

The Earnest Christian

AND

GOLDEN RULE

MAY, 1868.

CHAFF AND WHEAT.

BY REV. B. T. ROBERTS.

MANY are the changes that have taken place, in the past few years, in the Christian world. Formerly, professing Christians were a plain, humble people. Now they are, in many cases, the leaders of fashion. Then, they were despised by the world; now, they are of the world. Then, they worshiped God in spirit and 'in truth; now, too frequently, they worship by proxy.

But in no one respect is the change more marked than in the confidence with which professors talk of their prospects of heaven. It would seem as if, to those who are in good standing in the Church, there is hardly a possibility of being lost. The sermons, the prayers, and the sacred melodies,—all take it for granted that the salvation of those within the pale of the Church is secured, almost beyond the possibility of a failure. Hymns of penitence have given way to songs of triumph. Earnest prayer and supplication, searching the Scriptures and religious meditation, self-denial and bearing the cross meekly for Jesus—means of grace that the saints of other generations considered essential to every one who laid claim to the Christian character—have been sup-

planted by the opera and the theater, by balls and billiards. Everything betokens a feeling of the utmost security. Even among those who are more decidedly religious, who oppose these incursions of the world upon the Church, there is too often, it is to be feared, a feeling of safety which the real religious state does not warrant.

The Scriptures warn us faithfully against self-deception. A searching time is coming, when every veil that hides one's true character will be torn off, and every one will appear to be what he is in reality. John said of Jesus, *His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

While there are points of resemblance between the righteous and those who only appear to be righteous, there is also a marked difference in their character, and a striking contrast in their final doom.

1. The chaff and the wheat grow together in the same field, and from the same root. The same soil affords nutriment to both. So one may go to heaven and another to hell from the same family, the same school, or the same church. The instructions and the discipline received, and the doctrine

believed, may be the same, and yet the fate be entirely dissimilar. *It is no evidence that one is in a state of salvation, because he is an acceptable member of a pure Church, and sustains its interests and observes its regulations with commendable fidelity.* Much of the religious teaching of the day implies this, though it may not be asserted in so many words. The platform of Christianity is made so broad, that every one who is not an avowed infidel feels that if he does not already stand upon it, but very little change is necessary to place him there. The contrast between German Pantheism and the Gospel of Jesus is ably drawn. He rejects, with a shudder, the cold, cheerless, though specious Atheism, and thence concludes he must be a Christian. His moral character is good, according to the prevailing standard of morality, or he proposes to make it so; and why should he not belong to the Church, and enjoy the consolation of believing that after death all will be well? *Simply because he is not a new creature in Christ Jesus.*

2. The chaff affords protection to the wheat. It shields it from the scalding sun and the blighting storm. The wheat could not well grow without it. So, one may have a deep sympathy with those who are walking in the narrow way. He may not forsake them in times of persecution, as Peter did his Master, and as so many do at the present day. He may be a companion of those who take joyfully the spoiling of their goods, and may afford them his countenance and protection. He may contribute freely of his money—not to gratify religious pride, but to promote the real cause of God. He may do all this—which so few professing Christians

have the moral courage to do—and yet not be in the way of salvation. There were doubtless many who worked upon the ark for Noah, who were not saved by the vessel which their own hands had helped construct. Sympathy for the right—laboring for the cause of God—is good as far as it goes. But this is not enough. *You must be right.*

Much as the chaff and the wheat resemble each other, there is a radical difference between them.

1. Wheat is solid; chaff is light and easily driven about by the wind. There is nothing settles a man, like a genuine religious experience. His faith rests upon a consciousness that is more reliable than a mathematical demonstration. *He knows that he has passed from death unto life.* But one who has head religion only, was reasoned into it, and he may be reasoned out of it. He is driven about *by every wind of doctrine, and cunning craftiness of men, whereby they lie in wait to deceive.* He generally agrees with the preacher who had his ear last, and who bestows upon him the most of personal attention.

