

# The Earnest Christian

AND

## GOLDEN RULE.

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### THE UNITY OF THE CHURCH.

BY REV. L. H. JOHNSON.

SINCE I have made the joyous discovery of kindred spirits among the writers and readers of the *Earnest Christian*, my heart has yearned for a more perfect, visible union of all who hold the same essential faith. Never was there a period in the history of the world when it was more needful for true Christians to sink all subordinate issues out of sight in the one absorbing object of the gospel—holiness and salvation.

The forces of our common enemy are united, and concentrated with all the desperation of hell, in their mad assaults upon the church and the kingdom of our Lord; and shall we suffer questions of order, red-tape policy, or carnal, party zeal to divide our hearts, and paralyze our strength in the great battle to which our glorious Captain leads us?

The explicit instructions of Christ and the apostles leave no room for the least doubt that unity is the fundamental law of the church, and that the existing sectarian divisions are in violation of this law, and are insuperable obstacles to the progress of Christ's cause. His prayer for his disciples, (John xvii: 22, 23,) "That they may be made perfect in one; that they may all be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me"; also Paul's

reproof of the Corinthians (1 Cor. i:) for their party divisions, must forever settle all differences upon this subject, among those who receive God's word as authority.

But of the nature of this unity, and the way to effect it, there are serious doubts and errors in many Christian minds. I desire, therefore, to speak briefly to this point.

1. Gospel unity is not an outward ecclesiastical arrangement between rival sects. I have little sympathy with those who would consolidate all the party organisms of the Protestant orthodox church into one huge body politic, with the same government and order, and forms of faith and worship.

The result of such a union would only be a vast earthly establishment rivaling in worldly power, pride, and corruption the church of Rome. The wisdom of God is displayed in the providential divisions which prevent his worldly and ambitious people from realizing another Papal Beast of the dimensions of Rome. One such mother of harlots is enough, although the party zeal and idolatry incident in every sect would aspire to the same carnal supremacy.

2. There can be no Scriptural union of believers with unbelievers—righteousness with unrighteousness—in any religious organization, or communion. This union is strictly prohibited. 2 Cor. vi: 14-18. And we are required to withdraw from all such fellowships in the church. Rev. xviii: 4.

3. The union required by the gospel

is a spiritual union. Its foundation is our unity with Christ by a living faith and love. As the bond of our union to Christ is spiritual, so likewise is our unity with brethren. It is not an outward arrangement, like an insurance company, or any corporation of this world. We are not held together by the special agreements of humanly organized societies. The church of Jesus Christ bears no resemblance to any parliamentary body of earth. It is not held or bound by parliamentary rules of men's devising.

This leads me to my next remark.

4. The church is organized by God and not man. It is called in Scripture "God's building"—and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord."—Eph. xx: 22. Again, 1 Cor. xii: 18, 19,—“But now hath God set the members every one of them in the body as it hath pleased him; and God hath set some in the church, first apostles, secondly prophets, thirdly teachers.” This establishes the truth that God and not man is the organizer of the church. Its bond of union therefore cannot consist of human creeds, covenants, rules, or anything of man's devising. We have no record in Scripture of any church being organized by the apostles. No church was constituted then by a special agreement of a number of men. The church of Ephesus, or Corinth, was not constituted by a certain number of converts determining to make themselves a church, as a worldly society is made. God made them a church by conversion and baptism of the Holy Ghost, and they were bound by this divine constitution to meet together for worship, and to fellowship each other in Christ. Paul says to the Elders of Ephesus, “The flock over the which the Holy Ghost hath made you overseers.” Again, “The Lord added to the church daily such as should be saved.” This was not the apostles' work, but God's work, and they uniformly gave God the credit

for the constitution of the churches. See the salutations in all the epistles. The only instance approaching a human election was the choice of Matthias to take the place of Judas. But we hear nothing of Matthias after that. God chose Paul to fill that place, and God's arrangement proved the best. The ordination of ministers, deacons, and other officers of the churches was merely a recognition by the church of God's manifest choice. Ordination sustained the same relation to a minister that baptism sustained to every church member. Ordination conferred no authority to be a minister, any more than water baptism made a man a Christian. Both baptism and ordination were mere acts of recognition of church members and officers whom God had already made and ordained.

But, alas, how this spiritual view of the constitution of the church is lost sight of in these latter days! God's work is made of no account. Man's work is substituted for God's—man's wisdom for God's wisdom, carnal for spiritual, and sight is substituted for faith. Men now organize churches everywhere, and glory in their own work; and we call men founders of churches, and honor them as our fathers and masters, instead of Christ alone. Churches,—even Protestant churches, have become diminutive popedoms,—progeny of the Beast of Rome, having the same carnal, earthly organism, and dependences as any parliamentary body of this world. Churches have become civil instead of spiritual bodies, held together by monied interests, having gorgeous temples rivaling the capitol, and palaces of civil government. Democracies, republics, aristocracies, and monarchies, have their exact counterpart, or rather their identity, in the Congregational, Presbyterian, Episcopal, and Papal churches,—literally civil government; spiritual only in name, having the same carnal dominion, governing by money, if not the sword, which is the same thing.

Unlike all earthly establishments, the church of Jesus Christ is divinely constituted by the power of the Holy

Ghost, held together by faith and love, and governed alone by Jesus Christ himself, without vicegerent in any pope, council, or democratic majority.

The relation which officers, called of God, sustain to his church is totally different from that of civil rulers or any officers of worldly societies. Ministers and Bishops cannot interpose any authority between the humblest member and Jesus Christ, our only head. The church is under obligation to obey its officers only in the Lord, or so far as they clearly embody Jesus Christ, and are clothed with his Spirit. No vote of the church can constitute or confer any authority binding upon the members. God, by the Holy Ghost, constitutes men the overseers of his flock. (Acts xx: 28.) Neither majorities, nor decrees of councils, nor popes are of any authority in Christ's church; but Christ himself alone, visible by his Spirit's power, and the authority of his word on the lips of his true apostles and servants.

We have a type of the constitution and unity of the church in the earthly family. God made the family, and set every member in its place just as he has in the church. Is an earthly household held together by written agreement and rules? Have a certain number of persons come together and agreed to be father, mother, brother, sister, son and daughter; and are they thus constituted by virtue of a written compact? Do they love each other because of some special contract they have made? How monstrous the thought! How revolting to the heart of a father the suggestion that a written covenant can add anything to his sense of obligation to care for his son!

Look then at the fact, which none can doubt, that by the power of God every Christian is born into a family more closely and sacredly bound together than any family of earth! Infinitely less is the church held together by human contrivances than the earthly family, for it is a *spiritual* instead of an *earthly* family, and hence most especially the workmanship of God. O, how glorious was the unity of the primitive

church! How brethren in Christ loved one another then, forsaking even father and mother, brother and sister after the flesh, that they might join themselves to the family of Christ.

O God, revive this ancient faith that thy people may again walk together in love! How miserable are the carnal bonds of party interest which hold Christians together in various sects which divide the body of Christ! Alas when Christians make a distinction in favor of members of their own denomination they betray other bonds of union than those *spiritual bonds* which are formed in Christ. If Christ is the rock on which we are built, it is impossible for us to make any other distinction except between those who are Christ's, and those who are not.

O, let Christ's true followers, the world over, recognize this true kindred—all who are made nigh by his blood.

5. It is needful to remark that I do not propose to dispense with the visible organization of the Christian church, but merely to substitute God's organism for man's.

I will doubtless be misunderstood by worldly minds in and out of the church. The greatest mystery to the pagan world in the first centuries was the astonishing phenomena of the church of Christ existing and growing into power without the sword, without money, without temples of worship, without the machinery of civil government, or any outward organism, held together and growing in spite of the combined opposition of all the organized forces of earth, simply by faith alone, and the invisible power of the Holy Spirit! The heathen mind could not understand it then, and the worldly mind cannot see how the church can live and grow a visible and united body by simple faith alone.

But the same glorious phenomena would nevertheless be witnessed now if Christians would again walk by faith, and depend upon God instead of the machinery of human organisms.

I do not advise as a remedy for existing unbelief in the churches that all human organisms should be dispensed



with. Alas, so weak is our faith, I fear that if these carnal supports were taken away there would not be much religion left in the world. Even if our meeting-houses were destroyed, I fear that all piety would go with them, so completely is our faith wrapped up in meeting-houses and earthly corporations.—Christians have come to think they cannot live religion without, at least, a thousand dollar meeting-house, minister, society, and other trappings and dependencies of the flesh. I often recall the significant query of our Lord: "When the Son of man cometh will he find faith on the earth?" What I propose is, that Christians seek that degree of faith which will render fleshly dependencies unnecessary!

I will now anticipate and answer some of the objections which men will raise to this faith, and this spiritual idea of the church.

1. How can a church be visibly united without a written contract, rules, forms of worship, etc., instituted by men?

I answer, Just as any family is visibly united without these,—by the power of God alone. Kindred in Christ show their unity by worshipping together, fellowshiping each other, and acting unitedly in the work of Christ, showing in all their intercourse the highest perfection of love beyond anything ever shown by members of any earthly family for each other.

2. How can a church creed be known whether it is orthodox, or not, without a written confession?

Answer—Alas for the necessity of written creeds, there is so little visibility of doctrine in church members that they need paper to show what they believe! Instead of being "living epistles known and read of all men," they are spiritual blanks, unknown to the world, unknown to themselves, until the written creed of their sect is shown and read. I venture to make the startling assertion that a majority of all the evangelical church members would be under the necessity of referring to their written creeds for a statement of their own belief in the vital doctrines of the gos-

pel! They cannot tell their own faith, much less can the world outside. Their creeds are drawn up for them, and their assent is blindly given, and their adherence pledged by an oath, supposing thus to add security to the cherished doctrines of God's word. As though human wisdom and human institutions could hedge up and secure the safety of God's throne. Thus they put forth their hands to steady the ark of God. How pitiable is the sight of this unbelief,—this vaulting human pride.

Let me remark briefly that if a man's faith in regard to all essential doctrine is so invisible that he needs a written confession recorded in a church book to be publicly read in order that the world may know his principles, then his faith is so worthless that it does not deserve any record, and any varnished up creed that is orthodox will belie his true character.

A man's Christian character at all points must appear in his life and conversation, or else he has no Christian character, and an evangelical creed will misrepresent him. So likewise a church must shine primarily through its visible character before the world, otherwise an orthodox creed will be a false expression. Furthermore the Bible and the holy Spirit, in connection with Christian life and example, are God's appointed means for informing the world of the belief of his people. These are not as likely to be misunderstood as all written confessions are.

Again, look at the fact that those orthodox churches, where evangelical truth has been most elaborately drawn out in creeds and confessions, have become as corrupt, and have as quickly lost vital godliness as any other Protestant churches in the world.

We see from this that no amount of creeds or rules of man's wisdom has had any power to stay the tide of corruption.

3. How can discipline be administered without a parliamentary organization?

Answer, Where the Spirit of God dwells with his people, and they are united more perfectly than any earthly



family, there can be no disagreement in any matters which pertain to the purity of the church. When sin appears, there can be but one mind among all the spiritual members concerning its treatment. The church as one man will act in the matter, and put away the sin without any contention. If a portion of a church becomes corrupt, the spiritual portion will be drawn together with common consent, in obedience to Christ their head, to purge themselves of this corruption. A spontaneous separation will ensue between the holy and the unholy. "They will go out from us because they are not of us." God has made abundant provisions for the purity of his church without the aid of man's wisdom, as the carnal machinery of civil government. He provided sufficient safeguards when he gave us the New Testament record and the promise of his own presence unto the end of the world. And if we would have faith in God we might to day have as holy a communion as the apostolic church.

4. How can the church in different localities co-operate for the advancement of Christ's kingdom without some denominational organism?

I answer, The same way that the primitive churches co-operated in the same cause. By constant intercourse and correspondence which shall embrace all alike who belong to Jesus Christ, without regard to party lines. This is the unity that I advocate. It is the unity which God has ordained, and we cannot prosper if we disregard it.

5. But these denominational lines exist, and there is a great variety of errors existing among all Christians; how can we overcome these obstacles to a general unity?

