

# The Earnest Christian

AND  
GOLDEN RULE.

JULY, 1867.

REV. WILLIAM C. KENDALL, A. M.

THE likeness we have had engraved for this month's number is one of no ordinary man. It is of one whose whole energies were enlisted in the cause of Christ to a degree that we do not commonly witness in these days.

WILLIAM C. KENDALL was a man of God. From the commencement to the close of his public career he devoted himself, with singleness of aim and tenacity of purpose, to the one work of spreading Scriptural holiness over the land.

He was above the medium height, strongly made, and capable of a great amount of labor. He would preach and sing, and pray, more hours a day, without exhaustion, than any man we ever knew. This may be owing in part, at least, to the fact that he kept the machinery well oiled. He did not get ahead of the Spirit. There was something noble and attractive in his appearance. His voice was clear, full, and musical. His mind was solid rather than brilliant,—characterized more by the harmonious blending of all its powers than by the predominance of any single faculty. He was well educated—a graduate of the Wesleyan university at Middletown, Conn.—a

member of our class. In the sciences in mathematics, in the languages, he stood well. In no one branch did he particularly excel; but, in all his standings, was above the average.

It was as a Christian that he shone with bright particular lustre. The fear of God was always before his eyes, and he acted as if he felt he was in His immediate presence. His faith was steady, strong, and unwavering. A heavenly smile shone upon his countenance, and the joy of the Lord filled his soul.

We have seen him in trying circumstances, when almost every one else was discouraged; but his faith never wavered. When everything looked dark, and others were discouraged, he was wont to say: "This is Immanuel's land."

The session of the Genesee Conference of the M. E. Church, held in 1856, at Medina, was a time of great trial to those in Western New York who sympathized with the doctrine of holiness. The Rev. L. STILES, Presiding Elder of Genesee District, who had taken strong ground in favor of the work of God then going on in the District, was tried on trumped up charges. About thirty of the preachers, who were most violently opposed to the work of holiness, combined together

and threatened the Bishop that they would tear the Conference to pieces if Rev. L. STILES, and I. C. KINGSLEY, Presiding Elder of the Niagara District, who also favored the work of holiness, were not removed, and men favorable to their views appointed in their places. The Bishop, for the sake of peace, yielded to their demands:

BRO. STILES was acquitted of the charges; but he and KINGSLEY were both removed, and transferred to the Cincinnati Conference; and the enemies of holiness triumphed. When the appointments were read out, the friends of holiness, who were in ignorance up to this time of what was going on, were generally despondent. The Bishop, about to close the session, called on "some one" to lead in singing without designating the hymn. BRO. KENDALL arose, his countenance beaming with courage, and with a clear, full voice, struck up—

"Come on, my partners in distress."

The victors appeared vanquished.—None of them joined in the singing, and some looked as if filled with rage. The Bishop made as if he would pray, but BRO. KENDALL did not perceive it, and went on with the next verse:

"Who suffer with our Master here,  
We shall before his face appear."

The power of the Lord came down, and by the time the hymn was finished, those who had been ready a few moments before to give up everything for lost, felt inspired to go forth, and do battle valiantly for the truth.

WM. C. KENDALL was a man of prayer. He constantly breathed its atmosphere, and spent much time in its active exercise. We have no doubt but that, if the fact could be known, it would be found that he spent more hours in prayer than he did in preach-

ing or exhortation, though he preached on an average, we presume, five or six times a week.

Wherever he went he had uncommon success in getting souls saved.—Everywhere he labored revivals attended his labors. And the work that he promoted was of the most thorough evangelical kind. People convicted under his labors confessed their sins, made restitution of the wrongs they had done, and struggled and prayed for deliverance, until the burden of guilt was removed, the power of sin broken, and the soul enabled to sing:

"My God is reconciled,  
His pard'ning voice I hear."

His special theme was holiness. He professed it, and he lived it. He used to say that he felt divinely inspired to preach holiness in every sermon. He preached it as a definite, distinct work of grace, and pressed it home, in public and in private, as the duty of every believer. Many were led, through his labors, into its enjoyment. And the holiness that he preached was not baptized gentility, but such a work of God in the soul as made one love righteousness and hate iniquity. He made no compromises. As a consequence, though his spirit was always gentle, and his manners kind, yet he met with the fiercest opposition, and endured the bitterest persecution. But his temper was never excited, and he would never turn aside from his work to answer his assailants. It is utterly astonishing what revivals he had, even when opposed by those occupying high official positions in the church. At Albion the Presiding Elder was against him, and, through his influence, many of the official board, but he went steadily on with his work, and probably over two hundred were converted to God; and the

fruit of this gracious revival remains to this day.

When it was determined to put down the work of God in the Genesee Conference at all hazards, WM. C. KENDALL was selected as the first victim. A bill of charges was preferred against him, which he was informed would be prosecuted at the next session of the Conference. But God shielded him from the malicious shafts of his persecutors, and after giving him one of the most powerful and extensive revivals, in one of the most barren and unpromising of fields, he sent down his chariot of fire, and took him home.—His death was one of the most triumphant of which we have any record. A short time before his departure, he said, "I have been swimming for two days in the waters of death, and they are like sweet incense all over me." Waving his hands in holy triumph, he repeated:

("Bright angels are from glory come—  
They're round my bed, they're in my room.  
They wait to waft my spirit home—  
All is well.")

Thus in holy triumph he passed away, where the wicked cease from troubling, and the weary are at rest.

With the following letters from his pen, we close this hasty sketch:

ALBION, Feb. 3d, 1855.

*Dear Bro. Phelps:* I was glad to hear from you, and of your prosperity in the "narrow way." I rejoice with Bro. Tinkham and the pilgrims in Taylorville that salvation descends there.—That man of God, Dr. Redfield, is with us. We have had a hard battle. The Doctor came a little more than a week since. His shots are finding a lodgment in the hearts of the King's enemies. He says that "many are stuck down here in the slough of 'I wont.'" Our official members are our greatest hindrances. Entire holiness is gloriously prevailing; young converts and

little ones are pressing into the possession of it, and their influence is being felt.

We have good congregations,—very attentive. Bro. Redfield is thought much of, and I have no doubt will be the means of great good. \* \* \* The pilgrims are having a "fight of afflictions" in this region, such as they never saw. You may know something of it when I say that I have received five letters of remonstrance lately, *i. e.*, before Bro. R. came. They have called us publicly "stumbling-blocks," and frequently "fanatics." They have said "the Devil was speaking through me," that my course was "unhallowed," "unchristian," "self-sufficient," "impudent," &c. One local preacher has said about town, of Dr. R., "That old fanatic; he don't know anything about preaching." But glory to God! He "rules the whirlwind, and directs the storm." It is *breaking*; and at the same time we hear talk that the trustees are going to close the house against us.—We have no fears. It is one of the Devil's scare-crows. Such times were never before in Albion. I wish you were here. \* \* \*

Our house was crammed Sunday night from top to bottom; but salvation came. Last night also. Two lost their strength—a thing never before known in Albion until this winter. The people are filled with wonder and dismay. Officials, thus far for the Devil, begin to cower. There is great danger that Jesus will become popular. Dr. R. says it will take the Devil six months to repair the damages done his kingdom already. "My voice is still for war," is his watchword. We look for a mighty shaking. Glory to God for salvation!

Your pilgrim brother,

W. C. KENDALL.

CHILI, Aug. 21, 1857.

*Dear Bro. Phelps:* \* \* \* Since I saw you I have been at two camp-meetings—on Niagara district, and at Wyoming. At the former, the doctrine that we are entirely sanctified at conversion was boldly proclaimed.—Bro. Wm. Cooley requested me to ex-



hort in his place, and set the matter right. I occupied forty-five minutes in trying to do so, while Regency preachers prayed God to have mercy on me. I felt a good conscience when through.

At Wyoming Camp-meeting I preached on the same subject. Bro. Abell arose, as soon as I was through, and backed what I had said. The Presiding Elder and two preachers then exhorted against me, after which Bro. Gorham, of the "Guide," stood by me and the truth nobly, for which the Presiding Elder, as soon as the service closed, took him off into the woods.—Some of the preachers roar against me like the "bulls of Bashan." I know not but that they will gore me, tear the ground, or something, at the Conference. I do not expect to remain in Chili. I go to Conference not knowing what will befall me there, nor do I trouble myself at all. Naught can harm us while we abide in Christ.

Your militant brother,

W. C. KENDALL.

WEST FALLS, Nov. 5, 1857.

Dear Bro. Phelps: \* \* \* You speak of our being scattered, and exhort me to keep up courage. I have no doubt that it is as I told some of my people: I was sent here to be whipped and starved, but I don't expect to receive either. I have five appointments, and preach three times each Sabbath. There is no pastor of any denomination living within the bounds of my parish. I preach in four comfortable meeting-houses—two of them Methodist, one Union. The fourth is owned by twelve sinners. Abundance of work,—scarcely any religion. *Only one choir to bother.* No revival has been here for years. My health is good—my courage also. \* \* \*

We have just had our first quarterly meeting—a very good season. One soul soundly converted—a little of the first fruits. A few were a little displeased on finding the door closed, they being late to love feast. The love feast was a blessed season. Many saw the benefit

of Methodist rule. \* \* \* Your brother to the end of the war.

W. C. KENDALL.

WEST FALLS, Erie Co., N. Y. }  
Sept. 16th, 1857. }

Dear Bro. Roberts: I find myself on my new field. Four or five appointments—no parsonage—one prayer-meeting—some fifty or sixty members, and they have been giving their preacher some two hundred and seventy-five dollars to live upon. The starvation system is in full blast in my case. I shall have a good year, however, if I have any year. One appointment is within ten miles of Buffalo, and I have serious thoughts of establishing one within the heart of the city itself. God may have designed by my appointment to pour out a vial of wrath or mercy on the *seat of the beast*. I intend to watch the openings of Providence, and enter them in the name of the Lord.

I think of you often, and fear lest you will be discouraged in view of the state of things. The Regency pressed you hard in Le Roy; but it was not you they were after, but the blessed Jesus. I never realized the corrupt state of our Conference as when we were voting on your case. Such combination to crush a brother I did not suppose could be with us. As you said, on the Conference floor, "Some of us will die hard." Don't be discouraged, brother, we have not suffered much yet. As you said to me, on the night of your sentence and execution, "*It's an honor to be denounced by those men.*" Such bribery as they practiced is a disgrace to any set of men who make no pretence to religion. But I must stop, or my head will be off next.

I spent the Sabbath after Conference in Le Roy. Bro. — asked me to preach, after consultation with A. P. R., and to preach the first sermon. I had a very good time. The Lord blessed me. I have no doubt he willed that I should spend that day in Le Roy. McE. invited Mrs. R. and myself home to dinner with him, and treated us as respectfully as he knew how. Bro. Shepard,



a class-leader, said in class that he did not know the brother who had preached; but if that was Naziritism, he was a Nazarite. R. cautioned the people to "beware of troublers." Bro. Colton was very friendly. Bro. Anderson, just as McE. was about to pronounce the benediction, cried out, "Bro. Kendall will preach in the Congregational Church at 5 o'clock the Lord will." The house was well filled, and we had another good time, and followed the sermon with a sort of love feast. The N—s are becoming popular in Le Roy.

I expect you, Bro. McC. and Bro. Cooley will see to the pilgrims in that northern region. Bro. Colton said, on Monday morning, as I was about to leave, that he thought that Bro. Roberts and myself ought to go through the Conference holding meetings. Indeed, I was almost persuaded, as they would not locate me, to locate myself, and be free to go everywhere, preaching Jesus. We must circulate, as much as possible, among the people. God will give us this land yet. I give the Regency fair warning, the Lord helping, I will do my duty to them this year. My address is as above. Write if you have a mind.

Yours, through the war,  
W. C. KENDALL.

#### ON SYMPATHY.

WE are naturally less affected with sympathy for men's moral trials or sufferings than we are for their bodily or temporal sufferings, for the obvious reason—our want of spiritual sight or discernment, and from our constant habit of looking at the things that are seen. Hence, we are often moved with sympathy for the personal or pecuniary affliction of our neighbors, while the demand for our sympathy is not only greater, but much more necessary for the deep and internal sufferings that are known to God and his suffering child.