2. Wheat will bear to be crushed. Place it between the upper and nether millstone, grind it to powder, and then, instead of being destroyed, it becomes just ready for use. Some professors are very easily killed. They must be petted and caressed, or they are liable to give up. They must be treated with just so much deference, and be allowed to have their own way, or they backslide. But those who are truly righteous, can endure neglect and contempt. They expect persecution, and when it comes, they bear it manfully, without repining. Scorn and reproach, for Jesus' sake, they count as honor. The

Pharisee must have "greetings in the market," and "the chief seat in the synagogue," or he feels that he is not appreciated, and seeks his home where honors are more abundant.

3. Wheat possesses vitality. Bury it in the ground, and cover it up; it will spring forth and bear fruit, some thirty, and some an hundred fold. So with a truly righteous man. He is not easily disposed of. Kill him, and he comes to life again. Let calumny bury his influence, and it will be felt in coming generations. He has life from above. So he does not fear them that kill the body, but cannot kill the soul.

What a wonderful contrast in the final doom of the two characters designated under the expressive terms of "chaff and wheat"!

The wheat, Jesus will gather into his garner! The righteous shall go into life everlasting. "They shall be mine," says the Lord, "when I make up my jewels." Imagination cannot conceive of the glory and the happiness they shall enjoy forever at God's right hand.

But the wicked shall go away into everlasting punishment, where "is weeping and wailing and gnashing of teeth." Their wretched abode forever shall be, where "their worm dieth not, and their fire is not quenched."

Reader, what is your true character? Are you a solid, firm, devoted follower of the Lord Jesus? Do you have that principle of integrity that makes you always reliable? Can you endure persecution, and take it joyfully for Jesus' sake? Have you the life of God in your soul? If this is your true character, thank God and press forward.—But if not—if you are light and flashy, and unreliable—pray God until he fills you with all his weight of love.

BORN BLIND.

BY MRS. ISABELLA BRISTOL.

I was born blind, though I was blessed with natural eyesight. Yes, I was blind, and could not see for many years. I groped my way along in darkness.

I heard there was a physician who would open the eyes of the blind without money and without price. Yet the terms were conditional. The glittering toys and vanities of this world that were held up before my natural eyes were strong inducements for me not to accept of spiritual sight on the terms offered. I felt I was to give up all—the ball-room, my young associates, the vanities of the world, and be willing to be called a follower of the despised Nazarene. This was more than I could promise to do. Alas for me! I still groped my way along in darkness, but professed, like many in the present day, to have my eyes opened, and united with the church. But the Spirit of God so troubled me that I became willing to receive it on any terms. I consented to give up all, and take Jesus as my satisfying portion; and immediately I was made whole. Oh, what light and glory filled my soul! I read the Word of God before I was saved, but it was a sealed book. I would hear Christians talk of the love of God that filled their hearts, and how happy they were; but now, O how differently things appeared. Now the Word of God is the man of my counsel. O how I love to search the Scriptures. It is food for me, and my soul feasts on it.

I love to hear the children of God talk of His dealings with them. Truly the things of God are spiritually discerned. I feel satisfied to go through with Jesus, and can say, good is the will of the Lord. I know his ways are ways of pleasantness, and all his paths are paths of peace. I feel his yoke easy and his burden light, and know by experience that the path of the just is as a shining light, that shineth more and more unto the perfect day.

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HOLINESS INDISPENSABLE TO THE CHRISTIAN MINISTRY.

BY REV. ELIAS BOWEN, D. D.

It is clearly indispensable that all should be holy, for "without holiness no man shall see the Lord;" but while holiness, being essential to salvation, and therefore indispensable to all classes as a qualification for heaven, it is indispensable to the ministry, as we shall here undertake to show, as a *professional* qualification.

1. The necessity of holiness in the ministry, as the ambassadors of Christ, is most abundantly taught in the Holy Scriptures. In this only and all-sufficient rule of human conduct—this supreme standard, as well of ministerial as of Christian character—it is everywhere inculcated, both by *precept* and *example*.