I answer, That there are no obstacles to our obedience to God except in our own unbelieving hearts. By faith we are to ignore all divisions of man's making, and to act upon the truth that all who are born of God are born of the same Spirit, can be made to see eye to eye, and to all hate the same sin, and error; and to love the same things of God's kingdom.

I have no fears or doubt in regard to the possibility of a united church which shall embrace all who are Christ's.—But it must be the work of God's wisdom, and not man's. No man can found such a church. Christ is its only foundation. It must spring from a vital union to Christ, as a branch is united to a vine. It must be the *true* Christ—the *rock of offense* to a sin loving church and world. Not that hero of modern pulpit romance so attractive to carnal minds; not the Christ of our popular Christianity! No, no!

Christ of the cross, hated no more by ancient Jews and pagans than by all who despise the doctrine of true holiness, and full salvation. On this Christ a perfect union is possible, yea, obligatory and binding as the new commandment that fell from his lips of brotherly love, infinitely more binding than any oath we have ever taken to abide by the covenant of our sectarian church.

I have already transgressed by the length of this article, and yet must fail to notice many things of importance to be said in this connection. I only ask the reader to submit the points I have raised to the decision of God's word, which is sufficiently plain upon this subject.

PRAYER.—If the arrow of prayer is to enter heaven it must be shot from the soul full-bent. Prayer draws all the Christian graces into its focus. It draws Charity with her lovely train, Repentance with her holy sorrow, Faith with her elevated eyes, Hope with her grasped anchor, Benevolence with her open hands, Zeal looking far and wide to bless, and Humility looking at home.

We should live so near the Saviour, by a godly, humble, prayerful, spiritual life and conversation, that all our many enemies cannot shake our faith in Christ, or in any way draw us aside into sin and darkness.

"Give me the eye that can see God in all, the hand that can serve Him with all, and the heart that can bless Him for all."

## VICTORIOUS PRAYER.

BY WM. H. SPENCER.

"The effectual fervent prayer of a righteous man availeth much."—James v: 16.

GENUINE prayer is effectual. It always was effectual, and always will be. The lack of this *victorious* or effectual prayer is the great failing in christian experience of the present time. Millions of so called prayers never reach the ears of God. Victorious prayer! yes, that is what we want. Throughout the Bible we find numerous examples of this kind of prayer.

Joshua prayed,—and God said in the sight of Israel, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. . . . So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of man."—Josh. x: 12-14.

Hezekiah prayed,—and he was healed from his sickness, which was nigh unto death; and fifteen years were added unto his days. 2 Kings xx: 5-7.

"Elias was a man subject to like passions as we are, and he prayed *earnestly* that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave her rain, and the earth brought forth her fruit."—James v: 17, 18.

Peter raised the dead in answer to prayer. He "kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up."—Acts ix: 20.

Moses prayed, and the bitter waters of Marah were made sweet. Ex. xv: 25.

Elijah besought the Lord in prayer, and the widow's dead child was brought to life. 1 Kings xviii: 19-23.

The early Christians understood this kind of prayer. They overcame through the blood of the Lamb. So did Luther, Wesley, Whitfield, and all the powerful men of Israel. They obtained a glori-

ous victory over the world, the flesh, and the Devil. And I might point the reader all along down the course of time to innumerable instances where the saints of God have possessed this victorious prayer.

To pray, or plead with God without victory is vain. God is the same yesterday, to-day, and forever. All who come to him aright may possess this victorious prayer. Christ says, "what things soever ye desire when ye pray, BELIEVE that ye receive them, and ye shall have them." This is explicit.

We learn from this, that prayer, to be victorious, must be with *faith*. This is the secret. Why do not more possess this victorious prayer? They do not have faith. "Without faith it is impossible to please him."—Heb. xi: 6. And Christ declares, "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe those things which he saith shall come to pass; he shall have whatsoever he saith."—Mark xi: 23. In all the instances of victorious prayer, on record, it was the result of faith. This is the great failing of Christians of these times who pray to no effect.

Prayer may not be answered just as we would desire. Paul had a thorn in the flesh, and he besought the Lord thrice to have it removed; but his prayer was not answered in the manner he desired, but God told him, "My grace is sufficient for thee; for my strength is made perfect in weakness." Therefore, Paul took pleasure in glorying in infirmities. Sometimes, in the wisdom of God, answers are given after a delay, and in a way we may not expect,—doubtless to try our faith.

Let all seek for victorious prayer; always bearing in mind that blessed promise of Christ,—“Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.”—Matt. vii: 7.

“Every secret fault confessing,  
Deed unrighteous, thought of sin,  
Seize, oh seize the proffered blessing,  
Grace from God, and peace within.”

## SELFISHNESS.

BY REV. G. W. MARCELLUS.

To be selfish, is to have an inordinate desire for our own supposed interests. The object of self in *all things*, is to satiate its desires, whether they be *legal* or *illegal*. Man "affects to be a god to himself, to be his own sufficiency, his own first and last." But such is the relation existing between man and man, that it is impossible for each *self* to become a kingdom independent; for to effect this, would be to realize that in each step, we would come in collision with the legal interests of our neighbor. "God is love." This principle, in its original design, and (its design is not changed) was, and now is, in its application and effects universal, in holding "each individual in adhesion to all the rest, and the whole in affinity with God." The great commandment is, "Love thy neighbor as thyself." The precept given is, "All things whatsoever ye would that men should do to you, do you even so to them." This is certainly the social compact. The loss of this principle in the moral world, would be like the loss of the law of gravitation in the natural—complete destruction and ruin. Truly has it been said that selfishness aims at the frustration of the Divine Plan. For "every kingdom and province, every family, every individual discovers a propensity to insulate himself from the common brotherhood, and to constitute himself the centre of an all-subordinating and ever-enlarging circle.

Such is the natural egotism of the heart, that each individual, following his unrestrained bent, acts as if he were a whole kingdom within himself." Self is perched high—eagle-eyed, and sees readily every encroachment made up on its interests, and as readily throws itself on the defensive to ward off the *real* or supposed attack. How many times, professed Christians are found doing this very thing; laboring harder many times to ward off the demands of benevolence than would be required in meeting its claims. They calk up their souls with stringent maxims and excu-

ses so that but a *few*, if any precious dew drops of benevolence can be realized from them. Self is sagacious in observing every circumstance which if well improved, would add a little to the present stock; as it is sometimes said, it takes advantage of circumstances; no matter how much it *annoys* or *afflicts* any one else. "I have the chance," and self says *now* is your time.

Such is the natural heart that it acts for or against as the case may demand, so that it may be its own alpha and omega. Sin has such a disorganizing influence that "the tendency of mankind is toward a state of universal misanthropy; and were it not that some of their selfish ends can be attained only by partial confederations, the world would disband, society in *all* its forms would break up, every man's hand would be turned into a weapon, and all the earth become a battle-field in which the issues to be decided would be as numerous as the combatants; so that the conflict could end only with the destruction of every antagonist." But, it should be understood that there is a marked difference between selfishness and a proper self-love. Selfishness is positively forbidden in God's word. "Thou shalt not covet." "Neither shalt thou desire any *thing* that is thy neighbor's." But "Thou shall love thy neighbor as thyself." Christ warned the people against selfishness, saying, "Take heed and beware of covetousness," i. e., beware of *all* inordinate desires for they are sinful. St. Paul links those who are selfish with "thieves, drunkards, revilers and extortioners, and then says "they which do such things shall not inherit the kingdom of God." God's wrath is enkindled upon all such. He says, "for the iniquity of his covetousness was I wroth; and I smote him." "Wo to him that coveteth." The wrath of God is revealed from heaven against *all* ungodliness, covetousness, deceit, whispers. Thus we see from God's word that the sin of covetousness (and covetousness is the principal form of selfishness) is forbidden.

But on the other hand a proper self-



love is encouraged. A proper self-love is that principle necessary to every sentient being. It is necessary in man in preserving his own life; and also in promoting his own happiness. It is that respect or regard which will guide an individual to seek happiness in virtue and not in vice; "by the conformity or harmony of his affections and actions to the requirements of God."—To love and obey God manifestly increases the principle of proper self-love or true self-respect. It makes God the centre of supreme happiness; hence it is the destruction of that false opinion that to be pious is degrading, but on the other hand it dignifies life, and fits it for usefulness here and for endless bliss hereafter. It is the act or habit of an "individual" who so loves himself that he "continually" "gives himself to God." The proper distinction then to be made between selfishness and a lawful self-love consists in acting promptly in harmony with the dictates of an enlightened conscience, on the one hand, but on the other in *obstinately* refusing even to listen to the whisperings of depraved self. This will be the "single eye" the sequence is the "body shall be full of light." Again, *all sin is a reflection of self*. What is avarice but self wide awake to get and to keep? What is prodigality but self delighted in reckless profusion and unnecessary expenditures, either in decorating the person, or in satiating the appetites? What is laziness but self-indulgence in sleep, and refusing to attend to the calls of duty? The works of the flesh such as "Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," are only so many manifestations of self. What is pride, natural or spiritual, but inordinate self-esteem, loftiness, high-headedness, an over valuing one's self? What is *anger* but self boiling with rage? What is *impatience* but self being uneasy, desiring to be unrestrained? What are evil *thoughts* but the whisperings of self? What is *egotism* but the magnifying of one's self, or one's

importance? A kind of degenerated pride, for an individual may be vain and self-conceited, and yet have sense enough to avoid egotism. What is *jealousy* but self in the form of a fiend? What is offensive war but an expression of selfishness "confederated, armed, and bent on aggrandizing itself by violence and blood"? seeking to slake its thirst by drinking down rivers of blood, and scattering human wrecks over the land. "From whence come wars and fightings among you, come they not hence *even* of your lusts"? What is the cause of so many irregular desires? Such a constant tendency to be unrestrained—leaping over boundary lines—ignoring rules and laws, but an inordinate self-love or depraved self? It is this which is filling the world with crime, variance and strife.

Were we to set ourselves at the task of analyzing the motives which actuate us; how many would be able to stand the test of being "weighed in the balance" and not be forced by their conscience to acknowledge that they were "wanting" because self was in some form an ingredient of the acts committed and words spoken. Much is meant by having our "conversation without covetousness," and our actions without guile. We would close this article by saying that the great want of fallen man is a remedy for selfishness, the virus of the heart. This want was *really* met when God the Father gave his only begotten Son to die for the "sin of the world." And, as the first sin in its effects produced selfishness, and laid the foundation of all spiritual and moral disease and death, so then the Gospel aims at the complete destruction of this evil in the human heart. "His name shall be called Jesus, because he shall save his people from their sins."

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We should have a loose hold on the world, for we are liable to be called on at any moment, and we can carry none of it with us. If we allow ourselves to be tried with any thing we see here, we shall be hindered in the way of salvation, for we must say the will of the Lord not ours, be done, in all things.

### "SHOCKS FROM THE BATTERY."

For some thirty years, multitudes have listened to the remarkable discourses and original sayings of Rev. Benjamin Pomeroy. On great occasions, especially at Camp-meetings, he has shown a power of thought and expression wholly unusual, even to men of the highest reputation as pulpit orators. From the most quiet talk, which, however, was always unique and far-removed from common place, he frequently rose to the most startling grandeur, sweeping everything before him, by the power of his appeal, and the melting tenderness of his entreaties to dying, sinful men. He has been deemed eccentric, but his eccentricities are not senseless, nor attempts at humor. They are generally clear originality, and in a field of thought, furnishing bold and uncommon expressions, and a high degree of practical usefulness.

He is, we must admit, sometimes extravagant in his figures, and in his flights of eloquence, but this fault, so common in extraordinary speakers, in him, not unfrequently becomes an excellence, as it brings forward with overwhelming force some great truth, or represents a grand crisis in his appeals.

In the later period of his life, as his physical power has abated, while his mental vigor remains, and he has become "supernumerary," he has been urged persistently, to publish some of his more remarkable discourses and sayings. He has declined for years, and some of his friends have attempted quietly to report him, and thus preserve for useful purposes, things which it was not at all probable any other man would ever say. A few of these expressions have found their way to the press, and will now be reproduced.