If parents were really faithful to their children, there would be fewer unconverted adults.

#### THE BATTLE SONG OF THE CHURCH.

Fear not the foe, thou flock of God,  
Fear not the sword, the spear, the rod,  
Fear not the foe.

He fights in vain who fights with thee;  
Soon shalt thou see his armies flee,  
Himself laid low.

Come, cheer thee to the toil and fight;  
'Tis God, thy God, defends the right;  
He leads thee on.

His sword shall scatter every foe,  
His shield shall ward off every blow:—  
The crown is won.

His is the battle, His the power,  
His is the triumph in that hour;  
In him be strong.

So round thy brow the wreath shall twine;  
So shall the victory be thine,  
And thine the song.

Not long the sigh, the toil, the sweat,  
Not long the fight-day's wasting heat,  
The shadows come.

Slack not thy weapon in the fight.  
Courage! for God defends the right;  
Strike home! strike home!

—Bonar.

#### THE PRESENT STANDARD OF CHRISTIAN SENTIMENT.

BY REV. J. ODELL.

THE low standard of Christian sentiment that exists almost universally, is a marked feature of the times. Even the churches that formerly kept aloof from wordly entanglements, have so far departed from their standards of religious faith and practice, that seemingly, they are set aside; while cases of discipline, except for acts of gross immorality—and sometimes even these escape—are surprisingly rare. In times not far gone by, the Methodist who neglected his class, or his seat in the house of God, was marked for labor; while in these days he who is always found in his seat at class, and thinks all others ought to be, is the marked man; if not for discipline, for the reproach of the pious scorner. A slackness of church discipline is the prominent

feature of the church's existence to-day.

This slackness results in many unholy practices, constantly tolerated by synods, counsels, conferences, and minor ecclesiastical bodies, showing that an exceeding low state of Christian sentiment underlies the whole body. This has gone on to such a degree that practices are tolerated at times, that are followed in violation of both God and man. An instance of this kind is found in the religious lotteries, fairs and seasons of debauchery that frequently occur under the patronage of priest and people. When we reflect that these sins, for they can be called by no smoother name, are practiced for the outspoken purpose of adding charms to the Sabbath school, or the audience room of the church, we are no less than astonished, because it reveals such a low standard of religion in the church. A writer of much authority, and unquestioned religious information, said that some had slanderously reported that Christians were taught in his time to say, "Let us do evil that good may come." But he flung back the base insult into the teeth of its base fulminator with this addition, "Whose damnation is just."

There seems to be people in these days who know this truth but to violate it. Wordly prosperity they *must* have; and "verily they have their reward," in fine churches, splendid congregations, salaried choirs, godless preachers, and fireless altars. The unholy doctrine, the end justifies the means, appears to have paralyzed the conscience of the church. It *wants*. It *gets*. But the things it gets, and the *way* it gets them, often puts them in the condition of the king of Babylon, with the golden cups of the Sanctuary of God in his hand.

Behold that company yonder; many are assembled; all appear full of glee. There is the music of the viol, and the sound of dancing. Who are these?—Not arrayed in white—but in waterfalls, gew-gaws, crimped hair, and gorgeous showy robes. Who are they? They are Christians, piously fiddling and dancing for God. God wants a sweet instrument of music, or a cushioned

pew for his servants, or possibly to pay the choir his people have hired to sing to Him. Is not this legitimate? Are they not "growing in grace, and in the knowledge of the truth?" Let their ever giddy heads work out the answer, and we will turn to another company.

What are these doing? Let us inquire. Serving God, too. They have a post-office, a prize table, and may be, a *real* lottery. But they are serving God—a *god*—and though the laws of the land totally prohibit the sale of lottery tickets, they can do it with impunity. Christian faith is a matter to be tolerated—*must* be—and their faith is, do evil that good may come. Who shall interfere with a man's religious opinions in this free land, though he may be, both in opinion and practice, a bigamist?

Let us follow both these companies to the house of God when the Sabbath comes. Behold what a display of rustling robes, false hair, and flaunting skirts. There comes a doting mother, leading her pampered, showy, daughters, herself seeming to look the inquiry, "Are not these splendid girls?" Yonder one, and over yonder, in that part of the house, another of the showy, fair, *very* fine young ladies are peeping at the minister in the desk, and the people, in various parts of the house, through an opera-glass. Now, the grand organ, or the pretentious melodeon, sends out its greetings to the coming people, in quite likely an air the most pleasing to ears that have become accustomed to mark the scrapings of the bow, and time it with their feet. Then a salaried few rise up to sing—it's a mercy if not to squall—and thus by money and by proxy, the people obey the exalted invitation of the Psalmist, "Let all the people praise Him!" The minister prays, preaches, closes; some have heard, most have not. Every new face, every new bonnet, every new dress, has been scanned, even to the stitches. The object of the assembly is attained—*someway*—and the people rise and march out to some familiar, or distressingly unfamiliar, ditty that the player discoursed, perhaps, at some

gala gathering on a less religious occasion. Ask of many who were in this assembly the whereabouts of the text, and they will give you the *shape* of the newest hat. Ask them about the thread of the discourse, and they will give you the texture and color of their next neighbor's new dress. Such are the fruits of the too common religious sentiment of the present day.

The charge has been made, and no doubt can be sustained, that churches are really ringing into the social groups (that frequently assemble to raise money for God), the bewildering tones of the fiddle, and the dissipating whirl of the dance, with the avowed purpose of adding to the claims of, what shall it be called? a nominal Christian rendezvous. Now, the surprise is, that any portion of the Church, planted by the "man of sorrows," could have so far departed from the original sense of divine things as to forget that to abstain from worldly pleasures, and methods of gain is among those things, all of which the Spirit writes upon every truly awakened heart. How would the young convert feel in the ball-room? How would John Knox or John Wesley look seated at the card table? And could they mingle now with the churches they were instrumental in shaping, and should be invited to one of these places, and look upon the conduct often practiced there, what think you would be their feelings, when they saw the fiddler draw his bow, and their professed followers tripping and hopping for God's glory? Do you, who do such things, not think their faces would crimson with mortification, and their eyes run down with tears? Would they not exclaim, "How is the gold become dim, how is Israel fallen!"

Is it possible that the religious experience of the times is at the low ebb indicated by this state of things? Can men think that the holy founder of the church has so far departed from his word as to wink at iniquity because he gets the proceeds? God have mercy upon that soul which even supposes it *might* be so!

Appended to the general rules of a

certain American Christian Society are these words: "And all these *we know* his Spirit (God's) writes on *truly awakened hearts*." All enlightened Christian sentiment agrees with this. If then, the above is scriptural, what then must be the conclusion concerning those who live in frequent, if not constant violation of some one or more of the truths impressed by the Spirit? There can be but one answer: they have either departed from God, or they *never were* truly awakened. Which of these is true, does not alter the case materially, but leaves the sad fact resting with ponderous weight upon all truly awakened souls, that immediate reform is loudly called for. The words of the prophet are in point for all such, when he says, "Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

But there is more to be said:—there is a word for the teacher, the leader of the sacramental host. What has become, O man of God, of your influence? Are you permitting these things to exist without rebuke? Do you wink at them, or God forbid, do you shield the offenders? Which of these positions do you take? If the case is the first, how weak; if the latter, how vile the example. It is time to return to God, and woe to the church that practices, and to the leader who permits such sins. "O, son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.—

When I say unto the wicked, *O wicked man, thou shalt surely die*; if thou dost not speak to warn the wicked man from his way, that wicked man shall *die in his iniquity*; but his blood will I *require at thy hand*." Where is the zeal, the purity, the earnest strugglings of bygone days, that gave character to God's servants. What has become of the *conscience* of the church? Or, sad thought, does the popular phase of religious life fail to create a conscience? Where is the fault? Whence shall come the healing?



Praying ones, speak, pray, live for God! Renounce the world with its vain show and pomp. Stand, it need be, as a reformer, and bear, as "a good soldier of Jesus Christ, the taunts and jeers of formalism. Take pattern from the workers of the first and sixteen centuries. Remember Latimer, Luther, Wesley, Knox, Whitefield and their compeers. Work, and live like they lived and worked, and if you obtain not the martyr's crown, you shall have a "white stone, with a new name written upon it," which name you cannot mistake, nor fail to read.

Men of God, 'tis time to waken,  
There is work for you:  
Gird the harness on for labor,  
Leave no sin upon your neighbor,  
Go and tell him what to do.

### THE EARNEST CHRISTIAN.

BY DELIA A. JEFFRES.

THERE are multitudes about us, professed followers of the Lord Jesus Christ, who are trying to serve him, and have a *hope* that they shall gain heaven. But, alas! if we have a clear understanding of the meaning of the Bible, there is *little probability*, unless there is a very great change in their lives, that they will ever hear the Judge say: "Well done, good and faithful servant."

Our Creator has made us, and placed us here in a state of probation, in which we are to prepare for another world. He has left us his revealed will, and given his Holy Spirit to enlighten, to teach and to lead us; and, if these are obeyed, we shall go safely through, and finally get to glory. But we must be in *earnest*—we must make *sure work* for eternity. We must count *all things but loss*, for the sake of Christ and the truth.

Only the *Earnest Christian*, is making *sure work*. The lukewarm, the formalist, the worldly-minded, are deceiving and being deceived, and heaping up to themselves wealth against the day of wrath.

But let us, for a moment, look at the

life of an *earnest Christian*, compare it with scripture requirements, and *see if we are of those who are really doing God's will*. He has had that sorrow for sin that worketh repentance—has turned away from everything that is wrong—has given himself, together with all that he possessed, to the Lord—and is exercising momentarily that faith in the crucified, that keeps a living, reigning Jesus in the soul. Whatsoever he sees in the word of God to be his privilege, to him becomes duty, and *immediately* he obeys; not conferring with flesh and blood. He has the "witness of the Spirit, witnessing with his spirit, that he is a child of God." His "eye is single; and his whole body is full of light." He does not sit down to enjoy the light, but he walks in the light, as God is in the light, and proves the blood efficacious to cleanse from all unrighteousness. He is dead to the world—is crucified with Christ. Though he is in the world, and has to do with it, yet he is not of it. He has another Spirit within him, Christ lives in him, and gives him the victory—brings him through every trial and conflict, *more than conqueror*. He has a "faith that *never shrinks*, though pressed by every foe." When things look dark and discouraging, he knows no fear, and feels no doubt. He loves God with all his heart, and his neighbor as himself. He forgets *all that is behind*, and fixes his eye on the prize that lies at the end of the race; he forces his passage toward it with all the powers of his being.—Trusting unceasingly and implicitly in the strength that grace supplies, he laughs at *seeming impossibilities*, and proves that *all things are possible* to him that believeth.

LITTLE faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun in rising, reveals the true dimensions of objects which were dimly and confusedly discovered during the night.

IDLENESS is a public mint where various kinds of mischief are coined.

## BEAUTIES OF THE PSALMS.

BY D. F. NEWTON.

"God's kindest thoughts are here expressed,  
Able to make us wise and blessed;  
The doctrines are divinely true—  
Fit for reproof and comfort too."

AMONGST all compositions these alone deserve the name of sacred lyrics.—These alone contain a poetry that meets the spiritual nature in all its moods and all its wants, which strengthens virtue with glorious exhortations, gives angelic eloquence to prayer, and almost rises to the seraph's joy in praise. In distress and fear, they breathe a low, sad murmur of complaint; in penitence they groan with the agony of the troubled soul. They have a gentle music for the peace of faith; in adoration they ascend to the glory of creation, and the majesty of God. For assemblies or for solitude, for all that gladdens and all that grieves, for our heaviness and despair, for our remorse and our redemption, we find in these divine harmonies the loud or the low expression. Great has been their power in the world. They resounded amidst the court of the tabernacle; they floated through the lofty and solemn space of the temple.

They were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away, the harp of David was still awakened in the Church of Christ. In all the eras and ages of that Church, from the hymn that was first whispered in the upper chamber, the inspiration of the royal prophet has enraptured its devotions and ennobled its rituals.