Among the numerous precepts of the Word of God, enjoining holiness upon the ministry as a *professional* qualification, it must suffice to cite the following appropriate specimens: "Be ye clean that bear the vessels of the Lord."—Isa. lli. 11. "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and *harmless* as doves."—Mat. x. 16. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in *purity*."—1 Tim. iv. 12. "A bishop then, (*i. e.*, a Christian minister,) *must be blameless*, holding the mystery of the faith in a *pure conscience*."—1 Tim. iii. 2-9. "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful (*i. e.*, to *holy*) men, who shall be able to teach others also."—2 Tim. ii. 2.—According to these precepts, and many others of the same class, holiness is enjoined upon the ministry with special reference to their *peculiar calling*. God has commanded them to be *holy as ministers of the gospel*; and for them to presume to "minister in holy things" in disregard of such command, "without holiness," is to forfeit both their ministerial and Christian character.—

They cannot, in that case, be accounted ministers of the Lord Jesus Christ at all, according to the Scriptures, but "wolves in sheep's clothing."

Again, the necessity of holiness in the Christian ministry, is taught with equal clearness in the Holy Scriptures, by the authority of *example*. Our Divine Lord, having commanded that the ministry should be holy, has exemplified the doctrine inculcated, by calling holy men, and none else, to preach the gospel to their fellow-creatures, in all ages of the world. That some have always been found reckless enough to assume the sacred office "without holiness," alters not the case: there is still no evidence of any having been called or recognized of God as ministers of the Word of Life, "without holiness." All history proves that such has been the order of the Head of the Church from the beginning. Holy men, and none others, have been called of God to the work of the ministry, from the remotest antiquity. Noah, "a preacher of righteousness," was "a righteous," or holy man. The ancient prophets, whom God chose in their time to declare his will and purposes, and instruct the people in matters of religion, were all holy. Hence the following language of the sacred volume: "As he spake by the mouth of the *holy* prophets."—Luke i. 70. "For the prophecy came not in old time by the will of man, but *holy men of God* spake as they were moved by the Holy Ghost."—2 Pet. i. 21. "And the Lord God of the *holy* prophets sent his angel," etc.—Rev. xxii. 6. In like manner the apostles of our blessed Lord, to whom he committed the gospel ministry immediately before his ascension, were holy men. So Rev. xviii. 20: "Rejoice over her [Babylon,] thou heavens, and ye *holy* apostles and *prophets*." We need not multiply these quotations, however; but to render the authority of example still more impressive and complete, "The Apostle and High Priest of our profession"—the Lord Jesus Christ—who hath set us (we ministers especially,) an example that we should *tread in his steps*,

was holy. And is such an example—the holiness of Christ, and of the primitive ministers whom he chose to represent him in the world—of no authority with us in this matter? Can we dispense with a qualification which they found indispensable to the work of soul-saving, and achieve the same great objects which they could no otherwise accomplish than as they were filled with the Holy Ghost, in our own strength? The very thought is preposterous!—They, though vastly our superiors in natural qualifications, unable to “win souls” without the aid of a holy example; and we, doing it independently of such aid! How presumptuous!—We may depend upon it that the wicked spirits, instead of recognizing our authority “to cast them out,” will say to us, as they did to the sons of Sceva, “Jesus we know, and Paul, (or any other holy minister,) we know, but who are ye?”

2. Our excellent Discipline, also, insists upon the necessity of holiness in the ministry no less decidedly than the Holy Scriptures. According to this standard, all candidates for the sacred office, being examined as well in regard to *Christian experience* as to their belief in the doctrine and discipline of the Church, are required to answer *affirmatively*, in order to their admission into the Conference, the following questions: “Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Have you considered the rules of a preacher? etc., (which surely require nothing less than holiness.) Will you keep them for conscience sake?”

Moreover, the Discipline clearly inculcates the necessity of holiness in the ministry, where it represents that “religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven:” and ascribes it to a want of holiness in them; putting the appropriate acknowledgment into their mouths, and making them say, “In ourselves there is much dullness, so that there will be much ado to get us to be faithful in the work. We have a base,

man-pleasing temper, so that we let them perish rather than lose their love. We let them go quietly to hell rather than to offend them. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil. But the greatest hindrance is weakness of faith, (which implies a deficiency in holiness, of course,) our whole motion is weak, because the spring of it is weak:” *i. e.*, we do little or nothing in the way of saving souls and building up the Church, because of our deficiency in the faith of holiness—the “faith that works by love and purifies the heart.”