Our brother has at last consented to the wishes of his friends. He has reached a *life of simple trust*, both as to the wants of his soul, and body, and family; and is willing to do *anything* for the good of the church, and the salvation of men. Using, as he does, all his time in labors of love, he has over-

come his persistent diffidence, and consented to publish a book, that he may give opportunity to the judgment of others to show its correctness, in the work he undertakes to accomplish for the glory of God.

There is always room for a new book, if it maintains the sound principles of revealed truth, with spirit and ability. This we believe to be such a book.—The author shows everywhere his firm belief in the old doctrines of human depravity, the atonement, justification by faith, entire sanctification in this life, the resurrection of the dead, heaven and hell. There are no polemical discussions of these doctrines, but they are the fundamental elements of the work.

Besides these, he has certain views and opinions of men and things, which are his own; for which he asks no endorsement, either from the undersigned or others. He drives furiously through the cherished work of his neighbors, not excepting his brethren and friends, and asks no pardon for the destruction in his track. His scathing sarcasm and his powerful eloquence, rushing at the things he despises, leave little chance for reply, and none, at all, to doubt his sincerity. If his readers differ from him, if they think his scourgings of folly and sin merciless and extravagant, they will certainly approve his manly independence, and be highly entertained by the bold dash of his attacks, and the gorgeousness of his style.

There is no need of effort to induce people to buy and read his book. Thousands of his old friends and hearers are anxiously waiting for it, and they will find, what is not commonly true of the published discourses of distinguished preachers, so much of the fire and power of his extemporaneous efforts, that they will almost fancy themselves standing before him, amid the throng of the tented grove, listening to the roll of his evangelical eloquence, and the startling novelty of his original enunciations of truth.

Strangers will say this is an eccentric title—"Shocks from the Battery."—So it is, but there is no affectation in

it. Let them read the book, and then say if the electrical power of many of his paragraphs, does not justify his highly figurative title.

The style of the "Sermons and Sayings" is above criticism. If our extraordinary friend sometimes *makes* words, and mixes up figures, setting at defiance technical rules of rhetoric, he makes ample compensation, by giving to his glowing sentences a strong and obvious meaning, and this is the best possible use of language. What can criticism do with such combination of words as the following, read from "Bone Witnesses":

"Oh, ye haters of light—of truth and righteousness; yea, of civilization—of school houses and spelling books, even! Take warning, whether dead or alive, take warning! that your great trouble is yet to come from bones!—These are God's reserved witnesses, whose coming awful clamor, like storm of fire, shall chase you down to night."

Or, the following from "The General Judgment, part i," to the backslider:

"Yes, you are there in murderous blood—the mark is on you,—it's on your feet! How hard you trod Him down when you treated with contempt His salvation! Oh! how drabbled in atonement blood you are! As these blood-spotted multitudes are made to face retribution, I seem to see restrained lightning grow restless and fiery. O, how its forkedness shoots out likeadder's tongues—lurid and red, all tremulous with charged damnation, as if in haste to be avenged on that spotted throng! How atonement blood on feet stirs the vials of *wrath!*"

Or this, from "Truth and Right Immortal:—"

"Away then—away on to the side of right! Be in haste to plant yourself in the pathway of truth's on-coming triumphant march, and there wait and work till eternal justice shall walk the world's high honor up to you!"

Read a few words from "Soul Sensitiveness," and see whether you have any use for criticism here:

"Charity is no such hoodwinked, gullible simpleton as you suppose. Its power of inlook is enough to make hypocrisy quail. Its discernment is in its purity."

"Look at that woman of fine wrought frame; whose very skin is transparent, leaving the nervous gauze work unclothed, so very sensitive to outward variations. She is a sun-dial in herself. She feels sunrise and noon. She feels sundown, and can tell midnight by the weight of its dark. She feels the shadows of the milestones as they pass her on the highway of life."

Nothing is more like the author than the following from "Machine Worship." You may differ with him, but you can't criticise him:

"A great organ in the church of God, monopolizing all ears with empty sound! Machine worship! Harmonious display of wind—wind gone mad—wind in distress! We almost think the cattle plague has come, such deep groanings and rattlings in the throat." "To ask me, in the noon of the world, to postpone my intellect and soul both, to the gratification of my ears, and stare and gape over empty sound, like dogs barking at the ringing of church bells, that's a slander on my manhood. I have got a little too far along for that. Small as I am, I have outgrown ears at last."

"Love-feast Testimonies" show the exalted sphere of thought and feeling, to which our brother has been raised. For instance:

"I am hid in the cleft of the rock, and am safe. If I am a Christian, I *can't* be cursed. God can *outbless* all the curses. My welfare is guaranteed for both worlds. I am *insured* for more than I am worth; it would be a *speculation to die!* Glory to God! I am blessed now! I *feel grand*, feel safe and *triumphant*; am monarch of all I survey. I feel both small and great, only the *great is more than the small!* Hallelujah!"

But you will read the book—the whole book, and be your own judge of its doctrines and style. You will feel that you are learning from an extraordinary teacher, that you are in the ab-



sorbing presence of "thoughts that breathe, and words that burn." May God make the work a blessing to thousands.—*Dr. J. T. Peck.*

## THE PURITY OF THE CHURCH.

BY REV. G. R. SNYDER.

A CHIEF work of the church is to purify herself. A few sad facts will help to show this. A city in New Jersey, has a noble, conscientious mayor, who recently vetoed the grant of some seventy licenses for the sale of intoxicating liquors. Though opposed on principle, to licensing this traffic, yet in these cases, he based his objections on the fact that the applications did not conform to the statute. Yet they were passed over the veto, not for the reason that the objections were groundless, but in the gross, and without any pretense that they met the terms of the law. This was done by a Common Council, a majority of whose members are professing Christians, and with only two dissenting votes. A secular newspaper, which I forbear to name, edited and controlled by a Christian minister, freely puffs the horse race, theatre, negro minstrel performance, and indeed, any thing that will pay, no matter how demoralizing. Another minister has recently written a book to prove that the use of intoxicating liquors is right; to oppose their use is wrong, and that for doing this the temperance movement is hostile to Christ, antagonistic to the church, and is helping to ruin the world. That is, a Christian minister is exerting his whole influence, by precept and example, to remove all restraint from the forming of the appetite for these destructive beverages. Judges upon the Bench, who are also prominent in the church, confer liquor licenses; church members sign the petitions, tipple at the bar or in business, social, and domestic life, or rent property to be used in the traffic, i. e., range themselves on the side of this ruinous business. Others attend the theatre, opera, ball, or engage in

the merry dance at the party. Indeed, worldliness in the church assumes protean shapes; violates the tenth commandment, the golden rule, the restrictions of the Gospel about wearing gold and costly apparel, and, indeed, about pride and extravagance generally. The means of grace, public, social, family and private, are neglected, and many other inconsistencies are exhibited to the gaze of all beholders.

These and other such things are a heavy weight and checking clog, which largely tax the churches' energies and impede her progress; which lead some to infidelity, and many to neglect and procrastination; and but for which, her spiritual power, would be nearly resistless, and her progress rapid and permanent.

But there are hopeful signs. Numerous ecclesiastical bodies have recently spoken, with no uncertain sound against gambling and other immoralities in church fairs and festivals, and also against dancing, theatre going, card playing, and other forms of sinful amusement which have become too common among church members. An increasingly loud and distinct cry of alarm and warning is sounding out from many pulpits. Preaching a *full* as well as a present salvation—experiencing this precious grace, openly professing its enjoyment, holding meetings expressly for its promotion, all this is progressing blessedly. Most Methodist Churches, and many others, contain some who witness for Christ as a full Saviour. It is true some weak persons profess what they do not exhibit, and that is a drawback. But the work is spreading, and this is the hope of the church. When spiritual religion shall have so vitalized each church, that it is pure and active, and strong enough to exclude its unconverted, worldly members, rich or poor, and to nurse, nurture, and retain the great bulk of its converts, then will her conquests be multiplied, and her progress be glorious. Holy Spirit, help those who are seeking to purify thy church, for Christ's sake, Amen.

*Trenton, N. J.*

## THE HUT ON THE VACANT LOT.

We live in a hut on a vacant lot,  
 Father, and mother, and I ;  
 'T is away up-town, and a dreary spot,  
 With old stone-quarries hard by.  
 Father is lazy, and mother she drinks,  
 And I ragged and thin,  
 And I look like a thief, for 't is hard to be  
 pure,  
 When circled around with sin.

'T is a desperate place, this vacant lot,  
 A region of famine and woe ;  
 The laborers found a strangled child  
 In the quarries not long ago.  
 And father is sometimes out all day,  
 And comes staggering home at night  
 With money and things that he hides away  
 For he never comes by them right.

Mother is always at me to steal,  
 And urges her plea with a curse ;  
 She tells me to sneak through the city  
 crowds,  
 And pocket a watch or a purse ;  
 And father beats me because I say  
 That I'd rather any day die—  
 I never have robbed, and I never will rob,  
 And I'll tell you the reason why :

There came to our hovel three years ago.  
 A man with a sweet, mild face ;  
 And he held a little book in his hand,  
 That he tried to read in our place.  
 But mother she swore at the mild-face man,  
 And drove him out of our den,  
 And told him never as long as he lived,  
 To darken her door again.

But something made me follow this man ;  
 I think he beckoned to me,  
 And he led me down the quarry's cleft  
 Where none of my people could see ;  
 And he read to me things from the holy  
 book,  
 That I never had heard before :  
 And somehow a peace came over my heart,  
 And it didn't feel half so sore.

They may curse and beat me as much as  
 they like,  
 I know what they don't know ;  
 I know that things in the end come right  
 For those that suffer below.

No matter how ragged and hungry I am,  
 With no one to like or to love,  
 I know that there is a vacant lot for me  
 In that beautiful land above.

## WHERE IS THE FAULT?

BY F. ABELL.

In view of the command, and the just claim of God, that we love Him with all our heart, soul, mind, might and strength, where is there a particle of room for vain self love? There is a pure love of one's self implanted in our being by our Creator for a wise, noble and obvious purpose. The Holy Spirit inspires and maintains in us this principle of self love. The Holy Scriptures are addressed to this principle. If we were entirely dead or lost to it, (as is unquestionably the case, when the Holy Spirit ceases finally to strive with us,) in vain would be their pathetic appeals and expostulations ; in vain their threatenings of "indignation and wrath" to the impenitent. Even the dying agonies of the Son of God would fail to move us, or excite our sympathy. "Moved by fear," this first law of our being, we come unto God by faith in our Redeemer, and receive the end of our faith, the salvation of our souls, the love of God being shed abroad in our hearts by the Holy Ghost which is given unto us. There can be no justification for that low, vain, pitiable love of self, so common, with but comparatively few exceptions, among professed Christians. It exhibits itself in many forms painful to witness. When warm in our first love, and ever afterward when under its power, we are brought into such close union with God, that it fills us with adoring reverence, and abases us in deepest humility. We loathe sin, and turn with disrelish from all vain, worldly amusements. So plainly does the Holy Spirit stamp his law on our minds, and write it in our hearts, that we readily apprehend it, and in dress, in conversation, in deportment, in all our acts, aim to shun even the appearance of evil.

# FAITH IN GOD.

BY MISS CLARA BENSON.

Whence comes it then, that there is such a shameful dereliction from that law of the Spirit of life in Christ Jesus, which made us free from the law of sin and death? Is not the cause, in connection with our inherent depravity, found in the ministry? And does not the responsibility rest chiefly upon them? If they were all faithful, holy, earnest men, rebuking all sinful indulgences, wherever and in whomsoever found within the pale of the church, "Warning every one, and teaching every one in all wisdom," as those that must give account to the Chief Shepherd, not only in their public ministrations, but also in pastoral visitations, would this state of things have existed so fearfully? I fear sin lies at their door in this respect. Let every minister answer us, in the sight of God, in this matter, and inquire Lord is it I?

