press forward to the heavenly gate;
There peace and joy eternal reign,
And glittering crowns for conquerors wait."

Lockport, N. Y.

DIANA EASTON.—Thank the Lord for the *Earnest Christian*, and for the privilege of witnessing for Jesus, in the Love Feast. My soul is filled with glory. I can say with the Psalmist: "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and his righteousness endureth for ever. I love the Lord with all my heart, Jesus saves me, soul, body and spirit. Praise his name! I know what it is to leave home and friends, and count all things loss that I may enjoy the peace of God in my Soul, and feel that I am about my Master's business.

BENJAMIN WINGET.—I am the Lord's, soul, body, and spirit. The Gospel comes to my heart in power and the Holy Ghost, and much assurance. Praise God! what I do see and feel, with confidence I tell. Our God is a covenant keeping God, and when he could swear by no greater he "swore by himself," that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us in the gospel, which is like an anchor to the soul both sure and steadfast and reaches to that within the veil.

Robertsonville, N. Y.

E. OSBORN.—I thank God that I belong to this band. Hallelujah! I feel that we are marching through Emanuel's land to fairer worlds on high. Glory to God on high. Peace on earth, and good will to men. Amen.

Burlington, Iowa.

MISS RHODA CLAPSADDLE.—God forbid that I should glory, save in the cross of our Lord Jesus Christ. I praise the Lord that I ever learned to cherish the Cross, and and that I know nothing about this religion that has no cross with it. Glory be to God, that Jesus saves me, and that to the uttermost. By his assisting grace I am resolved to double my diligence, and press my way upward; for I do feel that the rest that remains for the children of God is worth living for—it is worth striving for. Yes, it is worth devoting our undying energies to obtain. Bless God, I am seeking for that better land. Through the blood of the Lamb and the word of my testimony, I expect to overcome, for I am commanded to go through in the narrow way, trusting in the Lord; and it is written that they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. The victory is mine through the blood of the Lamb.

Porter, N. Y.

JOHN CLARK.—Glory be to God, I love my Saviour. I have loved him from a child, but never as I do now. O how good it is to lean upon him. He never fails. He never will fail me while I put my trust in him. His religion grows better and better every day I live. I cannot love him too much. I have given my all to him, and his it shall ever be by the grace of God. I cannot tell how much I love his precious word; the more I read it, the more luminous is my path. Hallelulah! Glory! Almost fifty years since, I enlisted under this banner, and yet I am not tired of this glorious warfare.

Lena, Ill.

MICHAEL SCHONS.—O glory be to God for a free and a full Salvation. Jesus saves me gloriously from all sin. His blood cleanses me from all unrighteousness. Praise ye the Lord.

Geneva, Ills.

T. F. STUART.—Thanks be to God for a full salvation. I know that my Redeemer lives, and because he lives I shall live also. My soul exults in the God of my salvation, and the way shines more and more brightly as I am settled and grounded in the love of God.

Burlington, Vt.

T. C. BAILEY.—I have the witness to-night that I am obeying the Lord. His law is my delight. Since I consented to lay down my own will, and follow the commands of the Saviour I have had great peace in my soul. Hallelujah to his name forever. I have often had pictured to my mind the walk of a humble Christian, and thought it would look beautiful to see such a people, and really wished that I was such an one; but when the question would come home to my heart, Would you be willing to take that position, and walk thus humbly with your God? it would seem impossible, and I would shrink from the very thought, of being so separated from the world, and becoming a subject of reproach, as I knew I should be, were I to follow the dictates of my conscience. But I do praise the Lord that I am such an one to-night; and I love this lowly path, it brings me where I can have sweet communion with my Saviour, all the time. All glory to my Jesus! His blood cleanses and makes me pure in his sight. Never did I see my own unworthiness as now; but my sufficiency is in Christ. Praise his name forever.

Sheffield, Ills.

MRS. M. MANZER.—This morning I am tossed on rough billows that run mountains high, yet God, my God, holds my right hand, and no danger I fear in the fiercest storm. I hear his well-known voice, saying, "It is I, be not afraid," and I can calmly smile at the storm. I really enjoy perfect love, which casts out fear. Hallelulah forever! Whether rich or poor, it costs us all to get into this atmosphere of purity, but it pays! Here we find durable riches.

SARY JANE FULLINGTON. — Praise the Lord, I feel that Jesus saves me now, bless his name. I trust firmly in Jesus to keep me unto the end, and then to give me a crown of life. I have learned in whatsoever state I am, therewith to be content. I feel that

"There is power in Jesus blood,
To cleanse and keep me clean."

The Spirit answers to the blood, and tells me I am born of God. Jesus is my all-satisfying portion.

Medusa, N. Y.