The same doctrine of the necessity of holiness in the ministry, is seen in the following question and answer of the Discipline on “employing our time profitably,” etc. “Why is it that the people under our care are no better? (*i. e.*, why are we not more successful in the ministry?) Other reasons may concur, but the chief is because we are not *more knowing and more holy*.” How plainly is the piety, and consequently the salvation, of the people, made to depend, instrumentally of course, on holiness in the ministry here. And is not holiness in the ministry indispensable therefore?

Indeed, the entire Discipline—articles of religion, general rules, class-meetings, and all—except a few modern corruptions, being designed and adapted for “the spreading of Scripture holiness over the land,” requires holiness in the ministry; and all who undertake to “minister in holy things,” “without holiness,” may read their own condemnation upon every page of it. The whole drift of this most excellent compendium of Christian doctrine and duty, as it relates to the subject under consideration especially, may be seen in the subjoined extract from the ordination service: “And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of men, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same, (*i. e.*, with a life of holiness,) consider how studious ye

ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures, (*i. e.*, according to the rules of holy living.)

3. We shall next consider that *sound philosophy*, no less than the Scriptures and the Discipline, inculcates the necessity of holiness in the ministry. This will appear from the following philosophical exegesis of a passage or two in the epistles of St. Paul.

In 1st Cor. ii. 14, he says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Observe: "The natural man cannot *know* the things of the Spirit of God;" but the unholy minister, like all other persons who are destitute of holiness, is "the natural man"—and so much the more, if he have once enjoyed a sense of the Divine favor, and lost it; therefore, the unholy minister "cannot *know* the things of the Spirit of God." And how, we would ask, can he teach to others what he does not know himself? Do you say he might understand and teach the *theory*, without any experimental knowledge of religion? Nay, but "the things of the Spirit of God," which he "cannot know," cover the whole ground of religion—*theory* and all; whence it appears that he "cannot know" even the *theory* of religion, and of course cannot teach it. And if he could both know and teach religion in *theory*, according to the supposition, he could only make *theoretical* Christians, like himself; in which case they would all go to hell together, notwithstanding his teaching. The idea of a backslidden minister—one who has lost the holiness he once enjoyed—being able to teach "the good and the right way" from *past experience*, is the greatest delusion of all.—Such a character, having "forgotten that he was purged from his old sins," and become doubly "blinded by the god of this world" in consequence, is of all others the least capable of teach-

ing the religion of Christ in any acceptance whatever.

The apostle also says, Rom. viii. 7, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be;" but the unholy minister, as all must allow, is "carnally minded"—*i. e.*, possessed of "the carnal mind." Therefore, the unholy minister is at "enmity with God," and consequently would not do anything to promote his cause, or constitute others his friends and followers, if he knew how. Since the unholy minister "cannot *know* the things of the Spirit of God," he *could* not teach them if he *would*; and as his "carnal mind is *enmity against God*," he *would* not if he *could*. And is not holiness, therefore, indispensable in the ministry?

Perhaps it should be remarked here, that by unholy ministers we mean all those who never "passed from death unto life" at all, or have lost their justified relation to God by neglecting to "go on unto perfection;" which, if they had done, "groaning after it" as we all professed to be at our ordination, they would soon have reached. These are they whom we denominate unholy ministers—"the natural man," whose "carnal mind is enmity against God." And what occasion has "He who came to seek and to save that which was lost" for such a ministry as this? a ministry who neither know nor love "the things of the Spirit of God;" a ministry who *could* not promote the interests of the kingdom of Christ if they *would*, and *would* not do it if they *could*. The very idea is preposterous. As well might an earthly monarch employ an ignorant and an enemy to represent his affairs in a foreign court, or to lead his armies against an invading foe, as for the Sovereign of the Universe to send forth a ministry who are utter strangers to his will and character, and implacable enemies of his government, to "negotiate a peace 'twixt earth and heaven." It is, doubtless, owing to the example and teaching of ministers of this sort, that there are so many Churches in the world who substitute forms and ceremonies, the most ridiculous in

some instances, for pure spiritual worship; and that the land is filled with licentiousness and fraud. Their influence "is evil and only evil continually." Nor can it possibly be otherwise; for "a corrupt tree cannot bring forth good fruit, or a bitter fountain send forth sweet waters."