Are not the prevailing influences of the church, anti-christian? Are the churches transformed from the world and conformed to Christ? Why is it that church fairs and festivals are so largely attended, and prayer meetings, Christ's festivals, so meagerly attended? If a large majority of the members neglect this form of godliness, is not the inference just, that family and closet worship are neglected also? And if so large a proportion of the church membership have not the form, much less the power of godliness, is it not anti-Christ? The world and Christ are antagonistic. We cannot follow both any more than we can serve two masters. I come to inquire then, is it any wonder that persons born into the kingdom, and made partakers of the Holy Ghost, so soon fall into the current of deleterious influence, within the church, and become sickly, feeble, vacillating, and finally fall away or backslide? But thanks be to God, there are signs of returning life and power, especially in the Methodist churches. Her ministers are experiencing and preaching holiness to the Lord. The membership are seeking and obtaining the blessing, and copious showers of refreshing from the presence of God, are being poured upon many churches. Amen and amen.

I FEEL like exhorting every body to have faith in God. I know by experience, that by having faith in constant exercise, we can make advancement in the way to heaven.

I have been afflicted in body for the last four months; have not been able to attend church during that time; have had some hours of darkness, and some severe conflicts with the enemy of all righteousness, but, by believing in the Lord Jesus Christ, I have been enabled to gain a glorious victory. Hallelujah to God, and the Lamb that was slain, for my redemption.

The clear light is shining on my soul, and the fire of divine love is burning there. I can see clearer than ever before, that unbelief is doing much harm. Precious souls are rushing on to everlasting ruin, through lack of faith among the professed followers of Christ. Oh that we may abandon our unbelief, and go to work more earnestly for the salvation of immortal souls.

I thank God for what I have felt and seen of His wondrous power to save, in this sinful world. But I feel the assurance that if there was an increase of faith on our part, there would be an increase of the matchless power of God, showered down on sinners, to convince them of sin, and to convert them from the error of their ways. If our God were not the same as in former days, we might expect to see less of the power of His Holy Spirit displayed. But the Word of God declares that He is the same, yesterday, to-day, and forever.

Oh that we may ever avail ourselves of the precious privilege of asking and securing that wisdom which cometh from above; then shall we be guided aright and shall successfully fight the good fight of faith, and, in the end, lay hold on eternal life.

He who conquers himself, does more than he who conquers worlds.



## ON THE CURTAIN AND VEIL.

BY MRS. H. A. CROUCH.

IN our last, we spoke of the fine linen curtains, and the veil as shadowing forth Christ. Because it is plainly said that the veil signified "His flesh," and the veil and curtains were principally alike. Because Christ is spoken of as a covering, a curtain, a shadow, a refuge, etc. Because they were wrought with cherubim, which according to our best understanding, represented Christ and the Holy Spirit.

The number of fine linen curtains was ten. I do not say each curtain set forth Christ in some different aspect, or relation to man, than the others, for this I do not know; but I notice there were five coupled together in one part, and I find that Christ has five names strangely linked together in one name, and each one sets Him forth to our view in some new light. "And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isa. ix: 6. And I find in Scripture, five other names which refer particularly to Christ, which are emphasized above the other names he bears, being printed in large letters.

"And thou shalt call His name JESUS, for he shall save his people from sin."—Matt. i: 21.

"Behold the man whose name is the BRANCH."—Zech. vii: 12.

"Behold God is my salvation; I will trust and not be afraid; for the LORD JEHOVAH is my strength and my song; he also is become my salvation."—Isa. xii: 2.

"And this is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. xxiii: 6.

"And He hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."—Rev. xiv: 16.

I find only those five which refer particularly to Christ.

If we can call these five names in one, emphatic name, we have in the Bible, ten emphatic names of God, or names

that are above all other names. Those we have already mentioned, and "I AM THAT I AM."—Exodus iii: 14. "LORD."—Exodus xxxiii: 9. "THE LORD THY GOD."—Deut. xxviii: 5, and "JAH."—Psa. lxviii: 4.

There was another set of curtains of goat's-hair; eleven in number. One was doubled in the fore-front of the tabernacle; the others were breadth for breadth above the fine linen curtains. This shows forth Christ in another aspect. How shall I speak of it?

There were three classes of animals selected for sacrifice. Rams, sheep and lambs, of one class, to show forth Christ as the Lamb of God. Bulls, heifers and calves, of another class, to represent Christ merely as a man, and goats and kids, to show him forth as a sinner, or as one *made sin for us*. Those who were poor could bring substitutes, as doves, pigeons, etc.

The lamb was never offered as a "sin-offering." Sometimes the bullock or calf was. Most frequently the goat was selected.

So we see Christ suffering in the body because of our sins; but who shall say he did not pour out his soul unto death? Who shall say he did not make his *soul* an offering for sin?—Isa. liii: 10. "He was numbered with the transgressors." Transgressors are spoken of in the Bible, as "goats." The sheep are represented as set on the right hand, and the goats on the left, at the last day. "Then shall the King say unto them on the left hand, depart ye cursed, into everlasting fire, prepared for the Devil and his angels."

On the day of atonement, (Lev. xvi.) there were animals of the three classes brought for sacrifice. The bullock was first slain, and his blood carried into the holiest; representing Christ as suffering pain, and anguish, and death of body. One of the goats was then slain, and its blood carried into the holiest, representing Him as pouring out his soul unto death—that death that was to be our punishment, if we transgressed the law of God. He bore the punishment that was our due, that we might be free. God had said "In

the day that thou eatest thereof, thou shalt surely die." Wondrous plan of redemption! God is made man to suffer and die in our stead, that we through Him may be saved. How the truth, and justice, and love of God shines forth! No wonder the angels desire to look into it.

Christ is again shown forth by the other goat, over whose head all the sins of the people were confessed, upon whose head they were laid, and who bore them away into the wilderness—no one knew where, nor cared. They only knew one blessed thing. "They were clean from all their sins before the Lord."—verse 30.

Then two rams were offered as a burnt-offering. One was the burnt-offering of the priest, (ver. 3,) the other the burnt-offering of the people. (ver. 5). Showing forth the offering of themselves a living sacrifice to God, as also to shadow forth the Lamb of God, slain from the foundation of the world.

That the rams were offered for atonement, as well as the bullock and goat, see verse 24.

Doubtless the reader has anticipated us in looking upon the goat's-hair curtains as representative of Christ made sin for us. He is set forth in this same aspect in the serpent that was lifted up in the wilderness. The people were bitten by fiery serpents, and were healed by looking at the serpent that was lifted up. Sin was either in reality, or in personification, a serpent, and seduced Eve. We are bitten by sin, but by looking to Him who was made sin for us, we are healed! The serpent was of brass.

The fine linen curtains were fastened with loops of blue, and clasps of gold, but the goat's-hair curtains with clasps of brass.

There was one of those curtains of goats-hair that did not have its counterpart; that was the one which was doubled in the fore-front of the tabernacle. It went down, and then up. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended,

up far above all heavens that he might fill all things."—Eph. iv: 9-10. It was then he laid aside his glory that he had with the Father before the world was. No curtain of fine linen, wrought with cherubim, of cunning work, followed the coarse curtains of goat's-hair. "My God! My God! Why hast thou forsaken me?" he cried, just before he yielded up his life, and began the awful descension. "And Jesus cried with a loud voice and gave up the ghost." In another place it is said, that when he had cried with a loud voice, he said "Father, into thy hands I commend my spirit; and having said thus he gave up the ghost." Yes, and though his "soul was among lions" he was as truly kept as Daniel was in his dark night, and as the king's seal upon the den was broken in the morning, so in the morning of the resurrection the seal upon the grave of Christ was broken, and the conqueror came forth, "having the keys of hell and death."

"Lo his triumphal chariot waits,  
And angels chant the solemn lay,  
Lift up your heads; ye heavenly gates;  
Ye everlasting doors, give way!  
Who is this King? Who?  
The Lord, who all his foes o'ercame;  
The hosts of sin and hell o'erthrown;  
And Jesus is the conqueror's name."

Jesus has himself told us that Jonah was a sign; that he was three days and three nights in the whale's belly, so the Son of man should be three days and three nights in the heart of the earth. Jonah was covered with the waves of distress and affliction because of his own sin; Christ, because of our sins.

"Out of the belly of hell cried I, and thou heardest my voice. . . . All thy billows and thy waves passed over me. Then I said, I am cast out of thy sight." Jonah 2. "I am counted with them that go down into the pit: I am as a man that hath no strength; free among the dead like the slain that lie in the grave whom thou rememberest no more; and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.

Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them. *I am shut up and cannot come forth.* . . . Shall thy loving kindness be declared in the grave? Or thy faithfulness in destruction? Thy fierce wrath goeth over me; thy terrors have cut me off."—Psa 88: 5, 16.

Such passages abound. We need not multiply them here. But is not Jonah speaking of himself? and is not the Psalmist speaking of himself?—Doubtless; but there is another, and a deeper, fuller meaning to these passages than first meets the eye of the reader. When read by the light of the Spirit we see a meaning within a meaning,—“A wheel within a wheel.” So when one truly testifies for God in the Spirit, we have a sound within a sound. We often see the words of David, used by the apostles, as referring to Christ. Notice Peter’s exposition of the 16th Psa., and in the 2nd of Acts, where he speaks of the resurrection of Christ, that his soul was not left in hell; neither did his flesh see corruption. “Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain, from the top to the bottom.” *From the top to the bottom.* Then it was some power from above that tore it. If it had been some power of earth, it would have rent from the bottom to the top.

It makes our hearts ache to think of this. We can bear chastisement from those that hate us, or are indifferent to us, but, when one we love the most afflicts us, is angry with us, what name shall we give our sorrow? But Christ, who, from everlasting, had dwelt in the bosom of the Father, well beloved, and only begotten, was “cast out of his sight;” was “abhorred,” “his throne cast to the ground.” Not only forsaken of the Father, but covered with the waves of his fierce wrath.

We have been wont to look upon the greatest agony and suffering of the Saviour, to be at the time on the cross, when he cried, “My God! My God! why hast thou forsaken me?” But

now, we see a depth of woe in the descension of Christ, after he was left of God, that we never saw before.—“Smitten of God.” “Bruised for our iniquity.” “Making his grave with the wicked.” Numbered with the transgressors.” And it is his Father’s hand that smites. Not only forsaken of God, but smitten by Him. “Yet, it pleased the Lord to bruise him; he hath put him to grief.”—Isa. liii: 10. It was the Father’s wrath that lay so hard upon him.

“Oh, Lamb of God! was ever grief,  
Was ever love like thine?”

But when Justice was satisfied, “the pains of death were loosed, because it was not possible that he should be holden of it.” Not possible, as after the whole debt is paid, there can be nothing more exacted. Justice, then, requires, that the prisoner must be freed. When Justice was satisfied, how the Lord awoke, as a man out of sleep! “The earth shook and trembled, the foundations, also, of the hills, moved and were shaken, because he was wroth. . . . And he rode upon a cherub, \* and did fly, yea, he did fly upon the wings of the wind.

The Lord, also, thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. . . . He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. . . . He brought me forth also into a large place; he delivered me, because he delighted in me.”—Psa. xviii.

We notice briefly some passages which seem to disprove the position we have taken. Christ said upon the cross to the dying thief, This day shalt thou be with me in Paradise.

The Lamb was never offered as a “sin-offering.” Divinity, we suppose,

\* The Lord is represented in Ezekiel’s vision, as above two cherubim. Where is now the other cherub?



could not suffer. Christ had the body, spirit, and soul of a man, as well as being essentially God.

If we had borne the punishment of our own sins, it would have been an eternal punishment. But as he who bore them for us, was infinite and eternal in his attributes and character, justice demanded only as much as Christ did do and suffer.

Just before he died on the cross, he said, "It is finished," which is generally supposed to signify that all was done that could be done, or that was necessary to be done for man's salvation. Were the pains of death loosed then? Was he not holden by it until the bright morning of the resurrection?

His work in redemption was threefold. After walking among men, going about doing good, healing the sick, raising the dead, and showing acts of mercy and love, we find him in his prayer before he had suffered at all in the garden, or on the cross, saying, "I have finished the work which thou gavest me to do." So he had—this part of his work. But he had another—a baptism of suffering to be baptized with. And when he had endured all he could endure in the flesh for man, he cries again, "It is finished."