The Psalms were composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the law, yet no less adapted to the circumstances of Christians under the gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal;

while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption.

Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations; grateful as the manna which descended from above, and conformed itself to every palate.

The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrance; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightening; fresh odors are emitted, and new sweets extracted from them. He who has once tasted their excellencies, will desire to taste them again; and he who tastes them oftenest, will relish them best.

Salmasius, one of the greatest scholars of his time, saw cause to exclaim bitterly against himself when he came to die. "Oh!" said he, "I have lost a world of time—time, the most precious thing in the world! Had I but one year more, it should be spent in perusing David's Psalms and Paul's Epistles." "Oh, sirs!" said he, addressing those about him, "mind the world less and God more!"

"Not honey to the taste  
Affords so much delight;  
Nor gold that has the furnace passed,  
So much allures the sight."

—*The Shining Light.*

FREQUENT and fierce is the devil in his attacks, on all sides besieging our salvation. We must, therefore, watch and be sober, and everywhere fortify ourselves against his assaults; for if he but gain some slight vantage ground, he goes on to make for himself a broad passage, and by degrees introduces all his forces.

## ON SIMPLICITY.

BY REV. JAMES MATHEWS.

WHAT is it to be simple? In Prov. xiv.: 15, the word is used to signify a silly, credulous one: "the simple believeth every word." Taken in this sense, Christians are not to be simple. They must be possessed of *childlike innocence*, but not *childish* credulity.—The greatest intellectual development is compatible with the deepest spiritual experience.

The oft-quoted adage, "Ignorance is the mother of devotion," has no foundation in truth. Superstition and fanaticism are born of her; true devotion is of nobler parentage.

The careful Bible student will find that no careless, inattentive mind can grasp the design or scope of its teachings. It is full of things to be thought about—aye, and thought out; for the end is reached only by deep and serious study.

But is not study incompatible with simplicity and a child-like spirit? If blind credulity is simplicity, and weakness, irresolution, and inconstancy a child-like spirit, it is. But how speaks the word? "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding men." Childishness is known by a delight in gaudy things, of good 'outside appearance, whether they possess intrinsic worth or no.

In religious matters it desires to look well, affects fine airs and pompous words; but good understanding desires gifts to edify, usefulness rather than show.

We should desire the innocence and harmlessness of children, their freedom from malice and wickedness, but the understanding of men, knowing what is fittest to be spoken, and best to be done at all times.

In Romans xvi: 19, the word "simple" is taken for one who is harmless, innocent, and without deceit: "I would have you wise unto that which is good, but simple, concerning evil." He who has this simplicity will be faithful without deceit, and upright without par-

tiality. How few that talk of purity seem to understand that it is inseparable from simplicity. The one always accompanies the other—a pure heart and a single eye.

But what is it to be faithful without deceit?

1. He is faithful without deceit who tries his own soul by a true standard; who, in examining himself, does it by the rule of requirements and privileges, rather than by comparison with others, or by past experiences. How comes it that the Church is cursed with so many hollow, sham, ceremonial professors, "things without life, that have sound?" It is, in many instances, because of unfaithfulness concerning God's requirements. Every Christian is called, not only to the performance of general duties—he has also some specific and particular work to do, emphatically "his work"; but who attends to this particular call. Whence, I ask, comes this sameness of expression, the lack of understanding ideas, while strong words are used in making confession of faith, but from unfaithfulness in dealing with the heart? How much of what is called progress is really loss. An Arctic explorer, with his face towards the North pole, commenced journeying, but after a few days he found that although he was traveling north, yet he was really farther south than when he started. What was the reason? He was on a floating field of ice that went southward more miles a day than he could travel north. He was deceived; not in the direction of the pole, or the way he was walking, but he thought himself approaching the north, when in reality he was going from it; he must get on ground that would not slide or lose his labor. So in the religious world. Men start for heaven; they speak, pray, and do many duties; indeed, by comparing themselves among themselves, they seem to be growing in grace, when, alas! tried by the rule of God's requirements, they are fearfully wanting.

"The gifts and calling of God are without repentance." Has he called a man to a particular work, that work must be done, or the reward will never



be given. O how many mistaken souls are dreaming of heaven, while they are living in the constant neglect of known duty.

2. Simplicity is faithful without deceit in dealing with others. Its possessor, by singleness of purpose to benefit his object, pursues the direct course to that end. He abhors fawning, flattery, or edging around, and does his duty in a fearless, frank manner, with great plainness of speech. The vocabulary of a truly simple soul does not contain a word of doubtful meaning. He says plainly what he means, and speaks so as to be understood. He does not express great pleasure unless he feels it. His soul abhors dissimulation.

3. Simplicity is upright, without partiality. As God is no respecter of persons, so he who partakes of the divine nature will not be. True simplicity looks at men as men—plain, unvarnished, unappendaged men, without their earth-born titles, or pretensions. The coarse garb, the black skin, the illiterate manner, the obscure parentage, has not a feather's weight with the simple soul in deciding his course with or towards men. He knows that God made of one blood all the nations of the earth, and that it is foolish for poor, fallen humanity to pride itself upon its genealogy, hence all feelings of superior caste are done away. The simple soul reckons his relationship from his second birth; and all who do the will of our Father in heaven, are his brethren and sisters. Money weigh with the man of true simplicity? Never, never.—He is far above it. Let the poor worshipper of Mammon bow down to gold if he will, and fawn upon the rich, the Christian does not swerve from uprightness, or show partiality to any man.

## ETERNAL PUNISHMENT.

THAT some even in this world are utterly forsaken of God, and given up to their own heart's lusts, proves that these men never will be purified from their sins. That God should, in the future world, use great means to purify them, and fit them for eternal happiness and glory, in the enjoyment of himself, is not consistent with the supposition, that, after the use of great means and endeavors with them in this world, he gives them to sin, because of their incorrigibleness and perverse, obstinate continuance in rebellion, under the use of those great means, and so leaves them to be desperately hardened in sin, and to go on and increase their guilt, and multiply transgressions to their utter ruin; which is agreeable to manifold representations of Scripture. This is not agreeable to the scheme of such as suppose, that God is all the while, both before and after death, prosecuting the design of purifying and preparing them for bringing them to eternal glory. Consider Prov. xvi: 4—"The Lord hath made all things for himself; yea, even the wicked for the day of evil." Psal. xcii: 7—"When the wicked spring as grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." These places show God has no merciful design with those whom he has given up to sin.

The apostle, in Heb. vi: 4, 5, 6, says, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c., if they fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame," &c. The apostle speaks of their renovation to repentance, (at least) never likely to happen; for this reason, that they have proved irreclaimable under such great means to bring them to repentance, and have thereby so desperately hardened their hearts, and contracted such great guilt by sinning against such great light, and trampling on such great privileges.—But if so, how much more unlikely still will it be, that they will ever be renew-

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GREAT books are written for Christianity much oftener than great deeds are done for it. City libraries tell us of the reign of Jesus Christ, but city streets tell us of the reign of Satan.—*Horace Mann.*

ed to repentance, after they have gone on still more and more to harden their hearts by an obstinate, wilful continuance in sin, many thousand years longer, under much greater means; and have therefore done immensely more to establish the habit of sin, and increase the hardness of their hearts; and after their guilt is so vastly increased, instead of being diminished? If it be impossible to bring them to repentance after they have rebelled against such light and knowledge of Christ, and the things of another world, as they had in this life; how much more impossible is it, when, added to this, they have had that infinitely greater and clearer knowledge and view of those things to be manifested at the day of judgment; when they shall see Christ in the glory of his Father, with all the holy angels; shall see his great majesty, shall see the truth of the things of the word of God, and know the truth of his promises and threatenings, by sight and experience; and see all those ineffable manifestations of the glory of Christ, of his power, omniscience, strict, inflexible justice, infinite holiness and purity, truth and faithfulness, and infinite mercy to penitents; and the evidences of the dreadful consequences of rebellion and wickedness, and the infinitely happy and glorious consequences of the contrary; withal, even at this time, having the offers of mercy and deliverance from that dreadful misery, and the enjoyment of the favor of their great Judge, and participation of all the happiness and glory of the righteous which they shall see at his right hand, if then they will throw down the weapons of their rebellion, and repent, and comply with his will; and they still, from the greatness of their enmity and perverseness, obstinately and wilfully refuse, yea, and continue still refusing, even after they have actually felt the terrible wrath of God, and are cast into the lake of fire; yea, after they have continued there many ages, all the while under offers of mercy or repentance; I say, if it be impossible to renew them to repentance, after their rebelling against, and trampling on the light and

knowledge, and means used with them in this world, so that it is not to be expected, because of the degree of hardness and guilt contracted by it; how much less is it to be expected at the day of judgment, after all this obstinacy manifested, and guilt contracted? If guilt be contracted by despising such means and advantages as the apostle has respect to in this life, that it may be compared to guilt that would be contracted by crucifying Christ afresh; how much more, when, added to this, they shall so openly have despised Christ, when appearing to them in all the terrors, and glories, and love, that shall be manifested at the day of judgment, in their immediate and most clear view, and all is offered to them, if they will but yield subjection to him: and their enmity shall have appeared so desperate as rather to choose that dreadful lake of fire, and shall have continued in their choice ever after they have felt the severity of that torment without rest day or night for many ages?—*Edwards.*

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### DANCING.

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BY REV. R. V. LAWRENCE.

A cry has at last, been raised in the churches against dancing. No wonder when *hornpipe* Christians were becoming more common than *praying* Christians. But the alarm has been sounded, and now conferences, synods, assemblies, &c., are resolving against it; and *religious* newspapers even, are finding that something must be done to save the church from this evil. But many of those who unite against dancing, give the nimble heels the advantage by admitting that it is *not* a sin *per se*, but only in the abuse. But why not a sin *per se*?

*Some commend it as a healthy exercise.* It is not *necessary* to health, for all the muscles called into play in dancing, are employed in walking, running, and leaping. In ninety-nine cases of the hundred, dancing, so far as exercise is concerned, is carried to *exhaustion*.—We frequently hear of young women

dying in the ball room, or being carried home helpless to a sick bed to linger for weeks. The temptation to excess is so great that few if any stop in time to gain the benefit of the exercise.

The dancing rooms are nearly always dusty and the atmosphere foul. It is difficult to have a private partner for a select company otherwise. The more exercise you take where the dust is flying, or the air foul, the worse you are off, for the more *dirt* you swallow.—Exercise, to promote health, should be taken in the *open* air. It is not an exercise *necessary* to health, and is commonly detrimental. It does not strengthen the mind. It gives it no exercise, and without doubt, dwarfs it. Affords no food for thought.

Dancing does not *subdue* the passions; it *excites* and *inflames* them. Some steps or dances seem to have been invented expressly to excite sexual desire. It does not elevate the tone of feeling; does not refine; but sensualizes and lowers.

There is nothing in dancing calculated to lift the heart up to God. No one ever went to a dance and went away feeling that the exercise had made him more godly. But many a serious soul has gone to a ball, and danced conviction away.

Dancing Christians are not generally good praying Christians. Those who do love the ball room, do not as a rule, love the class room. No one ever knew one to be celebrated for *dancing* and *holiness* at one and the same time.

Dancing to a tune, fills the mind with levity, destroys solemnity, banishes the spirit of prayer, and has no affinity with the pure, sincere, holy, heavenly-minded spirit of Christ. That of which so little good and so much evil can be said, must be a *sin per se*.

It is not a means of health, not a means of mental growth, not a means of grace. Hence there is no place for it in the life of a holy man. None but the Devil and sinners have any use for it.

There is frequently more love in a frown than there is in a smile. "As many as I love I rebuke and chasen."

## METHODISM--ITS PECULIARITIES.

It must not be overlooked or forgotten that Methodism owes its efficiency to its *peculiarities*, and it only succeeds in accomplishing its design in proportion to its fidelity to these peculiarities. These peculiarities are of *spirit*, of *doctrine*, of *church government*, of *prudential means*, and of *adaptation*.