4. The necessity of holiness in the ministry will still farther appear, if we take into consideration the amazing *power of example*. Some ministers pretend that they are so entirely absorbed with the great business of saving others as to forget their own personal salvation, and consequently backslide more or less from God during seasons of revival, losing much of their religious enjoyment. This, however, is a mere pretext to cover their nakedness. The truth is, we are not required to care more for others than for ourselves; nor is such a thing possible. But even if so required—if we were required to make the saving of others the one only object of our life and calling—the most effectual, nay, the only way to accomplish it, would be to exemplify the truth and excellency of religion in our own lives. So the language of St. Paul to Timothy, "Take heed to thyself," etc., *i. e.*, to thy *example*—thy conduct, thy conversation, thy spirit—"for in doing this thou shalt both save thyself and them that hear thee."

We are aware it is said that "God will own the truth, even though it be proclaimed by an impostor, and bless it to the salvation of souls for its own sake." But it should be remembered that the unholy minister, or "the natural man," as we have shown him to be, never proclaims the "truth as it is in Jesus," since he could not proclaim or teach what he does not know, and would not teach what he does not love. He may, to be sure, present a mixture of truth and error, or truth in a distorted shape, in the manner of his liege lord—the devil—but "holding the truth in unrighteousness," so far as he holds it all, and presenting it in an adulterated character, its legitimate effect is forever neutralized or turned to a bad account by the error with which it is mixed,

and the spirit and manner in which it is delivered.

It is very common for these unholy ministers to get up in love-feast, where custom and their official duty as presiding elders and preachers in charge require them to speak of their own experience, and say, "We don't profess to have experienced the blessing of sanctification ourselves, but we are determined to persevere," or something of that sort, "and hope one day to meet you all in heaven;" thereby conveying the idea, either that they expect to be saved "without holiness," in palpable contradiction of the teaching of Scripture, or that if it must be sought at all as an indispensable attainment, there is no great hurry about it. I say such testimony is very common among a certain class of preachers in our midst. I have often heard it within a few years past, myself; but never without a shudder, feeling that they who bore it were destitute of the grace of justification even—on which, nevertheless, they were evidently building a vague and delusive hope of heaven, and causing the people under their care to rest satisfied with the same deceitful assurance!

"Like priest, like people." Example is everything: precept, when at variance with example in the teacher, does man more hurt than good—religion being made responsible, in the minds of the unbelieving world, for his abominable hypocrisy. Teaching by example, of all other methods, is the most effectual in every department of life. The teacher of science counts much upon the advantage of being able to illustrate his subject by example. In this enlightened age of the world especially, he invariably employs orreries and planispheres in teaching astronomy, maps and globes in teaching geography, statuary and painting in teaching history, the blackboard and diagram in teaching mathematics, and some form of alphabetical characters in teaching language, that truth may be rendered palpable, and become more clear and impressive in consequence of being seen as well as listened to by the pupil. So the religion of the Bible, to be inculca-

ted with success, must be *illustrated* and *shown* in the lives of its teachers. "Others must *see* their good works, that they may glorify their Father who is in heaven;" or be "brought to repentance and the knowledge of the truth" through their means. Even in the case of a holy ministry, who preach the unadulterated truth, counsel, exhortation, and the most persuasive eloquence, derive their chief force—nay, indeed, all their effectiveness for good—from an exemplary life. There is little hope of impressing the mind of the sinner with the importance of religion, except he be made to see in those who teach it, the uprightness, the benevolence, the amiability, and the happiness which it impresses on their own character in all the relations and circumstances of life.