Not till the pains of death were loosed, and our risen Lord came forth victor over death, hell and the grave, could it be said of his work in its fullest sense, It is finished. Of this the wondering disciples had most evident proof as he rose from the earth, higher, higher, higher, till he was lost to their sight.

Down in the fore-front of the tabernacle the goat's-hair curtain was doubled, so every one who passed into that sacred place could see and know it was only through the wonderful descension and ascension of our Lord that such glorious privilege was granted them.

"O, who is like Jesus who died on the tree?  
He died for you, he died for me.  
He died to set poor sinners free:  
O, who is like Jesus who died on the tree?"

God forgives his greatest enemies,  
and forever forgets their iniquities.

## GOD, OR THE DEVIL,—WHICH?

BY REV. G. W. COLEMAN.

READER, which do you believe?—Methinks I hear many exclaim, "Why, the Lord, of course." A slight examination will show, that it is not so much a matter of course, as we are wont to think. If we believed God, there would not be so much vacillation and weakness, and walking in darkness, as there now is. Our religion would not be so much of a sky rocket affair. We may believe some things God has said, but to rely implicitly on *all* he has spoken, would open a flood of noon-tide light on our souls—establish our goings, and give us the courage, and holy daring of the old martyrs.

The question, as to the Bible being the *word of God*, once settled, the coast is clear. We have a "thus saith the Lord," for nearly or quite every phase of human life, and individual responsibility; either in direct statement, or by plain inference. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken." But as often there comes another voice to us, whispering sentiments directly opposed to what God has said; and right here, on the settlement of the question, "*which* will we believe?" hangs our weal, or woe, for time and eternity.

Paradise was lost, at first, through unbelief; and it is to be regained, and retained, through faith in God's word. Canaan was lost to the Israelites, for forty years, because they disbelieved God; and if we enter, and remain in the spiritual Canaan, it will be by giving credence to God's word. We live, stand, and walk by faith. God will bring us back to the original place of departure. He said to our first parents, "In the day thou eatest thereof thou shalt surely die." The devil said, "Thou shalt not surely die." Crediting what Satan said, involved our race in ruin. God said to ancient Israel, in reference to Canaan, "Go up and possess it: fear not, neither be discouraged." The spies returned, saying, "It is a good land which the Lord our

God doth give us," yet ten of them declared, "The people be strong that dwell in the land, and the cities are walled and very great: and moreover, we saw the children of Anak there." The faith of Caleb said, "Let us go up at once, and possess it; for we are well able to overcome it." But the men that went up with him said, "We be not able to go up against the people." Thus their unbelief, (looking at surroundings, and hearkening to the enemy as usual,) doomed them to lay their carcasses in the wilderness. "Let us therefore fear, lest a promise being left us, any should come short of it."

And now, reader, do not think the controversy between God and the devil has ceased, or even abated; it runs parallel with every man's probation, and enters into the very warp and woof of our existence. It only seems to have gained intensity by the lapse of time, and the coming on of the final struggle. Let us notice a few instances of the practical application of the above truth, to every day life; that we may discern more clearly whether our faith stands in the wisdom of the world and sophistries of Satan, or in the power and faithfulness of the living God.

God says, "Wisdom is the principal thing." Satan says, "Money is the principal thing," or, if it suits the case better, "Honor, ease, pleasure, sensual gratification, are the principal things." "Which do we believe? Our actions determine. God says, "Wisdom is better than rubies, and all the things that may be desired are not to be compared to it." The devil says, "Religion is not what some people pretend; it may do for old age, or a death bed; but for youth, or the mid day of life, it is a drug,—a burthen even." Now if we believe God, we shall sell all to buy the pearl of great price; not hesitating about right hands, or right eyes,—searching for it, as the worldling seeks for hid treasures. On the other hand, if we believe the devil's lie, we shall either let religion alone entirely; or, what amounts to the same thing, make it *secondary*,—a thing of convenience; expecting to have just as much

of earth as though we did not profess to be all the Lord's." Push the idea of duty, to the point of sacrifice, in time, or money, (the point where it really begins,) immediately the cry of dismay is heard, "We'll have no more to do with this expensive religion." Well, the quicker we give up such a religion, the better. When we get the kind, that God says, is "*better than rubies*, we shall not think it expensive to us. Our only regret will be, that we have not more to invest in the cause. Nothing else pays so well.

Again, God says, "The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Here God pledges himself to be the light, defence, and bountiful source of supplies, to those that obey him. The adversary presents a dark picture, as the result of following God fully,—or walking uprightly, in which appear, taunts, jeers, persecutions, prisons and poor houses, and the various kinds of hellish enginery invented to test the material of which saints are made. Now, as advertised beforehand, we may meet with one, or all of these things in the Christian life, (Satan mixes truth with falsehood, when it suits his purpose) but the fact is left out, that God will turn the seeming curse into blessings. However dark the picture may look to us, the early Christians "rejoiced that they were counted worthy to suffer shame for his name." And we shall always find the richest fruit in connection with these seeming evils. If we believe God in this matter, we shall do our duty as confident of his protection and support, as though we were endorsed by a thousand millionaires, and had the artillery of the world at our disposal. If we rather think the devil has the truth on his side, we shall be ready to become all things to all men, that at all events, our living may be secured. We shall probably think it prudent to join some secret organization, sworn to mutual support and protection; so that if God fails, we shall have something to fall back upon, thereby declaring to the

world, our want of confidence in the promise of God, or, in our being his children. We shall be likely to approve of festivals, and fairs, and lotteries, and pew renting, to sustain the church.

Again, God sets a high value on his redeemed ones. He says, they are a "chosen generation, a royal priesthood," his "inheritance," his "jewels." What is done to them, is as done to himself. What, says Satan, of God's saints?—He is their accuser. "They have no standing in society,—are not worthy of notice." Now, if we believe what Satan says, we shall feel the reproach of making them our companions; but if we look upon them in the light in which God views them, we shall consider it a high honor to be identified with them in their trials, as well as their triumphs, for we shall recognize in them the *true nobility* of earth.

Once more. God prohibits outward adorning by direct statute; and declares, that the inward adorning, of a meek and quiet spirit, is, in the sight of God of great price. His satanic majesty ignores the inward adorning, as of no account; and says, to be any body,—to have influence in society, we must conform to the times, at least, so far as not to be thought singular, and old fashioned, and rigid. Now, if we believe God, we shall be in earnest to ornament the soul with diamonds of the first water, (as they estimate things in the kingdom of God) such as meekness, gentleness, humility, long suffering; that when the Bridegroom shall come, his smile of approbation may rest upon us. If we believe the devil, we shall regard these things as "little matters, too small for God to notice," while, perhaps, we spend more time and money in these very things, than we would be willing to, in getting a soul saved. We shall not see any harm in wearing a few flowers, or a little jewelry, God's word to the contrary notwithstanding. The Lord pity our blindness. The above are a few samples of the controversy we meet at almost every step in life. We might multiply them, *ad infinitum*, but the above must suffice. Happy for us, if always found on the Lord's side.

## FREE CHURCHES.

SEVERAL things, in Methodist economy, are favorable to the accomplishment of the glorious enterprise of preaching the gospel to the poor. One is the plan of building chapels plain, cheap, and with free seats. Where churches are built in costly style, with pews to rent or sell, the poor who are unable to build, buy or rent, are virtually excluded from houses of worship, and must live without the means of grace, or worship out of doors, or meet in small companies in their own dwellings. Pewed churches are intended to accommodate select congregations; and a thinly attended house is therefore a natural, if not necessary part of the system. It begins, progresses, and terminates in aristocracy. We have heard some of the advocates of pewed chapels, who seemed to possess more honesty than logical skill, use this argument, "when the seats are free, every body can attend that chooses, and it is very unpleasant to have such notorious sinners in the congregation; but if the seats are sold or rented, we can keep them out." Yes, truly, you could keep them out of a pewed church, and out of heaven, and answer for it when their blood shall be required of you. But are you willing to exclude from the ministry of the Gospel, those who need it most, and take the responsibility on yourself? If so, where is your love for souls, and your zeal for Christ? And what becomes of your doctrine of general atonement and possible salvation for all men? Believers in the doctrine of unconditional election and reprobation might go for pews and select congregations with some show of consistency; but among us, who teach and believe that God is no respecter of persons, but freely offers life and salvation to all, through him who "tasted death for every man," free grace and free seats should always be associated together. Where this part of our excellent Methodism is strictly adhered to, we generally have large congregations, and a prosperous state of the work, and are fully able to vie with, and usually to take the lead



of other churches; but where the pew system obtains among us, we are generally crippled in our operations, and become feeble and inefficient. We know it is the custom in many pewed chapels to leave certain seats free for the accomodation of such as cannot buy or rent, but it seems to answer almost no purpose, except to give offense.—Who is willing, thus publicly to advertise his poverty or misfortune, his want of ability or inclination to afford himself a place in church, by taking “the poor seats?” Such humility is not to be expected in those who need the instruction of the Gospel most. Beside, to require it, is not only uncharitable and unwise, but unscriptural.—Such conduct in professed Christians meets with a merited rebuke in the following language of St. James:—

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.”

If it be said, the “assembly” here spoken of was a civil, and not a religious assembly, we reply, that is by no means certain. But suppose it were so, the argument injures rather than benefits your cause; for if it be wrong to “have

the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons” in a civil assembly, how much more so in a religious meeting? Here, at least, it should be admissible for the rich and the poor to meet together; seeing the Lord is the maker of them all, “and the poor have the Gospel preached to them.”—*Bishop Morris*

### CHANGE OF TREATMENT.

*The Christian Intelligencer* says: A few days ago we received from a trustworthy source, the following illustrative anecdote:

When Rev. Benjamin Moore, the immediate predecessor of Hobart, was bishop of this diocese, a young man on Staten Island was brought under deep and powerful conviction of his sinfulness and of his need of a Saviour. His step-father, Judge R. having failed to give his son sufficient instruction, concluded to take him to Bishop Moore.

Accordingly he was brought before that prelate, and his case stated, when the following dialogue ensued:

*Bishop.*—“Well, my son, do you try to be a good boy?”

*Young man.*—“Yes, sir.”

*Bishop.*—“Do you read prayers every day, and go to church on Sundays?”

“Yes, sir.”

“Well, then, what are you troubled about?”

“Why, sir, I feel,” replied the young man, “that I am very sinful: that I have not right thoughts and feelings; and I wish to have the hope of a Christian.”

“Well, well,” said the bishop, speaking to the step-father, “just take the boy home, Judge, and give him a dose of castor oil, as his stomach is evidently disordered.”

The young man was taken back to his home on Staten Island: and as the Episcopal authorities, high and low, failed to furnish him necessary counsel, he went to a Methodist gathering, and finally united with the church. That young man, afterwards became a distinguished citizen, and reared an influential family of sons, all of whom, we

believe, have followed their father's faith. Latterly, in exchange for castor oil as a fit remedy for wounded consciences, Ritualism has been substituted, and fine millinery devices are now employed to soothe the stomach, if not the hearts, of all who inquire "What must we do to be saved?" Both for sanitary and religious purposes, it may be wished that those who adore prelatical precedents would return speedily to the castor oil expedient, rather than delude the unwary with a show of worship which transforms religion into a sacred pantomime.

### HOLINESS.

BY REV. SAMUEL CATES.

LAMARTINE, in his "Travels in the Holy Land," when speaking of the great mountain blocks of *white* marble, says, "In looking back upon them from a distant stand-point, they appeared like great masses of gold, as the sun shone upon them—bright and dazzling." The children of God are blocks of *spiritual* marble, and have a brightness superior to that of gold, when the polish of entire sanctification is put upon them. When Jesus Christ, the great Sun of Righteousness, shines upon them, they are bright in the reflection of his image. Oh, what a sight for delighted angels and glorified souls to look upon from the distant stand-point of everlasting glory. Depend upon it, those bright spirits who unite in rejoicing over repentant wanderers, will neither keep their melodious voices, nor their musical harps still, when they see believers made perfect in that love which restores them to the image of their Redeemer.