There is a peculiarity of spirit that pervades and distinguishes the different denominations. The Episcopalians have their atmosphere. How antique and formal! The Presbyterians have theirs. How solemn, rigid and exact! "Decency and order" are their watchwords. The Baptists have theirs also. How damp, exclusive and denominational! The Methodist spirit or atmosphere is peculiar. It is a vital spirit. "Life and power" is a familiar note among us.—What would pass for a meeting among others has little interest to a *live* Methodist, if it have not life, elasticity and power. It is a free spirit. "Liberty" is its watchword; liberty from sin, from bondage, body and soul; liberty to pray loud or low, to speak, to use all the gifts bestowed, whether "one talent" or "ten," whether among men or women; liberty for all, learned or unlearned, rich or poor, young converts or old ones; liberty to sing, whether by note or by rote, with the Spirit and with the understanding, to sing in the choir, or in the congregation; liberty for *all* to sing, "not one in ten only." Simplicity is characteristic of it; no affectation, no pompous, mechanical, or strained dignity. It is an *earnest* spirit.

Dr. Chalmers said, "Methodism is Christianity in earnest." It is a *liberal* spirit. Universal redemption for its theme, the "world for its parish," "perfect love" to God and man its *animus*, it cannot be otherwise than liberal and catholic. It has often been repelled, but it repels none "who truly and earnestly repent." It receives as candidates and probationers even those who evince "a desire to flee from the wrath to come, and be saved from their sins." It welcomes to *communion* all the members of Christ's body. It is a



*fraternal* spirit. Both the life and forms of Methodism lead directly to a strong fraternization. Love is its life, and the mutual freedom and equality in Christ Jesus which characterize all its social meetings and religious forms, tend to centralize the sympathy and feelings of the whole community. And it is from this in part that the *power* of Methodism as a system arises. *Unity* is *power*; *life* is *power*. They sing truly:

"Our fears, our hopes, our aims are one—  
Our comforts and our cares."

The class-meeting and the love-feast contribute much to foster this fraternal spirit. "The rich and the poor meet together; the Lord is maker of them all." Hence the cordial greeting, the familiar "brother and sister," "all one in Christ Jesus," not, however, to the exclusion of other "sheep which are not of this fold." The communion with all the body of Christ is the token of its catholicity. It is a happy spirit. Methodism believes in *getting happy* in religion. "Rejoice evermore, pray without ceasing, in everything give thanks," is one of its favorite proof-texts. Here is one of its notes of triumph:

"How happy is the pilgrim's lot;  
How free from every anxious thought,  
From worldly hope and fear!  
This happiness in part is mine,  
Already saved from low design,  
From every creature care."

Take another excellent specimen strain:

"While the angel choirs are crying,—  
Glory to the great I AM,  
I With them will still be vying,  
Glory! glory to the Lamb!  
O how precious is the sound of Jesus' name!"

Hence, "*shouting*" is but the legitimate expression of the happiness within. At least, it is a legitimate offspring.—It is not to be manufactured, and under some circumstances should not be repressed, if the soul would enjoy its freedom. Now, who that has seen Methodism on its feet, and in its own native attire, and "dwelling under its own vine and fig-tree," does not know that these are characteristics of its

*spirit*, its *genius*? How strange, then, that Methodists should ever be ashamed of their characteristics? How strange that they should seek to accommodate it to the fastidiousness of other denominations, or to the proud conceits of the world. They may do it, but it will be at the expense of its *power* and *true glory*. One fact is remarkable and significant. Generally, when any *special* revival interest appears among other denominations, they are found to have adopted more or less of our peculiarities—our *hymns* and *tunes*, our *free salvation*, preaching, our *altar* labor to a considerable extent, and our free social exercises; so much so, that the remark is common even among the world and others, "Why, they preach and pray, etc., just like the Methodists." Amen! let them do so. But, let them mark two or three things:

1. This remark recognizes *Methodism* as the standard in these things; and that is no small compliment. 2. It shows that other denominations recognize these peculiarities as the secret of success, so far as the means are concerned. 3. It rebukes the folly of Methodists in ignoring or discountenancing or neglecting these characteristics. This spirit of Methodism appeals strongly to the moral sensibility of mankind, to their felt necessities, and even to the spiritual among other denominations. In trying to *improve* Methodism let us not lose sight of its *genius*, its *spirit*, remembering that the church is to be "a habitation of God through the Spirit," and is to be conformed in its spirit and worship to the "pattern seen in the mount."—*Wm. Reddy*.

A TRUE Christian living in the world, is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So in like manner, the Christian is not ruined by living in the world, which he must needs do while he remains in the body; but by the world *living in him*.

Small faults indulged, are like little thieves that let in greater.

## FEED MY LAMBS.

BY ORPHA PELTON.

I AM a lamb, and I have a word to say to the sheep of the pasture, hoping they will bear with me, while I sit at the feet of Jesus, and say what he has for me to say. "Out of the mouths of babes and sucklings he has perfected praise."

Lambs do not make any disturbance in a fold. Old sheep often butt their heads together, and sometimes push down weak lambs and leave them to get up the best way they can. What wonder if the "roaring lion," who is ever lurking around, greedy for prey, devour them, when thus left alone to grapple with him who cares not for their feeble cry. We fear that he does get some, and undoubtedly would all, if there was not a kind Shepherd "that seeks that which was lost," brings again that which was driven away, binds up that which was broken, and strengthens that which was sick. O praise his name for ever and ever! Mortals will never find so near a friend in heaven or in earth as Jesus.

I had come out free in religion, and of course felt a desire that some of my associates should also. One morning I spoke to a young lady who, I thought was under conviction, and asked her why she did not go forward the night before at prayer meeting. She replied, "I intended to, till a lady came to me, and told me my pride had got to come down some time." She is unconverted to-day; convicted and longing to be good, but not brought in. Who can tell but she might have been, if this sheep had led the way in kindness? Another said to me, a short time since, that when she was quite young, she said in class, among other things, that she was determined to go on: "And," said she, "*I meant it, too.*" After she sat down, the class leader—I blush to write it—for he knew nothing of her life—only seeing her at church—said to her, "I hope you are not determined to go on in the way you are going;" and passed on,

which repulse proved a stumbling-block to her; though it need not have been so. Another said, such an one used often to talk to me; but it did me no good, for she talked as if she thought I did not have religion, when I knew I did.

I will add a bit of my experience, and close. I had wandered—as I afterward saw—out of the way a little. I did not feel condemned, but was "shut up," as we sometimes express it. One asked me how I was getting along.—I tried to tell, but did not express myself right, and the individual took my case to be worse than it really was. I expected of this one to receive sympathy and help, as I had under similar circumstances, been helped of others; but far from it. \* \* \* \* I went to my room, my heart almost broken, and I bowed down under a load of grief almost insupportable. O how I longed for some Christian friend to whom I could go, and tell my trouble! Finally I took up my Bible, and told the Lord he must comfort me; I could not be denied; he must not disappoint me; but give me some word to sustain me. I opened on this: "I will feed my flock like a shepherd, *I will gather the lambs with my arm, and carry them in my bosom.*" "What!" thought I, rather doubting, "Can I really claim that?"—I paused, and the Spirit shone upon it, and by faith I saw a flock of sheep. I saw myself a lamb, pushed down by a sheep. Then the shepherd came to me, and took me in his arms, and folded me to his bosom. I laughed, and cried by spells: my heart was all broken up, and I felt as sensibly as a little child does, that is being carried in the arms of its parent; that I was being carried in the arms of my Saviour; that he wiped the tears from my eyes. Precious Jesus!

Do you think I envied those weather-beaten sheep their place? O no. I thought I had a great deal rather be a lamb, and be carried in Christ's bosom, than to be a sheep that must follow after. But I expect, if spared to grow, to be a sheep, of course, and I hope so to profit by my experience, and the ex.

perience of others, that I shall deal very tenderly with the lambs.

I know not where I should have been had it not been for those who labored with me in *love*. It was this that helped to break my stubborn heart and will, and removed error and prejudice from my mind. I had to yield, for I could not stand before it. O how I treasure up every word that has been said to me by way of advice, warning, and encouragement. I find it so with others. They cannot bear harsh dealing, whose hearts are filled with grief, because they have neglected duty, or because they do not enjoy what they once did. It will drive them to despair or cause them to think you care nothing for them, when really you do.

*Feed my lambs.* It is one of Christ's plainest commands; and while you keep the whole law, do not offend in this point, lest you be guilty of all.

#### FEMALE TEACHING.

In order to ascertain the true position of women in the Christian church, we must go back to the Apostolic age, before the Church had degenerated from her primitive simplicity and zeal. It is beyond controversy that, at that period, she occupied a different position from what she does at present, in most branches of the Christian church, and it is no more than reasonable to suppose that her position, at that time, was the true one which the great Head of the Church designed that she should fill in every position of the world.

In the Apostolic church all were brethren—all were equal, Matt. vii: 8-11; Luke xxii: 25, 26, and *all* the members, as well as the clergy, had a voice in the government and other matters of the church. Though the Christian ministry was always distinctive, yet it was not exclusive—there did not then exist that difference between the clergy and the laity; indeed, they were not recognized as two distinct orders or classes, in the church until the close of the second and beginning of the third centuries. "In all decisions and acts," says Greiling in his *Apostolische Kir-*

*chengemeine*, "even in the election of the twelfth apostle, the church had a voice."

The primitive Christians—men and women—considered themselves God's chosen people; and, by virtue of their relation to the Most High, they viewed themselves as a spiritual people—"a royal priesthood," 1 Pet. ii: 9,—consecrated to him "a living sacrifice, holy and acceptable unto him," Rom. xii: 1. "Whatever could be done for the service of Christ by the preaching of the Gospel and the diffusion of Christianity, or for the edification of believers, was accordingly the duty, not of a select class of Christians alone, but was equally the duty of all, according to the peculiar qualifications and gifts of each."—*Ancient Christianity Exemplified, etc.*

In the Apostolic age, and the period immediately following, the idea prevailed that the whole church constituted a spiritual priesthood, and that each believer was entitled to exhort, to teach and to preach. "We," says Justin Martyr, "are the true priests of God, as God himself testifies, when he says, that pleasant incense and a pure offering shall, in every place among the Heathen, be offered to him. (Mal. i: 11.) He receives offerings from none but his priests. Prayer and thanksgiving only, brought by the worthy, are genuine offerings, well pleasing to God; and these Christians, alone, are in a condition to give." "All the righteous," says Irenaeus, "have the sacerdotal dignity." "We are priests," says Tertullian, "called thereto by Christ." The Supreme High Priest, the Great Priest of the Heavenly Father, even Christ, when he clothed us with that which is his, for as many of you as are baptized have put on Christ, (Gal. iii: 27,) did make us kings and priests to God and his Father," Rev. i: 6. Tertullian even says, "As far as the thing itself is concerned, the laity have the right to administer the sacraments and to teach in the churches. The word of God and the sacraments were communicated by God's grace to all Christians." With a view, however, to the maintenance of



order, he suggests that "the laity should make use of their priestly rights only when circumstances require it." Hilary, quoted approvingly by Dr. Neander, also says, "At the first it was universally contended that all might evangelize, baptize, and explain the Scriptures."

Dr. Schaff also says, "It is by this universal priesthood, that we are to account for the *liberty of teaching*, and the *participation* of the people in the *worship* and *government* of the church, which we observe in the apostolic age."

"The general liberty to teach was a prelusive fulfilment of the prophecy, that in the days of the Messiah the Spirit should be poured out upon all flesh, even to servants and maids, and all should be taught of God. Accordingly every one, whether an officer or not, if he possessed the requisite charism, might speak with tongues, pray, teach, and prophesy in the assembly.—For spiritual gifts were by no means confined to official stations," &c., &c.

Though Dr. Schaff is opposed to woman teaching, praying, or prophesying in public, and would restrict her entirely to the sphere of private life, yet he makes this candid admission: "Women, among the early Christians, had the fullest freedom in the house of worship; and the consequence was, not only that she added vastly to the success of Christianity in those times, but her own character was wonderfully elevated, and her genius developed, by this equality of right. It is said that Libanius, on seeing the mother of St. Chrysostom, a most noble woman, exclaimed, 'What women these Christians have!'"

It is evident from the above statements and admissions that the position and influence of women was quite different in the church in the Apostolic age from what it is now in most religious denominations.