That many choose the sacred office and spend their days in the ministry without the attainment of holiness, or even a gracious change of heart, is but too true. We can say nothing for any good they do, however; nothing for their consistency of character; nothing for their honesty even. They may pass for Christian ministers with some, may succeed in obtaining a livelihood, and elevating themselves to seats of popularity and power by catering to the appetites and passions of the people of the world; but no one can "be a faithful dispenser of the Word of God and of his holy sacraments," or *fulfil the duties and accomplish the objects* of the Christian ministry, "without holiness." Nothing short of the wisdom, the fidelity, the confidence, the zeal, the consolations and the hope created by the spirit of experimental and practical holiness, can prepare or qualify the ministry for the work of their calling.

If "without holiness no man shall see the Lord," how much less the ministry, who lie under a ten-fold obligation to be holy, from the bearing their personal character is certain to have upon the eternal destiny of myriads of their fellow-creatures! Alas! alas! Who will say that holiness is not indispensable in the ministry, when it is holiness alone that will enable them

either to "save themselves or them that hear them"? Surely, holiness is indispensable in the ministry, both as a qualification *for heaven*, and as a *professional*, or *official* qualification.

I take Thee, Precious Jesus.

BY JANETTE PALMITER.

I TAKE thee, precious Jesus,
My portion hence to be—
All earthly things forsaking,
To fully follow thee;
Will plunge into the fountain
Now open wide for me—
That fount of all most precious,
The blood of Christ so free.

Chor.—I take thee, I take thee, I take thee.

Yes, take thee, precious Jesus,
And who can tell the worth
Of such a boundless portion
As Christ possessed on earth?
'Tis food, and drink, and clothing,
And all things else combined;
But, most of all, it satisfies
The longings of the mind.

I take thee, precious Jesus,
And all that's thine with thee,
To share in the inheritance
Which thou hast bought for me.
Since I have all forsaken—
The fields, the husks, the swine—
I feed on heavenly dainties,
And sip the richest wine.

'Tis true the way is thorny,
And strewn with many a cross;
But these I gladly welcome,
And reckon nothing lost,
Since in this very pathway,
Thy footprints, Lord, I see;
And O! 'tis such a blessing,
Thy follower to be!

The glorious crown above me,
The prize reached out I view,
And if I revere and love thee,
Will wear it as my due:
Will sing of conflicts ended,
And shout o'er victories gained,
Through ages never ending,
Will swell the joyful strain.

THE MINISTRY.

BY REV. N. D. FANNING.

THE work of the ministry is to instruct the mind, arouse the conscience, and win the heart to *Christ*; and thus to reach and regulate the conduct.

That this may be accomplished, there must be an adaptation of means to the end. Men must be dealt with as *they are*. Their social, moral, and spiritual condition; their views of truth and the peculiar influences bearing upon them; their prejudices and habits of thought; their relations in life, and many other subjects, demand the studious attention of every herald of the cross.

It were almost useless to lecture a man who never swears, on profanity; or one who never drinks, on the evils of intemperance—hoping thereby to secure their conversion to God. It is insulting to address a man of ripe talent as though he were a child; or a civilized man, as a heathen; or an inquiring penitent, reared under the enlightening influences of Christianity, as a follower of Mohammed, or a devotee of Catholicism; or an honest man, as a knave; or a congregation of the American people, as one from the stews and brothels of the middle ages. Such mistakes are fatal.

It is folly to talk of the sublime doctrine of faith in Jesus Christ, to a reckless and impenitent highwayman; or of holiness, to one tortured with the guilt and condemnation of past sin.—It is vain to speak of the exhaustless spiritual privileges in Christ, to those who have never discovered their native destitution, or seen their false refuges falling around them under the fiery hail of God's truth. It is ridiculous to thunder terribly against sins that have no existence among those who hear; or to discourse profoundly and eloquently, to prove what none deny.

Appropriateness is a condition of success. And eminent examples of it we have in the ministry of Jesus Christ, and the illustrious Saul, of Tarsus—instances of which, it were easy to enumerate, if necessary.