*These are the Lord's white marble blocks, which His all-sufficient grace makes to shine in the beauty of holiness.*

"Saints are lovely in his sight;  
He views his children with delight;  
He sees their hopes, he knows their fears,  
He looks and loves his image there."

There is nothing on earth more like heaven than a number of those white, bright, living stones joined together in

fellowship, and thoroughly polished.— We have read of the seven wonders of the ancients; and some of us have seen the Crystal Palace, but that greater wonder which John saw, when rightly viewed, casts in the shade all the palaces of earth.

"That temple divine of living stones  
Inscribed with Jesus' name."

Pure love to God and each other is the cement which holds them together. Christ's Church is a glorious Church, it is called the "Glory of Christ," and the "fullness of Christ." It is his glory to see his followers *perfect in love*, his satisfaction is full when believers are emptied of sin and the world, and love God supremely. May we not only be stones in Christ's temple, but strive to get all the polish, grace can bestow upon us.

### TAKE FREELY.

A SHIP was sailing in the southern waters of the Atlantic, when they saw another vessel making signals of distress. They bore down towards the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the response.

"Dip it up then!" was answered. "You are in the mouth of the Amazon River!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "Dip it up!"

Jesus Christ saay, "If any man thirst let him come unto me and drink."  
"And the Spirit and the Bride say, come, and let him that heareth say, come, and whosoever will let him come,

and take of *the water of life freely.*" Thirsting soul, the flood is all around you, "Dip it up!" and drink, and thirst no more.

### GOLDEN SANDS.

BY EMILY S. MOORE.

True Christians are never at variance, for religion knows religion wherever it exists. If we would have God forgive us, we must cherish a forgiving spirit towards our fellow beings. We may hate their bad actions, but, we must love their souls, for, unless we possess a spirit of love, God will not love us, for God is love.

If we have the fear of man, we cannot be saved, for the fearful have their part with all wicked ones. If we have the true fear of God we shall fear no one else.

The Spirit of the Lord, though it may be pungent and powerful, yet it is neither compulsory nor driving, but leaves us to our own choice, whether we will obey or not.

We do not stand still in the way to heaven; we are either going forward, or backward, every moment. Prayer is the key to heaven; yet we may pray all our lives, and perish at last, unless we act. We must watch and labor as well as pray. If we build our house on the rock, and then let the enemy move it off on the sand, it will surely fall. This is falling from grace. If we continue on the rock, we shall never fall. We may allow ourselves to stumble over others into perdition, and yet, they not be accountable for our final destruction.

Unless we have an eye single to the glory of God, salvation will never be ours, for we cannot serve God and mammon.

Unless our motives are pure, our desires sincere, and our hearts honest, all our efforts to get good, or do good, will be vain.

There are three states of darkness, in which the enemy decoys the soul, the first is a state of blindness, which disqualifies us to see ourselves as we are, or others

as they are; the second is a state of opposition, which gives an opposing spirit towards that which is right, and the third is a state of indifference, from which, if persevered in, we can never arouse till we sleep the sleep of death, when it will be too late to be rescued.

Without the favor of God, it is impossible for us to be happy, for nothing short of his favor can ever satisfy the demands of our imperishable natures. If we do duties which others neglect to perform, we shall get the reward which otherwise would have been theirs.

Very many are deceived in this day with regard to their salvation, and will be condemned by the Scripture which says: "Be not deceived. God is not mocked" because they obey not the heavenly mandate.

If we ever gain heaven, we shall find ourselves amply rewarded for all we do, or suffer here. If we do not bear our cross here, we cannot wear a crown hereafter.

The Creation was resplendant with the glory of God, when "all the morning stars sang together, and all the sons of God shouted with joy." The judgment will shine with the brightness of His coming, when He shall appear in the clouds with great glory, to judge the unnumbered millions of an assembled universe; and heaven will be filled with the glory of God, where His throne is in the midst, and where His saints, the heavenly host, shall shine as the brightness of the firmament, and as the stars, for ever and ever; and the high arches ring with the joyful shouts of the redeemed, as they march around Mount Zion, the city of our God.

MEDITATION.—By continual meditation on the sacred writings, a man as naturally improves and advances in holiness as a tree thrives and flourishes in a kindly and well watered soil. All the fruits of righteousness show themselves, at a proper season, as opportunity calls for them in his words, which are to actions what the leaves are to the fruit, they fall not on the ground, but are profitable as well as ornamental.



## REMARKABLE ESCAPES.

THAT great things depend upon little things cannot be doubted, though it may not always be fully realized.

The following list of remarkable escapes of eminent men shows this, and exhibits an overruling Providence—a guiding Hand, that we should ever recognize:

Some years ago a young man, holding a subordinate position in the East India Company's service, twice attempted to deprive himself of life by snapping a loaded pistol at his head. Each time the pistol missed fire. A friend entering his room shortly afterwards, he requested him to fire it out of the window; it then went off without any difficulty. Satisfied thus that the weapon had been duly primed and loaded, this young man sprung up; exclaiming, "I must be reserved for something great;" and from that moment gave up the idea of suicide, which for some time previous had been uppermost in his thoughts. That young man afterwards became Lord Clive. Two brothers were on one occasion walking together, when a violent storm of thunder and lightning overtook them. One was struck dead on the spot, the other was spared, else would the name of the great Reformer Martin Luther, have been unknown to mankind. The holy St. Augustine, having to preach at a distant town took with him a guide, who, by some unaccountable means, mistook the usual road and fell into a by-path. He afterwards discovered that his enemies, having heard of his movements, had placed themselves in the proper road with the design of murdering him. Bacon the sculptor, when a tender boy of five years old, fell into the pit of a soap-boiler, and must have perished, had not a workman, just entering the yard, observed the top of his head, and immediately delivered him. When Oliver Cromwell was an infant, a monkey snatched him from his cradle, leaped with him through a garret window, and ran along the leads of the house. The utmost alarm was excited among the inmates, and various were the de-

vices used to rescue the child from the guardianship of his newly-found protector. All was unavailing; his would-be rescuers had lost courage and were in despair of ever seeing the baby alive again, when the monkey quietly retraced his steps and deposited his burden safely on the bed. On a subsequent occasion the waters had well-nigh quenched his insatiable ambition. He fell into a deep pond, from drowning in which a clergyman named Johnson was the sole instrument of his rescue. At the siege of Leicester, a young soldier, about seventeen years of age, was drawn out for sentry duty. One of his comrades was very anxious to take his place. No objection was made, and this man went. He was shot dead while on guard. The young man first drawn, afterward became the author of the "Pilgrim's Progress." Doddridge, when born, was so weakly an infant it was believed to be dead. A nurse standing by fancied she saw some signs of vitality. Thus the feeble spark of life was saved from being extinguished, and an eminent author and consistent Christian preserved to the world. John Wesley, when a child, was only just preserved from fire. Almost the moment after he was rescued, the roof of the house where he had been, fell in. Of Philip Henry a similar instance is recorded. John Knox, the renowned Scotch Reformer, was always wont to sit at the head of a table, with his back to the window. On one particular evening, without, however, being able to account for it, he would neither himself sit in the chair, nor permit any one else to occupy his place. That very night a bullet was shot in at the window, purposely to kill him; it grazed the chair in which he usually sat, and made a hole in the foot of a candlestick on the table. Many years have now elapsed since three young subalterns might have been seen struggling in the water, off St. Helena; one of them, peculiarly helpless, was fast succumbing. He was saved, to live, as Arthur Wellesley, Duke of Wellington. The life of Newton is but the history of a series of marvelous deliverances. As a youth,

he had agreed to accompany some friends on board of a man of war. He arrived too late to go; the boat in which his friends had gone was capsized, and all its occupants drowned. On another occasion, when tide-surveyor in the Port of Liverpool, some business had detained him, so that he came to his boat much later than usual, to the great surprise of those who were in the habit of observing his then undeviating punctuality. He went out in the boat as heretofore to inspect the ship, which blew up just before he reached her. Had he left the shore a few minutes sooner, he must have perished with the rest on board.

### RESPONSIBILITIES OF MINISTERS.

BY REV. WELCOME SMITH.

EVERY calling and profession, is necessarily attended with responsibility. The office of a lawyer is important, because it watches over our property. And the office of a physician is much more so, because it guards our health. Ministerial responsibilities, however, stand fearfully pre-eminent. What can equal the mission which he has received of the Lord Jesus? "To testify the gospel of the grace of God," and to show man, the way of salvation. No angel ever came from heaven to earth on so great an errand. Christ testifies to the responsibilities of the minister's work. "I send thee to open their eyes; to turn them from darkness to light, and from the power of Satan unto God. That they might receive forgiveness of sin, and an inheritance among them which are sanctified by faith that is in me."

The minister's work aims at nothing less than the rescuing of guilty and depraved, yet, immortal beings, from the lowest hell of sin, to the heaven of glory,—to transform them from the resemblance of the Devil, into the moral perfection and image of God. St. Paul, in his first epistle to Timothy, calls the minister a man of God; he is to teach man that he is accountable to God, that his responsi-

ty rises in exact proportion to the value and extent of his trust in both worlds, Time and Eternity.

I. There is the responsibility that takes in the minister's own, personal salvation. He should find in his ministerial duties, something conducive to his own spirituality. He should feel, while he water others, that his own soul is also watered, not with drops only, but with showers of grace divine. If there is a sight over which Devils laugh, and Christ and angels weep, it is to see a minister neglecting his own salvation, professing to renounce the world, but, in heart, making it the object of his idolatry, pressing on others, the importance of their redemption, while neglecting his own. Brethren, shall any of us know or feel the bitterness of that exclamation? "They made me keeper of the vineyard, but my own vineyard, have I not kept?" What shall it profit a man, though he save the whole world and lose his own soul? Profit! Their salvation would be his loss, the worst drags in his cup of woe! When fiendish malice sought to give greater pungency to the sufferings of Christ, it exclaimed, "He saved others, himself, he cannot save." There was no sting in these words, to his innocent soul; but, if they should be repeated in the ears of the guilty minister, as he sinks from the presence of his Judge, will there not be in them a worm that never dies!

II. The responsibility of the minister, as regards the salvation of others. He is a pastor, and has taken the oversight of the people. Hence, his responsibility takes a wide range. He may not be answerable for the actual salvation of all who come under his charge, but he will be answerable for the improvement of all of his time, and the putting forth his best efforts toward their salvation. He is to feed the people with the knowledge of God's Word. The whole counsel of God must be declared unto them as their needs require. Every means in the minister's power, should be employed. Three worlds, heaven, earth and hell, should be laid under tribute for materials to be used in the salvation of those under his care.

He is not to think his work is done, when the few who hear him gladly, are converted. His responsibility stops not with the conversion of a few. It looks to the salvation of the many. The minister is accountable, not merely for those who come under his care, but, for all that might be brought under it. The minister is the property of the world. Hence, he should live and labor for all. He must clear his own soul, so that if they perish, it will not be his, but their own fault.

III. There is yet another thought, in connection with this subject, full of solemnity. It is that the minister's responsibility attaches itself to eternity. That is an awful responsibility, that time nor eternity may not remove.

The merchant, if he mistakes in his ventures, wastes his fortune. The statesman, if he fails in his duties, may ruin the State or Kingdom, but, the minister, if he fails in his duties, damns his own soul, and the souls of others. As a steward, he must give an account. Now he sows the precious seed. By and by, the Lord will come and demand of the minister, an exact account of what he has preached, how, with what spirit, and to what end.

Happy he, who can say with Paul, necessity is laid upon me, and woe is me if I preach not the Gospel. Oh! the glory that will crown the faithful minister of Jesus, when all the labors of other professions will be annihilated. When the finest paintings, the most durable monuments; when the works of philosophers, historians and poets shall be consumed, and the earth, and all that is therein, shall be burned up, the effect of his prayers, tears, preaching, and pastoral visits shall remain. Then shall the faithful minister, with stars sparkling in his crown, shine forth in the kingdom of God, for ever and ever.

"Thou wilt keep him in perfect peace whose mind is staid on thee." Blessed thought! Kept in perfect peace by our heavenly Father! What precious promises we have in the word of God.