Dr. Adam Clarke says in his comments on Rom. xvi. : 12, among other excellent things on female teaching, in primitive times, "In those times of simplicity all persons, whether men or women, who had received the knowledge

of the truth, believed it their duty to propagate it to the utmost of their power. Many have spent much useless labor in endeavoring to prove that these women (alluding to Tryphena, Tryphosa and Persis) did not *preach*. That there were *prophetesses*, as well as *prophets*, in the Christian church, we learn; and that a *woman* might *pray* or *prophesy*, provided she had her *head covered*, we know, and that whoever *prophesied* spoke unto others to *edification*, *exhortation*, and *comfort*, St. Paul declares, 1 Cor. xiv. : 3, &c., &c."

Women even held office in the Primitive church—the office of deaconess. Phoebe, "a servant of the church, which is at Cenchrea," is supposed to have been of their number. They were ordained to this office by the imposition of hands, and the form of prayer used on these occasions is still extant in the Apostolic constitution.—The order continued for several centuries, but finally became extinct in the Latin church, in the tenth, and in the Greek church in the twelfth century.

How long this state of affairs existed, we cannot tell; but it is a notorious fact that, when the church commenced to degenerate from her original or primitive simplicity, and "high-churchism"—formality and ritualism were introduced into its fold, the clergy gradually commenced encroaching upon the rights and privileges of the laity, until the latter were robbed of nearly everything and the services and the constitution of the church entirely transformed.

Thus everything was changed in the church. At the beginning it was a society of brethren; and now an absolute monarchy is reared in the midst of them. All Christians were priests of the living God (1 Pet. ii. : 9,) with humble pastors for their guidance.—But a lofty head is uplifted from the midst of these pastors. A mysterious voice utters words full of pride; an iron hand compels all men, small and great, rich and poor, freemen and slaves, to take the mark of its power. *The holy and primitive equality of souls is lost sight of.* Christians are divided

into strangely unequal classes. On the one side, a separate class of priests, daring to usurp the name of the church, and claiming to be possessed of peculiar privileges in the sight of the Lord.—On the other, timid flocks, reduced to a blind and passive submission: *the people gagged and silenced* (women of course included), *and delivered over to a proud caste.*—*D'Aubigne's Hist. of the Reformation.*

That women have a right to *pray, prophesy, and teach* is evident, I think, from the word of God and the history of the Church, in the Apostolic age.—It is not my intention in this communication to pass over the whole ground of the argument; but merely to notice the two principal arguments advanced in opposition to the views advocated by the writer. They are the following passages:

"Let women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over man, but to be in silence." 1 Tim. ii. : 11, 12.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. xiv : 34, 35.

These passages, in the opinion of those who oppose female *praying* or *prophesying* in public, settle the matter at once; but let me entreat them not to jump to such a hasty conclusion, before the matter is fully investigated.—These passages, without any modification, prove entirely *too much*,—*too much* even for the most obstinate opponents of "female teaching." Let us examine them impartially. To accept the first literally, would prohibit "female teaching" *unconditionally*, and consequently they would have *no right* to teach anywhere—in the family and Sabbath-school as little as in the church—because Paul positively declares, without any restriction, "I suffer not a

woman to teach," "but to be in silence." But, says the objector, the other passage explains the one to Timothy, and he means *only* that they should keep silence in the churches;" but gives them liberty to teach *at home*, as, it is said, Anna did (?) "just as Paul afterwards advised pious women to do." With due deference I would respectfully enquire upon what authority he puts such a construction on the passage in question, for it is certain Paul does not make the most distant allusion to anything of such a nature. Whatever his opinion may have been of female teaching *at home*, it is an indisputable fact that he gives no advice on the subject in the passage under consideration. He does not say that they *should or might* teach at home; but simply "if they will learn anything, let them ask of their husbands at home." According to Paul's expressed sentiments in both of the above passages (if we are not at liberty to modify and harmonize them with his own teachings and directions on the subject, in other places, (1 Cor. xi: 4, 5, 6,) and with that of Joel (Joel iii,) and Peter (Acts ii,) and the custom in the Apostolic church (Acts xxi: 9,) then he gives no authority in either one to women to teach *anywhere*, in *any capacity whatever*; but imperatively enjoins it upon her, if she should have any desire "to learn anything, to ask her husband"—*her lord—her* divinely appointed teacher and learn of him "in silence with due subjection." I do not care how much the opponents of "female teaching" may "twist and turn" in order to defend their position, if they are candid, they cannot deny the fact that these passages taken literally, prohibit not only *praying* in public, &c., but the private as well as public teaching of women—yet they inconsistently approve the one and oppose the other! These passages prove nothing on either side of the question, and we are forced to look to other sources for light in order to explain and harmonize them with the teachings of Divine inspiration on this subject.

—*Evangelical Messenger.*

## PERSECUTION.

PERSECUTION!—of the *pen*, of the *tongue*,—what signifies all *we* are called to endure in *this age*, however humiliating, compared with what the saints of *other days* have endured from the hands of the ungodly?—as the tickling of *flies*, when compared with the stings of *wasps*!—nay, as the stings of *wasps*, when compared with the *strokes* of *scorpions*! They bore the *cross*, indeed, upon bare, bleeding, and lacerated shoulders; but we, of modern times, only bear the *chips* of the *cross*; or, if the *chip* happen to be a big and heavy one, and hit pretty hard, or sit heavy, we are not without *cushions* of many comforts to make them *tolerable*!

Nevertheless, some in modern times have the persecution of the *hand*, even unto *blood*. A letter lies before me, of which the following is the substance:

A faithful wife, the cause of the conversion of a persecuting husband.

She sought and found mercy. Her husband was displeased; but, finding her a *changed woman*, he *opposed*, and resorted to a variety of petty annoyances, hoping to discourage her. But she stood fast in her glorious liberty, and would go to the *Methodist* meetings, and serve God, notwithstanding his positive prohibition.

At length, he became *enraged*, and threatened to *horsewhip* her if she went any more to those meetings. This brought *tears* to her eyes, but did not drive *courage* from her heart. She replied, "*Husband*, have I done my duty to you as your *wife*? Is there anything left undone in the house, which ought to be done, in order to make you more comfortable? "No, he replied, "I have had no cause of complaint in such matters; but a *Methodist* you never shall be." To this she answered, "I have done my *duty* to my *family*, now I owe a duty to my God; and, if he strengthen me, I shall do that also." "Well, if you do, *horsewhip* you I shall, when you return; that's all."—Very well, husband, I shall do the will of God, and let him see to it." She went to the meeting, and had a very happy

time; the Lord blessed her abundantly, and prepared her for the *trial* of faith that awaited her.

When she entered the house, she met her *enraged* husband, *horsewhip* in hand, saying, "I'll do as I said; strip!" and, seizing her, literally tore her clothes off her person, and applied the *horsewhip* to her bare back, until it became a *discolored bleeding mass*. She bore it all without a *murmur*, which maddened him the more; and, when he gave her the last lash, pushed her from him.

She retired into her room, fell upon her knees, and began to pray for him. After a while he came into the room, and, seeing her on her knees, her back bare and bleeding,—the woman he had promised to love, succor, and protect until death;—and heard her praying for him, and saying, "Glory be to God that I am counted worthy to *suffer thus* in the cause of my Lord Jesus Christ!—glory be to God!" At that instant, *convictions* of guilt seized his conscience,—the *Spirit* of God laid hold of the persecutor. He fell upon his knees by her side, imploring her *forgiveness*, and her *prayers* that God would have mercy upon him, and not send him to hell as he deserved. "Forgive me, said he," "I have been worse than a *Turk*." Her prayer did ascend to heaven, and in a short time he found mercy, and joined the *Wesleyan Methodists* also!

What a trial! What a victory!—The Devil, for a long time, will remember that *defeat* from a weak woman, and be ashamed of it before apostate spirits in hell!—*Caughey*.

In every journey there must be a first step. There must be change from sitting still to moving forward. The journeyings of Israel from Egypt to Canaan were long and wearisome.—Forty years passed away before they crossed Jordan. Yet there was some one who moved first when they marched from Rameses to Succoth. When does a man really take his first step in coming out from sin and the world?—He does it in the day when he first prays with his heart.—*J. C. Ryle*.



## WITH REGARD TO CHERUBIM.

BY MRS. H. A. CROUCH.

At the entrance of the tabernacle was a hanging of blue and purple and scarlet, and fine twined linen, wrought with needle-work. "I am the door," says Jesus, "by me if any man enter in he shall be saved." There was also a hanging between the holy place and the most holy, called the veil, which bears the same description nearly. It is not said what figures were wrought upon the hanging at the door, but of the veil it is said that it was wrought with cherubim of cunning work. In Heb. x: 19, 20 we are told plainly that the veil represented Christ. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us *through the veil*, that is to say *his flesh*, etc."

The description given of the fine linen curtains corresponds with that given of the veil, except that the veil was one piece, and the curtains were ten. But the curtains were to be coupled together and then it was said of them, "it became one tabernacle." Aside from its similarity to the veil, I think there is proof that it represented Christ in the fact that Christ is often spoken of in the Bible as a "covering," a "covert," a "shadow," etc. A man shall be a hiding place from the wind, and a covert from the tempest. Isa. xxxii: 2. I will abide in thy tabernacle forever: I will trust in the covert of thy wings. Psal. lvi: 4. (Curtains were wrought with cherubim.)

So we see Christ represented in his different offices and characters; in some respects plainly; in others most mysteriously.

"O could I speak the matchless worth,  
O could I sound the glories forth  
That in my Saviour shine,  
I'd soar and touch those heavenly strings,  
And vie with Gabriel, while he sings,  
In notes almost divine.  
I'd sing the characters he bears,  
And all the forms of love he wears  
Exalted on his throne.  
In endless songs of sweetest praise  
I would to everlasting days  
Make all his glories known."

But though I am ravished with the glimpse I have had of his glory and character, I feel that my knowledge is but from a moment's sight, as it were, and I have held back from writing upon that of which I know so little.

The Lord pity our ignorance, and unveil to us more and more of his truth and glory!

The veil and curtains, and it may be the hanging at the door, were wrought with cherubim.

There were two cherubims on the two ends of the mercy-seat, which I suppose represent the second and third persons of the Holy Trinity. "*Beaten out of one piece made he them;*" (Ex. lvii: 7) of gold, with their faces one to another, and their wings covering the mercy-seat. Between the cherubim was a cloud, in which God said he would appear and commune, with those who were permitted to come to that place, of all things which he should give in commandment unto his children.

Solomon made two cherubim to take the place of those that were in the tabernacle, of the *olive tree*, and overlaid them with gold, and they stood where the others had, upon the ends of the mercy-seat, which was brought with the ark into the temple.

Zechariah saw *two olive trees*, upon each side of the golden candlestick, and it was said to him, "*These are the two anointed ones that stand by the Lord of the whole earth;*" and as it was from them that the lamps were supplied with oil, I suppose the holy Ghost and the word to be represented by them, as it is by the Spirit and the Word that the church is nourished, and because of them its light animates.

Some have thought the two anointed ones were Joshua and Jerubbabel. Be it so: Joshua is but another name for Jesus, and Jerubbabel evidently represents the Holy Spirit. The work was to be done—not by might, nor by power, but by the Spirit; yet Zerubbabel laid the foundation, and also finished the house. Zech. iv: 6, 9.

In Rev. xi. they are spoken of again as God's *two witnesses*. These are the *two olive trees*, and the two candlesticks

*standing before the God of the whole earth*; and if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." How strikingly this reminds us of what is said of the Lord Jesus, who "shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

The Psalmist, in speaking of God, says, "There went up a smoke out of his nostrils, and fire out of his mouth devoured." *Psa. xviii: 8.*

A fiery stream issued and came forth from before him. *Dan. vii: 10.*

And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. *Isa. xvi: 35.*

We have many such instances given in the Bible. We quote a few, as one proof that the two witnesses mean the same as the two cherubim, and the two olive trees; namely the Spirit and the Word, (or Jesus. See *John i: 1.*)

Thus we see them represented under different figures, and each time as "standing before the Lord of the whole earth."

Surely there are, and can be no greater witnesses than the Son and the Holy Spirit. Christ not only witnesses through the word, but also through his body—the church. Doubtless some things which are prophesied should happen to them, were spoken in figurative language. If the witnesses are what we suppose them to be, they could not be killed, except in their visible existence upon the earth. But it is said they were overcome, killed; and as the blind Sampson was brought forward for the amusement of the people, so their dead bodies lay in the street three days and a half, the jeer of the wicked world, who would, as they supposed, be no more tormented by their warnings and rebukes. Christianity was killed out, and treated with the utmost indignity.

Does not Daniel speak of this same time? Evidently it was near the end. "I beheld, and the same horn made

war with the saints, and prevailed against them until the ancient of days came, and judgment was given to the saints of the Most High. . . . And he shall speak great swelling words against the Most High, and shall wear out the saints of the Most High. . . . And they shall be given into his hand until a time (a day), and times (two days), and the dividing of time, (half a day), called "three days and a half" in Revelation.

"In the last days perilous times shall come."

St. John also speaks of the witnesses in his gospel. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." With what stress he speaks of the water and the blood that flowed from Christ's side! What of it? Why does he note that fact so particularly? That is the witness of the word (Jesus.) The Spirit is the other witness. The water symbolical of the baptism of repentance, whereby our sins are remitted; the blood, of sanctification, whereby our hearts are made pure. "For if the blood of bulls, and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." *Heb. ix: 13, 14.*

What a Word is this in one's own heart! "Forgiven!" "Cleansed!" What a double testimony that Christ died, and that he liveth forevermore! What a witness in the earth of the cleansing power of the water to wash away sins, and the transmuting power of the blood!

"Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Christ was baptized with water,—not as a sign to the world of repentance, for he had never sinned,

and consequently could not repent, but to fulfill all righteousness; as it were to show himself our example; and there was another baptism that he was baptized with; and as many of us as are baptized into Christ, are baptized into his death.

"This is the witness that came by water and blood, even Jesus Christ; not by water only, but by water and blood." 2 John: v.: 6. In Rev. i: 5 we read, "And from Jesus Christ, who is the faithful witness." In Rev. iii: 14 he is spoken of again as a witness.—"These things saith the Amen, the faithful and true witness, the beginning of the creation of God. Also in prophesy he is spoken of as a witness.

The Spirit witnesseth also, and the Spirit is truth. Two witnesses.

We have been much like a child in leaving the main stream, and following up tributaries; yet doubtless some have not failed to see the beautiful chain.

We start out again with the supposition that cherubim represent the Spirit and the Word, and refer the reader to Ezekiel's vision. It is but little we can say. Wonderful! In looking out references, and studying upon them, the conviction comes to our hearts, "*It is God!*" We notice descriptions given of three different personages—if we may use that word—and two of them are very complex: alike, and yet unlike. The other, which was above the other two, we cannot fail to recognize as the first person of the Holy Trinity—the pavement of sapphire stone (Ex. xxiv: 10) and the rainbow around the throne, clearly proving that the "likeness as the appearance of a man above upon it," was the God of Israel."

But who shall speak of the characters portrayed by those living creatures? It is said of the first, which had the likeness of four living creatures, that they had the likeness of a man. So Christ took on him the human form.—It is said their feet sparkled like the color of burnished brass; so in the Revelator's vision of Christ, he says his feet were like unto fine brass, as if they burned in a furnace.

"As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side: and they four had the face of an ox on the left side; they four had also the face of an eagle."

So Christ is called, The son of man. He did bear our frail form. He was compassed about with infirmity. He was tired, and sat upon the well. He was hungry, and came to a fig-tree for fruit to eat. A friend of his died, and he wept and groaned in spirit.

So is he also called the Lion of the tribe of Judah. Yes, and as a lion, so will he come down to fight for Mount Zion, and for the hill thereof.—Ah, he will not be abashed nor afraid for the noise of any who would frighten him away. Mighty and terrible!—King of kings and Lord of lords! He can tear off every yoke, break every chain, and set captives free. He can unloose seals that none else in heaven or earth can open.

So did he also take upon himself the form of a servant. Where will we find a similitude of a servant more fitting than the patient ox? Kind, faithful, strong for endurance and labor. The feet of a cherubim were like the feet of a calf.—We may say like servant's feet. "Lo, I come to do thy will," he says.

This seems most wonderful to us of all the characters he bears. That God should take upon himself the form of a servant, and become obedient unto death, even the death of the cross!

There was also the face of an eagle. The eagle builds her nest on high. She rises above the earth; above storms; looks upon the sun with eye undazzled, and soars beyond our sight. She marks her prey with quick, discerning eye, and claims it for her own.

"Thy throne, O God, is in the heavens." "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky."

Perhaps God's care for his children is most shown forth by this semblance: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad



her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock," etc.

"Ye have seen," he says to Israel, "what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself."—Ex. xix: 4.

There were four divisions of the children of Israel as they encamped around the tabernacle; three tribes in each division. It is said by Jewish writers that their ensigns bore these emblems: Judah, Issachar, and Zebulon, on the east, a lion. Judah is a lion's whelp; from the prey, my son, thou art gone up. He stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" Christ is of the tribe of Judah; the "Lion of the tribe of Judah."

Ephraim, Manassah, and Benjamin on the west—their ensign, an ox.

"I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke."

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manassah."

Reuben, Simeon and Gad upon the south—their ensign, a man.

"Reuben, thou art my first-born, my might, and the beginning of my strength; the excellency of dignity, and the excellency of power."

Dan, Asher and Napthali on the north—their ensign an eagle.

I do not find anything in the Bible which would seem to prove an eagle to be their ensign, or particularly descriptive of their character, though there may be. Some have thought the four faces of the cherubim to represent these divisions. Be it so; God and his people are wonderfully one.

Some have thought the four faces to

represent the four evangelists, and have seen a likeness in their characters to those similitudes. Be it so. There may be divisions of the hosts of Israel now as there was in olden time. Some are excellent in dignity and power; some are lions in the fight; some are servants to all for Jesus' sake.

"Oh that my Lord would count me meet  
To wash his dear disciples' feet;  
After my lowly Lord to go,  
And wait upon his saints below."

Some are eagles:

"—On joyful wing,  
Cleaving the sky;  
Sun, moon and stars forgot,  
Upward they fly."

We find the four living creatures in Revelation singing the new song, saying "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and hast made us unto our God kings and priests; and we shall reign on the earth."

We notice that there were *four* living creatures. We direct the attention of the reader to the division of the boards in the article, "Within the Tabernacle," in the June number.

Surely Christ and his people are wonderfully one.

The curtains of the tabernacle were wrought with cherubim. Whether they were like the cherubim in Ezekiel's vision, or like the cherubim on the ends of the mercy-seat, we do not know.—But their wings are spoken of as the *wings of God*. Especially in Psalms the instances are numerous and striking. "I will abide in thy tabernacle forever. I will trust in the covert of thy wings."—Psa. lxi: 4.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with his feathers, and under his wings shalt thou trust."—Psa. xci: 1, 4.

"Yea, in the shadow of thy wings will I make my refuge until these calamities be overpast." Psa. lvii: 1.

By the side of these four living creatures, which we have spoken of as representing Christ, was another appearance

a manifestation or semblance, as I think, of the Spirit, which was one of the cherubim.

The two cherubims on the mercy-seat, the two olive-trees, the two witnesses are represented as being by, or before the God of the whole earth: so these appearances, called cherubim, one having the likeness of four living creatures, the other the appearance, "As it were a wheel in the middle of a wheel," were below the God of the whole earth; as if while he was above, they were below, coming and going "as the appearance of a flash of lightning."

Christ is often spoken of in the Bible, as risen and seated on the right hand of God; but he is still below in his body, the church, and in the word.—It is interesting to notice how often the Spirit is spoken of in connection with Christ. "Put to death in the flesh, but quickened by the Spirit. *By which* also he went and preached unto the spirits in prison." "Driven of the Spirit into the wilderness," etc.

Daniel, in speaking of the Ancient of days, says, "His throne was like the fiery flame, and his wheels as burning fire. They are represented as being full of eyes. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him.—2 Chron. xvi: 9. "For the Spirit searcheth all things; yea, the deep things of God." It is the Spirit that searches our hearts.

It is interesting to note the various forms in which God has manifested himself to the children of men.

Isaiah saw the Lord, and his train filled the temple. Above him was the seraphim who cried *one to another*, "Holy, holy is the Lord of hosts; the whole earth is full of his glory."—"And he heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" The plural number indicates the voice of the *triune* God.

He appeared to Abraham as three men. Abraham addressed them as *one* and as *three*. Evidently he knew who it was with whom he talked. "*My Lord*, if now I have found favor in thy

sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and rest *yourselves* under the tree." He spoke to them as one—"My Lord"—to which they responded, "So do as thou hast said."

One of the three stayed and talked with Abraham; the other two went on, and appeared to Lot as *two angels*.

Jesus is represented in Revelation as a Lamb, slain and yet alive, having seven horns and seven eyes. (Perfection of power, and perfection of wisdom.)

Not only has God power to assume various forms himself, but "He maketh his angels spirits, his ministers a flaming fire."

Some day we shall know better than we do now the mysteries of his Gospel. May I be forgiven if I have written aught which is not of the truth!

### CHARITY.

BY MRS. ELIZABETH E. BEATY.

"And above all things, have fervent charity among yourselves."—1 Peter iv: 9.

AFTER all that has been said and written upon the subject of reform, the great want of the church to-day is charity. The religion of Jesus is a religion of love—unfeigned, compassionate love—and whoever possesses most of this has most of the savor of a Christian. It is not superior light that is needed, so much as superior love. There are scores of professors of religion who for want of love are powerless for good. "They see the truth, and judge aright, and wisdom's ways approve"; but they fail to impress others, or to win them to Christ. Their hearts are cold, and the moral atmosphere around them is such as to chill or freeze all who are within the range of their influence.—It is not so much light that is needed as real, fervent charity,—hearts burning and glowing with love to God and man. God's people, to do good, must be flames of love—firebrands—not icebergs. They must have warm, genial, tender, loving hearts. There is verily a magic power in love—a power that

more than all others tends to overcome evil of every kind. There are comparatively few who can resist the attractions of Divine love—its sweetness, its purity and power. It would be well for every one to take heed to the advice given by John Wesley touching the point, namely, to pray for more love.—Love is increased or strengthened by exercise or cultivation the same as faith, or any other virtue or grace.—In this way, from a small beginning, it may be made to bud and blossom as the rose, and like the rose spread its fragrance all around. Love to God is strengthened by kindness and condescension towards our fellow beings, by constant efforts to minister to their comfort and happiness, both in a temporal and spiritual point of view. If we love one another, says the Apostle, God dwelleth in us, and his love is perfected in us.

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### PERSONAL EXPERIENCE.

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BY M. H. BOYD.

In the spring of 1865, the Lord arrested me through a very severe family affliction,—the death of a brother-in-law. For five years we lived together in the same family. I considered him a pattern of godliness and deep piety. As he lay upon the bed of suffering, and death was busily engaged in doing its work, he realized how he had shrunk from the path of duty, and from the work to which the Lord had called him. As I visited him from day to day, and was informed of his contentions with the powers of darkness, which seemed determined on his final destruction, and of his earnest pleadings with God for the victory over the enemy of all souls, it sent such deep convictions all through my soul, that I thought I must hasten to make my peace, calling and election sure with God. Also, as I learned of his confessions, and deep, heart-felt repentance to God for his negligence, and heard the promises which he made to his Maker, it brought home to my heart the words of Peter,—“If the righteous scarcely be saved, where shall

the ungodly and the sinner appear?” Finally, as he approached the river of death, he felt he had passed through the refining process, paid the whole price, and his robes were washed and made white in the blood of the Lamb; and he was ready to go up and possess the goodly land. As he was about to bid adieu to earth, the mourning group united singing the appropriate words:

“My latest sun is sinking fast,  
My race is almost run;  
My strongest trials now are past,  
My triumph is begun.”

As they arrived at the last part, he waved his hand as a token of victory over the last enemy—death.