## THE SLEEP OF THE SOUL.

THE dreary thought of sleeping after death till the day of judgment—the idea that Abraham, Isaac and Jacob became insensible at death, and that the last thing which Jacob, for example, knew, was Joseph's kiss, and the next thing he will know, will be the archangel's trump, the interval of many thousand years being a perfect blank in his existence—is so unlike the benevolent order of God's providence in nature and grace, that it can not gain much credence with the believers in the simple representations of the Bible. What a mockery Elijah's translation seems upon that theory! Whither was he translated? Did the chariot of fire, and the horses of fire, convey him to a dreamless sleep of a thousand years? Was that pomp, that emblazonry, all that fiery pageant, a deception signifying nothing but that the greatest of earthly prophets was to begin a stupid slumber, which, this day, under a heaven with not one redeemed soul in it, and in a world where there is everything to be done for God and men, holds him and every other dead saint in a useless suspension of their consciousness, and, indeed, for so many ages, annihilation?—*Watson.*

God.—There are four short sentences of Holy Writ, which contain in them more of the knowledge of God, than all the unaided wisdom of man had ever been able to discover—"God is a spirit"—"God is one"—"God is light"—"God is love." Spirituality of essence, unity of substance, purity of nature, and benevolence of character, are thus, with a sublime brevity, predicated of Jehovah.

CONTENTMENT.—They that deserve nothing, should be content with *anything*. Bless God for what you have, and trust God for what you want. If we cannot bring our condition to our mind, we must bring our mind to our condition. If a man is not content in the state he is in, he will not be content in the state he would be in.



## Editorial.

### FOUNDATION OF HOLINESS.

The foundation of personal holiness is righteousness. Unless based upon this, it can never stand. No amount of appropriating faith can answer as a substitute for personal integrity. You must be honest if you would be holy. If you have property in your possession, dishonestly obtained, there is no use in your attempting to "claim the promises," unless you do the best you can to make restitution. All the praying that all the saints can do in your behalf, will never induce the Almighty to honor the claim. This is also true, if, through bigotry, or party zeal, or prejudice, or misrepresentation, you have taken a wrong position against another person, and thus injured his reputation or crippled his influence. There are some promises, thank God, that suit such cases, but they are not the ones that are generally quoted. They read like this, *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*—Mat. v: 23-24. See also Ezk. xxxiii: 15.

If you have consecrated yourself fully to God, and find it difficult to believe, and the Holy Spirit brings before you some wrong inflicted upon the reputation or property of another, to which wrong you were a party, by giving it countenance in any way, do not permit any one to turn your mind away to the sufferings of Christ for comfort. It is not comfort you now need, but a firm hand to hold you to your duty. The wound which pains you, needs probing, not healing. It is not the lack of faith from which you suffer, but the lack of honesty. It would be a great relief to pride, to be assured that Jesus has compassion upon you, that he will save you *just now*, without your confessing how wickedly and cowardly you have acted. But it would be untrue. He will do nothing of the kind. If you are made to believe it, you are made to believe a lie,—a most ruinous, damning lie.

He who leads you in any such way, no matter how high his standing as a teacher in Israel, is but a blind leader of the blind. The comfort you derive from such a source is a false comfort. It is an opiate which lulls the pain while the disease is hastening on to a fatal termination. This is that "other gospel," which you are not to receive, though brought you by an angel from heaven. The Gospel that John, the beloved disciple, preached, reads, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*—1 Jno. i: 9. To attempt to believe, when the case calls for confession, is like sowing the seed while the fallow ground remains unbroken. The field may be large, and the show specious, especially, while the snow covers the ground,—and with souls thus deceived the winter generally lasts all the year—but the harvest will be one of tares, and not of wheat.

At one of the Camp Meetings we attended, we noticed a man struggling in prayer. He seemed to be not merely in earnest but in an agony. This continued for some time. The singing, and the exhortations to believe brought no relief. The man was in earnest. At length he arose and spoke to this effect. "I have been on the wrong side. I have hated the negro. I have voted against the colored race, and have given my influence, socially and politically to the side of his oppressors. I ask of all forgiveness; and may God forgive me."

Did it take that man long to exercise faith? Was it hard work for him to believe that God accepted him? He had hardly touched his seat before he sprang up, shouting and praising God. You never saw a happier man than he.

Make thorough work. Let the Lord lead you. Take the portion he gives you. If you are a backslider, do not attempt to appropriate to yourself the promises made to saints. If you have lost your first love, do not try, by consecration and faith, to jump into the blessing of entire sanctification, but get forgiveness, like any other sinner. DO THY FIRST WORKS. In a matter of so great importance, it is much better to go right, than to go rapidly. And yet, it need not take you long to come to God and

get a genuine experience. Obey Him. BEHOLD NOW IS THE ACCEPTED TIME, BEHOLD NOW IS THE DAY OF SALVATION.

### CHRIST'S YOKE EASY.

Upon a good, smooth railroad track a single team will draw, with ease, an immense load. Off the track it would be with the greatest effort that they could move the empty car. So upon the highway of holiness a saint of God can take cares and burdens, and responsibilities, and press forward with an elastic step, a light heart, and songs of joy, when, if he were out of the way, one fourth of the burden would crush him down with despondency and gloom.

Do you find the cares of life wearing upon you? Are you wakeful at night, thinking over your business and troubles, and are you nervous and restless by day? If this is so, something is wrong. Depend upon it there is difficulty somewhere. Do not stir another step until you find out what it is. You are either off the track, or you are bearing burdens the Lord does not lay upon you. The devil likes to load us down. Christ says, "My burden is light." I have always found it so. You will. A saint of God bought a farm by running in debt. He paid for it with the greatest ease. He needed one farm, but he did not need two. But the Devil made him think that he did. He bought another. He had worked hard, and might have taken it easier. But he kept on, toiling early and late to pay for the new farm. He broke down under it and died. He went to Heaven too soon by twenty years. His crown will lack its full complement of stars, to all eternity.

Some get an idea that they must preach, and they are so distressed about it they keep everybody in trouble around them. If God calls you to preach, go at it. Do not be forever making a fuss about it. Give out an appointment. When you get to it *preach the Gospel*, and do not take up the time in telling the people what a heavy cross it is, and how you have tried to get around it. You make them think that Christ is a hard master. Tell them how to get saved. If you are in the Lord's order somebody will be benefited, and your own

soul will be blessed. Heavy as the cross is at first, it will so lift you up that you would not lay it down for worlds.

Some get off the track and then how the load drags! They lose the unction and the power, and then what hard work it is to do duty! With what reluctance that class leader goes to lead his meeting, when he no longer has the light of God's Spirit to guide him! Preaching is irksome to him who can see no new light in the Scriptures. If he has a stock of old, written sermons on hand he falls back on them; or if he has no conscience left, he steals other men's productions and palms them off as his own; but in either case the ministry is a grievous burden which he bears because of the position it gives him, or the emoluments it affords.

Dearly beloveds, get the yoke of Christ fully upon you, and you will find it easy. Keep the joy of the Lord in your soul, and you will have strength to do and to bear all that God requires. His commandments are not grievous. Touch not the burdens which ambition would lay upon you in the name of Christ. *Learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls.*

### SMALL THINGS.

It is impossible to determine from the apparent fruit of an effort to promote the cause of God, the good which may ultimately result from it. Last summer we attended a Camp-meeting, held in harvest time in a rural district. We thought it to be the nearest of a failure of any Camp-meeting we have lately attended. A few were thoroughly saved. Among the number was a man who went home, into an irreligious community, and immediately began to labor for the conversion of his neighbors. As an immediate result, a good society was formed, and a house of worship erected. Great results often follow small beginnings. The accidental giving way of a bush, which a hunter had laid hold of to assist him in climbing a hill, led to the discovery of the gold mines of California. The burning of a fire cracker set the city of Portland on fire, destroyed millions of dollars worth of property, and left

thousands of families homeless. Do not despise the 'day of small things. Attend faithfully to the little duties of every day life. Do good, as you have opportunity, to all men, and leave the results with Him who has so arranged it, that a large tree, defying the storms of centuries may spring from a little seed which a bird can carry in its mouth. *In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which may prosper, this or that.*

### HYPOCRISY.

The most detestable of all hypocrites is the person who is all devotion and piety and smiles abroad, and cross and churlish and fretful at home. There are such among both men and women. Abroad they try to pass for saints—at home they lay aside the mask and act out the evil nature that is in them. The conduct of such persons is detestable. He who is polite to other women, and is neglectful of her whom he has solemnly vowed "to love, cherish and protect," richly merits all the domestic unhappiness from which he suffers. The directions which Paul gives to the children of widows are equally applicable to all. **LET THEM LEARN FIRST TO SHOW PIETY AT HOME.** *Be courteous*—especially with your own household. Study to make every one around you happy. Use kind words and gentle tones. Make all the provision you can for their comfort. Teach your children by example as well as by precept to deny themselves for the good of others. Insist firmly upon the obedience of your children, but let it be in love. Would you know the measure of conjugal affection? You find it in the untold love which Christ felt for those for whom he suffered and died. **HUSBANDS LOVE YOUR WIVES, EVEN AS CHRIST ALSO LOVED THE CHURCH, AND GAVE HIMSELF FOR IT.**

**LATE.**—The lateness of our issue this month is owing to an accident in our office by which about twenty pages of type were thrown into pi—just as it was nearly ready for press. We put on all the force we could, but delay was unavoidable.

### CLEARING THE TRACK.

"Cry aloud, ye sons of men,  
Like a trumpet, lift your voice,  
To my people show their sin,  
And the guilt of Jacob's house."

"By whom shall Jacob arise?" "Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?" *Clear the track, clear it, clear it! Out of the way.*

Will you? Out, out! If you will not labor yourself, when fields are white for the harvest, put your shoulder to the wheel, do not, we beseech you, block up the way, hinder others from working, that will work and are working. What! be a drone in the hive, a mere drone in society? Go to work, *strip to it*, else out of the way, clear the track, clear it, *quick*, make *haste!* Make haste! O, mortal, make haste! Do, what good thy hand findeth to do, with thy might. Make haste ere your glass is run, ere the silver cord is loosed or the golden bowl is broken; ere the gate of mercy is closed forever.

"Make haste, O man, to do,  
Whatever must be done;  
Thou hast no time to lose in sloth,  
Thy day will soon be gone,  
Make haste, O, man, to live."

Go to work, else out of the way! Why hinder others, block the wheels of salvation? If you will not speak out yourself, raise the warning voice; cry aloud against popular evils, sin in high places; national sins, and church sins; sins in Missionary Board, Tract Societies, Bible Societies, Sunday School Societies,—sins of ministers and people, editors, presbyteries, and General Conferences, off, clear the track! move off. If you are determined to hold your peace and let iniquity, high-handed, stalk in open day; we entreat you not to close their lips. Get out of the way! clear the track for others, and let the car of salvation and emancipation roll on and on, till the "kingdoms of this world become the kingdoms of our Lord and Saviour Jesus Christ." Stand off—move, clear the track! There is a fearful curse denounced against those who come not up to the help of the Lord against the mighty. See Judges v: 23. "Wo! wo! said our Saviour to those



who shut the kingdom of heaven against men, who neither go in themselves, neither suffer them that are entering to go in." Out of the way ye time servers and popular seekers; "clear the track," lest the car of reform and salvation ride over you and crush you to atoms. Out, out! Move off, Clear the track!

"The soul that scorns the mandate, dies,  
And meets a fiery day,  
No more the sovereign eye of God,  
O'er looks the crimes of men;  
His heralds now are sent abroad,  
To warn the world of sin."

Clear the track—will you. N.

### LAY PREACHERS IN LONDON

A writer in a cotemporary says: "The Dean of Westminster has made attempts to get an audience in Westminster Abbey; but he has so far failed. Some of the papers have suggested to the dean, that, should he invite Mr. Spurgeon to preach for him, he would probably find his house full. But it would not be needful to limit the invitation to Mr. Spurgeon. Some of the most popular men this moment in London are laymen. Mr. Vowly, who preaches each Sunday night in Exeter Hall, and fills it too; who has a chapel of his own, built by himself and father-in-law, which holds over one thousand persons,—is a butcher. He keeps a large butcher's shop, goes to market to purchase his own cattle, and attends to his business all the week. He would fill the Abbey or St. Paul's.

"Then comes Mr. Carter, who, for years, has been at work among the thieves, pick-pockets, and desperadoes of the city; who has seen one thousand such reformed; who has formed a church out of this abandoned class; who, with his rough, rude, sanctified utterance, captivates the crowd. He could fill St. Paul's. Then comes Richard Weaver, the collier, the prize-fighter, who, without character or education, became a convert; who attends horse-races and prize-fights to preach Jesus; who can command an audience of one thousand anywhere; whose fine person, wonderful voice, and fine talent for singing, has attracted, and led to a religious life, one thousand. He could do the same.

"Then comes Mr. Stott, a carpenter, who left his bench-tools to preach, and came to London; preached in the hall of a tavern, met with marked results, built a commodious chapel, preaches to an audience only second to Spurgeon's, keeps a carpenter's shop, and works daily at the bench. He never lacks an audience anywhere. And these are only specimens of the thousands of men in London, who for the sake of Christ, and without hope of earthly reward, work all day, and preach the gospel freely nearly every night as well as Sunday.

"When it was found that the working-classes would not go into the churches, it was proposed to open theatres. But it was the intention of the Committee to allow none but regular, ordained clergymen to preach. But it was soon found that the masses would not attend; and it was not till the lay element came in, till the rude, telling, rough eloquence of the warm-hearted but uneducated workmen came on to the platform, that the masses were stirred. This work has been kept up for five years. Seven theatres are now kept open each Sunday night, and are crowded. The success is triumphal."

### PEWED CHURCHES.

One prominent object we had in view in starting this Magazine was to advocate the claims of the poor to the Gospel of Christ. We hope to see the day when the seats in all houses of worship shall be free. We are glad to see other papers waking up to this subject. The *Christian Register* says:

"Are our churches doing their whole duty, when they build their church edifices for themselves, so costly that those of moderate means cannot afford to buy or hire a pew, and then make amends by supporting, in a stinted way, chapels for the poor? Does not this, virtually exclude a large class of the community from public worship? Let us have churches comfortable and attractive, and invite all to unite as brethren and equals, in the worship of our common Father, each contributing according to ability and disposition to defray the necessary expenses, and thus realize the

idea of Christian brotherhood. Some churches have tried the plan of allotting the seats in the galleries, or a certain number of pews, to the poor, but without much success. Could they reasonably expect a successful result? Few would wish to attend a church as the acknowledged *poor* of the parish. If a proposition were made to set off a portion of the common or public garden for the use of the poor, or to have a separate ballot-box for the rich and the poor, what an outcry would at once—and justly, too—be raised against it! The message of God's love should be as freely shared by all, as the sunshine and pure air.

189 West 20th Street, near Eighth Avenue, (new No. 303).—A Christian Boarding House, quiet, orderly, Sabbath-keeping; neatly furnished rooms for gentlemen and their wives, with or without board. Missionaries from abroad or others visiting the city, desirous of enjoying religious privileges in the family circle, will please call. Terms moderate. N.

#### RELIGIOUS MEETINGS.

AT WHITEHAVEN, PA.—We attended a Grove Meeting, the 17th and 18th of July. A noble band of pilgrims are here holding on to the promises of God, and endeavoring to force their passage to the skies. The Lord is with them. There were not the visible results, at the Grove Meeting, which we desired to see, but good was done, we cannot doubt.

AT CATASAUQUA, PA.—We attended a Grove Meeting the 20th and 21st of July. The Lord was with his people, and they were enabled to rejoice in His salvation. It was a profitable season. Some were fully saved, and the truth was listened to with eager attention.

In this region is a great field of usefulness. The population is more dense than in any part of the country we were ever in. Flourishing villages are scattered along the Lehigh Valley, within a mile or two of each other. The mineral wealth is immense. Coal and iron and slate, are abundant. The soil

appears to be fertile, and the farms are highly cultivated. We formed a high opinion of the people, from all that we heard and saw.

AT VINELAND, N. J.—We attended, for a short time, the National Camp Meeting, called for the especial purpose of promoting the work of holiness. It was the largest gathering of the kind, we ever witnessed. People were there from Maine to New Orleans. The meeting was a success beyond the anticipations of the most sanguine of its friends. The results, we trust, will be far-reaching—especially in introducing into many localities a higher standard of Christian experience.

We were very agreeably disappointed in finding Vineland presenting so attractive an appearance. It is only about five years since the settlement here first began, and it now claims a population of some ten thousand. The ground is laid out into lots and farms of from a half an acre to twenty acres and upwards. Fruit trees and shrubs and flowers abound on every place. We never saw fruit trees appear more thriving than they do here. The climate is mild, and considered especially favorable to invalids. Many men of wealth have gone here and erected fine dwellings for their families.

It would be a great improvement every way if half the population of our large cities would go to the country and secure homes.

AT SING SING.—We stopped for a day, to attend the New York Camp Meeting. It was a great rally of the Methodists of New York and vicinity. There were, probably, three hundred or more tents on the ground. There was a good deal of show and fashion, but we were struck with the large number of plain, unpretending people in attendance. The strong-hold of Methodism is upon the common people, and it is a great mistake to let go that hold under any pretense whatever.

THE SPENCERPORT CAMP-MEETING.—The meeting advertised to be held at Bergen was held near Spencerport. The attendance was large, and the order good. The preaching was in demonstration of the

Spirit, and the power of God was manifested to bless and to save. A goodly number of sinners were converted—many sought and obtained the blessing of holiness—and the saints generally were edified and encouraged. The good accomplished at these gatherings is beyond all human computation. Many carry the fire home to their own neighborhoods, and glorious revivals follow.

#### DYING TESTIMONY.

S. R. Green, wife of James D. Green, and eldest daughter of Rev. J. and Lydia Olney, died at South Brookfield, Madison county, N. Y., May 24th, 1867, aged 31 years. Her sufferings were severe, which she bore with Christian fortitude and composure. Calling for some of her neighbors to pray with her, she found, though church members, they declined to do so. Then sending some three miles for the pilgrims, they soon stood at her dying bed and prayed and sung with her until her feet touched the waters of the river of *Death*. Then her countenance lit up with the glories of the heavenly world. She sung with them in joyful strains while her voice lasted, "We are going home to die no more," and crossed over the river to join the holy choir on the blissful shore.

N. ATKINS.

#### LITERARY NOTICES.

**THE SHINING LIGHT.** In Two Parts: 1st, The Bible for Great Folks; 2d, The Bible for the Little and the Great Folks; or, The Bible in the Family Circle. By the Rev. D. F. Newton, author of "Home-thrusts," &c.

This is an excellent, soul-inspiring work. With the Psalmist, the author seems greatly in love with the *word of God*. His veneration for it is manifest on every page, as though he would attract the attention of young and old, great and small, to the Bible, as the only light that can guide them from earth to heaven. We hope the book may be extensively read, and we bespeak for it an extensive sale. One article in the book, entitled "The Editor's Experience in searching the Scriptures," is worth the whole price of the book.

**FRESH LAURELS FROM THE GARDEN OF EDEN.** BY REV. G. W. HENRY.—This is a new, interesting volume, from the fertile pen of blind Henry. He is always original, sound, interesting and instructive. This book contains 86 pages, and is sold in paper covers for 30 cents. But Bro. Henry is one of the Lord's poor, and if you send him a genuine 50 cent piece, you will get double the worth of your money, and be helping one of the most deserving of God's saints.

**SHOCKS FROM THE BATTERY.**—In the present number we give the introduction to this remarkable book. From that our readers can get a general idea of its character. But the book needs to be read to be appreciated. It is full of original, stirring thoughts expressed in a forcible style. It advocates the real religion.

The book is got up in a most attractive manner, printed on good paper, and contains an accurate steel-plate likeness of the author.

Send for a copy. Address Rev. B. Pomeroy, Waterford, N. Y., inclosing \$1.60, when a copy will be sent you, post paid.

#### THE LOVE FEAST.

A. SQUIRES.—I am in the highway of holiness, and all is peace and safety. Oh! glory to Jesus how I love the way. I feel like rejoicing all the time. The 28th day of January, 1866, I was directed to listen to a sermon by Br. Curry, which proved a great blessing to me, as it resulted in my conversion. I then thought I was the happiest person living. I soon became convicted for the blessing of holiness. I sought and obtained it then, lost it, and wandered in darkness and despair for months, the one wish of my heart being at all times for perfect love, but still I *could* not consent that my name should be cast out as evil. The enemy tried to make me believe that I could never obtain the blessing again. Kind friends tried to comfort me and point me to the Saviour, and at last, after having been driven almost to despair, I was enabled to say in my heart, I yield, I yield, and I



could immediately feel that the blood of Christ cleansed me from all sin. By the grace of God I am enabled to feel that I can meet death at any time, and say, all is well. I can feel that "all things work together for good to those who love God." I have the witness of the Spirit that I do love God. I know that I am not my own, but I have been bought with a price and that therefore I must glorify God with my body, and my spirit, which are his. Praise his holy name.

Carlton, N. Y.

MRS. JULIA F. SANFORD.—I feel this morning the Lord owns me as his child, praise his holy name! The Lord has prepared a home and a crown for me in that beautiful land, and it will not be long I shall have to stay here. As time rolls away my faith grows stronger. I love this narrow way. I feel I can give up friends and every thing if the Lord requires it for his sake. There is nothing like my God. He is my all satisfying portion. The *Earnest Christian* comes like a ray of bright sun-shine to me. It does me a great deal of good to peruse its pages, and read the testimonies of those that love the Lord.

Broome Centre, N. Y.

CHARLES T. WEBSTER.—I am the Lord's, soul and body. I was converted one year ago, and I have felt Jesus near me ever since. Praise his name. It is glorious to serve the Lord. He fills me every day with fresh manna from heaven. Praise his dear name forever. He keeps the fire burning in my soul continually.

Lockport, N. Y.

DAVID BEVERLY.—I love the Lord. I love his will. I love to do it. Jesus saves me. It has been about a year and a half since I started in the narrow way. Jesus is precious to my soul. He is a present help in every time of need.

G. D. MARK.—Bless the Lord to-day that he ever called me from the darkness of sin into the glorious light of this great salvation. I love this pure religion with all my heart. I expect to gain heaven by way of the cross. I feel God's smiles now. Bless his name.

Rushford, N. Y.

JOHN STRUBLE.—Praise Jesus for salvation, free and full! I have the abiding witness of the Spirit, and constant communion with my Saviour. Praise Jesus that I ever found the narrow way. I found that way last June, and I have been walking in it ever since. The reason that so few find this blessed way is because they are not willing to forsake sin and everything that is unholy, and have their names cast out as evil. It is a highway cast up for the redeemed.

Hamlet, Ill.

MRS. JANE CRIPPEN.—Six years ago last March, the eighth day, God for Christ's sake sanctified my soul. Since that time I have enjoyed uninterrupted communion with Him. The peace of God that passes all understanding is mine to enjoy daily.—Praise the name of the Lord. Jesus saves me, soul, body and spirit. Glory to his name. I feel that it is no longer I that live, but Christ liveth in me. I am walking in the clear light. Glory be to God. I feel that I am commissioned by God himself to let my light shine, and I'm doing it. Glory be to his name. I have on the breastplate of faith, and salvation for a helmet. I'm going through by the way of the cross. You will find my armor down by the river side.

C. B. BARRETT.—Jesus saves. His blood cleanses me from all sin. Praise his name. He leads me. I tread the solid rock with the glory in my soul, and the glory all around. I am seeking joys immortal, and a bright and starry crown. Jesus is saving souls in Eckford. Last Sunday morning one precious soul passed from death unto life.

Coldwater, Mich.

N. D. FANNING.—With profound gratitude to God, I record His mercies to me. In each event I am able to discern a Father's care, exercised sometimes for my protection—sometimes for my guidance—but often for my correction. Yet I glory in "nothing but the cross of Christ by which I am crucified to the world and the world unto me." The satisfaction of my life is drawn from the personal interest vouchsafed to me in the "blood of Christ."