This scene made awful and lasting impressions upon my mind. I felt the time had arrived when I should flee from the wrath of God. Still I refused to yield; and fought hard against the good Spirit, which was pointing me to that

“—fountain filled with blood,  
Drawn from Immanuel’s veins.”

The Holy Spirit followed me—proving in my case, as in many others, that the “Lord is not willing that any should perish, but that all should come to repentance.” In a short time, a people called “Free Methodists,” held a quarterly meeting at Greigsville, and had men full of the Holy Ghost, and deep pure love for souls, to preach on the occasion. On Sunday evening I listened to a sermon by Bro. C—, which was followed by a powerful exhortation by Bro. R—, during which the Holy Spirit was doing its work in my heart. Words cannot describe or express the agony of soul I endured. It seemed as though the awful realities of another world opened up before me. I felt that I must fly to Christ or be eternally lost. At the close of the exhortation an invitation was given to those who were hungering and thirsting after righteousness, to come to the anxious seat. I improved the opportunity—made my way to the altar, and expressed my desire to be saved. Then and there I was enabled to make the decision that I would be eternally the Lord’s. At that moment it seemed as though the



Lord withdrew His Spirit from me, and I was left to myself. I felt an awful darkness brooding over my soul. I was almost persuaded to believe the Spirit of the Lord had taken its everlasting flight; and there was no hope nor mercy for me. Still I continued to seek the Lord day and night, until the light began to shine. Duties, and crosses, presented themselves to me; but I was determined to go through the crucible, and come in by the door, rather than to be called a "thief and a robber." Anything seemed good enough for me. I was willing to become the least of God's little ones. I commenced by making all wrongs right. Settling old difficulties and quarrels. And, by following the Spirit and word, I was enabled to "show forth the praise of him, who had called me out of darkness into light." Still another conflict was before me. According to early instructions I did not believe in the blessing of holiness, as a definite and separate work; consequently I did not seek to obtain it. Soon I found myself fighting it with all my powers. In this state of mind the enemy kept me for nearly a year. In the fall of 1865, Rev. G. W. Coleman became our pastor. By him the doctrine of holiness was proclaimed in its clearness and power. I concluded it was for me. I ceased fighting it, and began to welcome the truth. The Lord continued to let the light shine. And by walking in the light I walked into light.

While attending a protracted meeting at East Bethany, held by Bro C., I was deeply convicted for this blessing. And with several others, under the invitation to seek holiness, I made my way to the altar. At that moment my heart consented to die to self—the lust of the flesh, and the lust of the eyes, and the pride of life." Also, I resolved to die to the opinions of my best friends; realizing, that, though they should all fail to care for me, yet I had the promise to assure me the Lord would provide. With my whole heart in the work, by faith I brought it nigh. And at that point the clouds gave way, and the blessing came

"— down my soul to greet,  
While glory crowned the mercy seat."

In a short time I returned home; and it was Jesus all the way long. Every thing seemed new. It seemed as though I could see Jesus in the very face of nature. In a short time the spring's work came on, and we employed a number of different men who did not enjoy religion: and as a natural consequence, their influence was against the right. As we were engaged in worldly pursuits, I began to get somewhat worldly-minded, and, therefore, lost sight of the mark. I lost the essential, vital part. But, being determined never to leave the field—I continued to attend to my public and private duties. Finally my own strength failed; and once more I became in earnest to seek help from God. Seeing my eagerness, He stooped once more and raised me up. And now I am enabled to praise Him for his power to redeem and save from all inbred sin: while my heart cries:

"Let worldly minds the world pursue,  
It has no charms for me:  
Once I admired its trifles to,  
But grace has set me free."

WHENEVER we find religion an *easy* thing, we may be well assured that it is *not* the religion of Jesus Christ. *That* has always been a *hard* thing; a hateful thing, to the nature which it dooms to daily denial and crucifixion. "Strait is the gate, and narrow is the way, in which it leads, and *few* there be that walk therein."

AN intimate acquaintance with the Holy Scriptures is a secure haven, and an impregnable bulwark, an immovable tower, and imperishable glory, and impenetrable armor, and unfading joy, and whatever other excellence can be uttered.—*Chrysostom.*

IN God's time, which is the best time, and in God's way, which is the best way, prophecy shall certainly be fulfilled. Every word of Christ is very pure, and therefore very sure.—*Matthew Henry.*

## Editorial.

### MORAL INTEGRITY.

There are but few who have the moral courage to act up to their convictions.—Many see the light and rejoice in it. They take a noble stand for the truth, but do not maintain the stand they have taken. If there is a thin place in your garment it will be found by the searching winds of winter; so if you are wanting in moral integrity, persistent opposition from your friends will drive you from the position you have taken for the truth. A vessel may appear sound, which, when the storm arises cannot bear the strain that is made upon it. Many a one can talk well in meeting, who, so far from sealing his testimony with his blood, will not consent to bear in consequence of it, the slightest losses, or the least reproach. The supposition appears to be quite general in these days that "gain is godliness." It is too readily taken for granted that unless some immediate benefit results from doing what we felt conscious was our duty, that we must have been mistaken. Prosperity, it is assumed, is the seal of the approbation of God. This is a great mistake. Of old has it been true that, "The tabernacles of robbers prosper, and they that mock God are secure, into whose hand God bringeth abundantly." The wicked often triumph over the innocent. They are suffered to have their way pretty generally in this life, for God has reserved them unto the day of destruction.

It is no evidence that an undertaking is of God, because it succeeds, or that it is not of God because it fails. The fewer conscientious scruples a bandit is troubled with, the more successful will he be in his nefarious calling, and the greater will be his reputation among his associates. Humanly speaking, the less of God there is in any enterprise, the greater the favor with which it will be met in a fallen world. Modern spiritism is devilism almost without disguise, yet, in the rapidity with which it has spread, it has outstripped Christianity itself in its palmiest days. Romanism is little better than idolatry under the garb of Christ, yet it already wields a power in

this enlightened country, such as no other denomination exerts.

If you have not already learned to do right, *simply because it is right*, it is time that you should learn this first lesson in Christian morals. Ask God for this token that you belong to him—the disposition and the firmness to act up to the convictions of duty that He plants within your breast, then you will no longer be subject to that vascillation of conduct that has hitherto neutralized all your efforts at doing good. You will take a stand for the truth, and neither be driven nor beguiled from maintaining it. **I AM SET FOR THE DEFENCE OF THE GOSPEL.**

### SINGING.

Singing is a means of grace. St. James says, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." James v: 13. But must the Christian confine himself to the psalms of David? So some think. They would excommunicate those who sing the hymns of Watts or Wesley, or the lighter melodies which give expression to the joyous emotions which often fill the soul of one happy in the love of God. But St. Paul says, "*Be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.*" Eph. v.: 18, 19. Here is a positive command to sing hymns and *spiritual songs*, as well as psalms. This is to be done not as a matter of form, but in the power of the Holy Ghost.

Fashionable church services are conducted upon the assumption that singing is a musical performance, designed to draw a congregation, and gratify their taste for music. Then be consistent. Get words appropriate to the design. It is solemn mockery for a few ungodly persons to sing such words as—

"Come ye that love the Lord,  
And let your joys be known;  
Join in a song with sweet accord,  
While we surround the throne.

Let those refuse to sing,  
Who never knew our God,"

while all the singing is done by those who never knew God, and who are not seeking

after him. We recently attended, one Sabbath afternoon, one of the largest and most wealthy Protestant churches in New York city. Two men and two women did the singing. It was done, we suppose, in the highest style of art. One piece, or hymn, or psalm, or whatever it was, gave full scope to the wonderful skill and power of the performers. They screamed and they wailed, they thundered and they whispered, and they warbled. Whether the language was English, or Italian, or no language at all, we were unable to determine, as we could not distinguish a single syllable. One member of this choir is paid three times the salary that is received by many a faithful minister of the Gospel.

But the object of singing is not to please the ear, but to excite and express religious emotions. It is as much an act of worship as prayer. We should praise God, as well as make our wants known to him. What would be thought of the hypocrisy of a church that should employ half a dozen ungodly men and women to do the praying for them, simply because they possessed a fine elocution? And yet the mockery of God could be no greater than it is when the same persons are employed to praise him! Some sing in the Devil's churches—the theatre and the opera during the week—and then sing in the house of God on the Sabbath. Is their singing in the church, on God's holy day, *for money*, any more acceptable to Him than their singing in the opera *for money*? Away with such mockery, and with everything that leads to it!

We sometimes see at Camp-meetings, in the intervals of the services, a few good singers together, singing set pieces, in artistic style. Such singing always grates upon our ear.—We never saw any one get blessed under it. Let us have plain, simple, old-fashioned, Holy Ghost singing!

If you are a child of God, sing! Sing in the closet, at the family altar, in the social meeting, the public means of grace, and about your work in every day's life. If you feel bad, sing! If you are tempted, sing. If you are happy, sing. Above all, sing in the Spirit. If you cannot, or if you can sing scientifically, sing in the Holy Ghost.

*Let the inhabitants of the rock sing. AND*

*THE RANSOMED OF THE LORD SHALL RETURN, AND COME TO ZION WITH SONGS, AND EVERLASTING JOY UPON THEIR HEADS; THEY SHALL OBTAIN JOY AND GLADNESS, AND SORROW AND SIGHING SHALL FLEE AWAY.*

#### MASONRY.

The annual meeting of the Grand Lodge of the State of New York was recently held in the city of New York. The report shows that they are making rapid progress in that State, as they doubtless are in all the States. Fifty-three new lodges were established within the State, during the year, and the Grand Master says, "The reports as to all of them, with five or six exceptions, are of a most highly favorable character."

There is one point in the Annual Address of the Grand Master which ought to arrest the attention of every professed Christian who either has joined or who contemplates joining this mysterious order. He says, "I feel constrained to call the attention of the Grand Lodge to the fact, that the devotions in subordinate lodges, in many cases, are sectarian in their character. I earnestly desire that all things which have a tendency towards indicating that Masonry favors or encourages the practice of any distinct belief, or creed, should be declared to be irregular."

This is manly and outspoken. It is official. It comes from the highest officer of the Grand Lodge of the State. It is a declaration officially and deliberately made in his seat at the head of the Grand Lodge. Of course he knows what Masonry is. He gives us plainly to understand that Masonry does not *favor or encourage the practice of ANY DISTINCT BELIEF OR CREED*. Christianity is a *DISTINCT BELIEF*. It is opposed to Judaism and Mahomedanism, and Mormonism. A prayer offered in the name of Christ indicates a leaning in favor of Christianity. It is therefore out of place in a masonic lodge. Christ has no *right* there. Whoever introduces him, is guilty of irregularity. How then can a Christian consistently belong to the Masons? What right has he to join an order, the principles of which require that Christ should be



ignored in its devotions? Has it really come to pass that Christ has concord with Belial? that light has communion with darkness? If not, then a Christian cannot be a Mason. In the fact that so many Ministers of the Gospel and professed Christians stand connected with this anti-Christian organization, we see one cause of the coldness and formality that prevail in the churches. Christ will not be with a man by day, who goes at night where the Saviour is considered an intruder. "He that denies me before men, him will I also deny before my Father which is in Heaven." WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, SAITH THE LORD, AND TOUCH NOT THE UNCLEAN THING; AND I WILL RECEIVE YOU, AND WILL BE A FATHER UNTO YOU, AND YE SHALL BE MY SONS AND DAUGHTERS, SAITH THE LORD ALMIGHTY.

### WORK.

If you belong to the Lord, work for him. His command is, *Son, go work to-day in my vineyard.* Find something that you can do, and do it well. If you cannot preach so as to get souls saved, you can earn money and send those out who can; and you can pray, testify, and live for God.

If you are in the Ministry do go to work, and make a stir. Never content yourself with preaching two or three sermons a week. If you cannot find attentive hearers in one place, go to another. Stir about.—Visit the people from house to house; exhort them, pray with them, and kindle a revival flame. I cannot see how it is possible for a minister, fully consecrated to God, and baptized with the Holy Ghost and fire, to settle down and take it easy, and lead a self-indulgent life. Can such a man enjoy the blessing of holiness? Impossible! He may be good-natured, and undoubtedly will be, if well fed; but good nature is not sanctification to God. If he does not feel condemnation, he certainly ought to. Said that eminent servant of God, Rowland Hill, in the last sermon he ever preached, "I do think a young, idle clergyman to be numbered among the most wicked upon earth; and to tell you the truth, I should have been

ashamed to live so long (eighty-eight years,) if I had not worked hard and done my utmost, and used all my strength in God's service. I am now in the valley; but in all my travels, I could never see the top of the mountains until I got into the valley."

### THE GROUND OF PEACE.

Multitudes want peace with God. They once were blest. Their souls rested. No mortal tongue could tell their quiet joy, nor wealth buy their peace. They want it again. They may have it, too, if they are willing to pay its price. To be cleansed from sin is the want of the soul, and this is secured alone through *the blood of Jesus.*

We may pray in secret, in the social prayer meeting,—everywhere,—and the blessing never come. We may pray that good prayer, for the descent of the Holy Ghost; but all to little purpose. What we want is, first, the cleansing from sin, which *the blood of Jesus can do.* It is nowhere written in the Scriptures that God's Holy Ghost will cleanse us from sin, and make us pure and white within. But it is written that, "The blood of Jesus Christ, his son, will cleanse us from all sin.—(1 John ii: 7.

What we are called upon to do, then, more especially, is, to take Jesus as our Saviour now, with all our criminal shortcomings upon us, that we may have "redemption through his blood, the forgiveness of sins according to the riches of his grace."—(Eph. ii: 7) For it is written, that to as many as *received him, to them* gave he power to become the sons of God, even to them that believe on his name.—(John ii: 12) It is not required that we become God's sons before we come to him and *receive him.* We must receive Jesus, put faith in the cleansing power of his blood, and in our weakness lie there upon it and him, and by this faith and act we are made clean, and are his sons. This blessed relation, in which we cry:

"Every moment, Lord, I need,  
The virtue of thy blood,"

gives us great and constant peace.

*Jesus' blood!*—not our repentings, resolutions, reformations, prayers,—is the rock

deft to take us in, and give us shelter from the storm. No sighs of sadness, no tears of sorrow, ever cleansed a single sin from the soul. We may weep till the Son of Man comes, and all of no avail. But come to Jesus, confess before him, give all, and he cleanses. It is impious to suppose that we can lop off any of our sins before we get to him, whose blood alone can cleanse. The blood of Jesus is the only ground of peace.

L. N. S.

**HAVE PATIENCE.**—Thank God that some narrow-minded, uncultivated people embrace the Gospel! It is adapted to their wants as well as to those of the talented and the educated. It improves them wonderfully. "The entrance of thy word giveth light; it giveth understanding to the simple." Good people may be dull of comprehension, credulous, mistaken. Bear with them. Others may have a very bad natural temper to contend with. It requires a great deal of grace to keep them right.—But have patience with them. Bring them to repentance as speedily as possible. They may be led, at last, to seek the grace that will enable them to overcome every besetting sin. We have known some very unlovely persons to make very lovely Christians. *Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men.*—1 Thes. v: 14.

**GIVE YOUR ADDRESS.**—It is surprising how many business letters we get that do not contain the information that is absolutely essential to have, in order to do the business correctly. Some contain allusions to letters written previously, that have as completely passed from our minds as though they had never been read. If they could be found at all, it would require, perhaps, a search for days.

In writing on business, state plainly just what you want to have done, and no more. *Give no reasons.* Sign your name. Give the post-office and State. Write plain, *especially all names.*

When you have finished your letter, read it over, and see if you could do the business required if you knew nothing

about it only from the information contained in the letter.

We have before us a letter, containing the money for and ordering a copy of Dr. Bowen's sermon, and "Great Britain in Prophecy"; but there is no name nor place given.

Do be particular. We wish to avoid mistakes; but it is impossible unless the requisite information is given.

**SEVENTH DAY ADVENTISTS.**—This is a new denomination that has sprung up within the past few years. As their name indicates, they hold to the speedy, second personal coming of Christ, and to the duty of observing as holy, the seventh day of the week. They recently held their General Conference at Battle Creek, Mich. It was the largest Conference of that body ever held. According to their statistics, they have six conferences, twenty-eight ministers, ten licentiates, and four thousand three hundred and twenty members. So far as we are acquainted with them, they are a self-denying, godly, zealous people.

**PAPER COLLARS.**—Do not use them.—They are poisonous. Arsenic is used to give them their polish. A pimple or a scratch upon the neck will introduce the poison into the system, and the life is in danger.

• A young man connected with our office was recently poisoned by them, and came near dying. Children have died from putting them into their mouths. Have nothing to do with them. Like polished vices they shine, but they kill.

**GARDEN PRAIRIE CAMP MEETING.**—Instead of holding one Camp Meeting in the Spring, as heretofore, our brethren in Northern Illinois thought it best to hold two this season. We have just returned from the first one. There were about thirty tents on the ground. The attendance was large, especially on the Sabbath. The preaching was in demonstration of the Spirit, and was listened to with deep attention. The cause of God received a new start, and great permanent good will, we trust, result.

**MICHIGAN CAMP MEETING.**—We are now at this meeting, and the Lord is here. It opens well. The prospect is good for a gracious work of God. It begins in the Spirit. The people of God have the victory. Several were forward for prayers last evening. The work is going well in Michigan.

**NOW IS THE TIME.**—We want two thousand new subscribers, to commence with the July number. If our friends make a determined effort to bring about this result, it will be accomplished. Show the *Earnest Christian* to your friends. Many would be glad to take it, if they knew its true character. Send us at least one new subscriber, and as many more as you can.

#### DYING TESTIMONY.

**BETHIAH**, wife of **HIRAM LECLEAR**, died at West Falls, Erie Co., N. Y., on Thursday, May 16, 1867, aged 62 years and 11 months.

She had suffered from inflammatory rheumatism for over a year, but at the last seemed to be variously afflicted with disease. She bore all her sufferings with entire fortitude and patience to the last. Sister Leclear was converted at the age of twenty-four, in Hamburg, N. Y., under the labors of Rev. Mr. Wiley, and joined the Methodist Episcopal Church, of which she remained a consistent member for thirty years, when, in a glorious revival in West Falls, under the labors of that deeply devoted minister of Christ, Rev. Wm. C. Kendall, aided by the writer, she received a greater fullness in Christ than she had ever known before, and was made a partaker of the fullness of that "perfect love which casteth fear." She soon after joined the Free Methodist Church, of which she remained a devoted and useful member, until called home. She was a precious saint of God, and as such was prized by all God's people who knew her. Those who knew her best, loved her most. During the last days of her sickness, she gave full evidence of being "fit for the kingdom." Her testimony was clear and satisfactory, as long as she was able to converse. She leaves a companion, with whom she had journeyed in life's pilgrimage for over forty-five years, and two children—a son and daughter.—

May they all meet her where they will never part again.

"Thus one by one the stars do set,  
But not in endless night;  
They lose themselves amid the glow  
Of Heaven's eternal light."

L. WOOD.

West Falls, N. Y.

#### THE LOVE FEAST.

**MISS MARY BEARDSLEY.**—I love the Lord to-day with all my heart. He saves me. Glory to His name. "The current of life warmly flows upon me from Jesus' side." 'Tis cleansing as onward it goes.—Yes!—the blood, the precious blood of Jesus, cleanses me just now, as I write. About four months ago I received a clean heart. I died to sin. I live to Christ. "My soul is now united to Christ, the living vine."—Glory be to God!

Five Corners, N. Y.

**MRS. MARY MORSE.**—My soul is heaven-bound. Hallelujah! My feet are firmly placed on the rock Christ Jesus. Let the hail descend; let the wind blow; let the tempest sweep. Glory to God! my home has a rock foundation, and will stand amid storm; for the Lord is its builder. I've glory in my soul. Hallelujah! "Praise the Lord, O my soul, and all that is within me praise his holy name!"

Clear Lake, Mich.

**SELDEN BECKWITH.**—I know that Jesus hath power on earth to forgive sins, and that his blood cleanseth from all sin. He keeps me by his power, through faith.

**ROBERT CARR.**—I have been born again. I have been brought up out of the horrible pit. I have been blind, but now I see. I have been a child of the Devil, but I am now a child of God. Glory to his holy name. I hate sin with a perfect hatred.—I do all I can to save men, and will continue to do so. The Lord has blessed my soul of late, so I can say that the Lord gives grace and glory. I am in the narrow way, and will keep there, by doing his will, and trying to bring souls to Jesus, whatever may oppose.

Buffalo, N. Y.



MRS. JULIA LOUISA LOVEJOY.—The testimony of Rev. B. Pomeroy, in a late number of the *Earnest Christian*, is "our testimony." Well, do we remember his powerful appeals from the stand at Camp Meetings in the old Troy Conference, when he was a co-laborer with my companion in the ranks of that beloved Conference.

God has made my eyes nearly as strong and well as they were two years ago, ere I was smitten with that terrible malady that for two years, almost, has been *wearing* upon my nervous system, and at times unfitting me for the duties of life—an epidemic, caught in the regiment of which my husband was Chaplain, when I was teaching the refugees and contrabands; and, strange as it may seem, my eyes are rejuvenized ten years, at least, so that I can read fine print without glasses. *Jesus can heal soul and body*, and now they are consecrated to promote His glory alone, until they are closed in death. Amen.

Mr. Lovejoy has organized a society of Free Methodists in Lawrence—all heads of families—and we hope it will be but the *nucleus*, the advance guard, preparatory to inaugurating a vast army, with *Holiness to the Lord* inscribed on every banner. Then will the far West be shaken with the *power of the Lord of Hosts*. We are circulating the *Earnest Christian*, and it is already producing telling results.

ELIZABETH T. HAND.—I was converted to God some thirty-eight years ago. I knew I had got religion. In reading the Bible, and beholding the high standard of holiness which that held up, I was soon convicted for sanctification. The devil told me I was too young in years, and too young in experience to get that blessing. But I felt that I must have it, and continued to seek it, until I had an opportunity of going to camp meeting, and there I put forth a more determined effort to obtain it. Then came the battle. The devil was determined to prevent it. It seemed as if he wanted to get me more than ever. I was so sensible of his presence and power, that I almost expected to see him with my natural eyes.—But I struggled the harder to get clear away out of his dominions, and after wrest-

ling all night until the break of day, Jesus conquered, and gave me the victory. Glory to his name! In living and declaring this truth, I have found many times that the devil got very mad at me, but he could do but little, while I kept Jesus within. I still feel that he dwells in my soul. I never enjoyed a clearer sense of inward purity than I have of late. I never felt more like raising the blood-stained banner, amid the hosts of sin, than I do at present,—and doing the devil's kingdom all the harm I can. Time is short, and what is done must be done quickly, to get souls into the kingdom of Christ, and the kingdom of Christ in them. Glory to God for such a salvation!

H. BESSE.—I have passed through narrow escapes, but I am saved through Jesus. I want to be a full grown person in spiritual life.

I am thankful that I have a Saviour that saves me now, and is able to save me even to the uttermost. My trust is in the Lord. I have no will of my own save the will of God, and I have found it good to lean on one who died to save me, and this morning can say that I am a sinner saved by grace.

CHESTER E. PERRIGO.—My soul is filled with praise to God. The language of my heart is, glory to God for free and full salvation. Praise the Lord! I love this way that leads to glory; and I am going through by the Lord's help. Amen.

*Hess Road, N. Y.*

WM. A. HIBBARD.—Praise the Lord, oh my soul! Jesus is mine, and I am his.—Glory be to his name forever! Now, I live, yet not I, but Christ Jesus within me. It is my earnest desire to do something for God—he has done so much for me; more than I can ever repay. I want the world to know that I am a follower of Jesus. I care no more for the pleasures and vanities of the world. There is glory in my soul. Praise the Lord forever. Hallelujah!

*Hess Road, N. Y.*

CHARLOTTE DUDMAN.—I love the Lord with all my heart. Bless his name. He leads me in green pastures, and beside still waters. I do love this close walk with Jesus.

*Weathersfield, Ills.*