The main difficulty, here, lies in uniting unwavering fidelity to the Gospel, with attention and deference to the phases of the public and individual mind. Here, too, is *real danger*. The truth may easily and unwittingly be compromised, diluted and weakened, and men be betrayed, to the lasting injury of the cause of God, into utilitarian schemes for its advancement, as utterly at variance with the real demand, as the spirit of the world is with that of Christ.

Gospel truth is the only weapon that will prevail over error and wickedness—the only power that God has appointed to hunt out men hidden away in their dark retreats, and the only lightning ordained of heaven to disarm the contending squadrons of hell. We can not dispense with it, and we dare not modify it. To this mast we must hang our colors, and under this standard march to battle, if we be for God. The Gospel is not *fired at*, but *brought to*, men,—it is God accommodating Himself to a fallen and destitute race. And hence the duty incumbent on the ambassadors of Christ, is to so divide the Word of God that each shall receive *his* portion.

Nothing need be presented but the truths of the Gospel. Here is the field from which selections are to be made. Here is the mine from which the genuine coin is to be dug. They remain the same through all the ages. They never become untruths. They never grow obsolete, any more than do the prime facts of nature. But some classes of them are forcibly applicable at one time, and others at another; some meet one set of conditions, and others, another. To reverse them, is to challenge contempt.

The manner of presentation is a matter of some importance. There is a wide difference between a man of cultivated mind, and one never trained to systematic thought, though they be of the same nature. An array convincing to the one, might no more than provoke inquiry, or perhaps not stir a thought, in the mind of the other.—Very different methods of approach

are requisite where the mind of one is fully open to conviction, and that of another closed and locked and guarded by rooted prejudices and snarling antipathies. That effort of illustration and persuasion that would prevail with the refined and moral, might be totally powerless with the gross and sensual. The mind of man must be reached through the avenues that are open to it.

If all this be true, there is an imperative obligation resting on the minister of Jesus Christ, if he has it within his power, to study well the past history of men, both sacred and profane. In the events recorded there, he may read the unmistakable "Hand-writing of God." There he may learn the great principles that underlie the weal and woe of man; trace effects to their causes; and glean wisdom to direct his own steps from the transcribed experience of the past. There he will view human nature in its varied manifestations, and acting under different circumstances, and from diverse motives: and especially in the history of the Church will he find the rock on which others have wrecked, clearly defined, and the foundations that are immovable amply illustrated.

It is equally important to note *passing events*,—to search for the leading influences, and corruptions, and tendencies, and agencies, of the age and community in which we live; to find out, if possible, modes of life and thought, and doctrines taught and believed; and to seek for the dangers that now compass men about. He whose calling is to reach and influence and direct mind, is inexcusable and deeply guilty if he neglects to use the means within his reach, that will give him access to and power over mind. The present state of morals and Christianity; the various forces in operation to modify, or overthrow, or perpetuate it; the literature of the times; the amusements with which men recreate themselves; and the prevailing spirit of the age—should be subjects of deep and earnest study. While a minister cannot be a man of the times, without trampling under foot

the most sacred interests of his vocation; yet, above all others, he should be the man *for the times*. Grappling with the powers of the age in which he lives, he should stand forth among the pending interests and problems—a champion, in the name of God and humanity, for the right and the true against the wrong and the false.

A correct and intimate acquaintance with human nature—with *what man is within himself, and how he lives there*—is of incalculable advantage to the administrator of sacred things. This is a qualification possessed by all reformers, whether in church, or state, or among the masses. To such an one, oft-times, the very thoughts and deepest emotions of his hearers are laid open to his view, by signs visible and unmistakable to him, but unseen by others: and that, too, while the subject is all unconscious that a quick eye is reading his very soul, and deems himself veiled completely from the gaze of all. Such an one will discover the first appearance of a breach in the wall, and will concentrate all the energies of his attack on that point. He will successfully arouse thought, emotion and conscience: sometimes throw the stoutest and most nimble completely off their guard, and deprive them of all their boasted defenses. He will discover the disguises of the heart, the subtleties of prejudice and enmity to God, and the secret springs to be moved in order to break up the depths of the soul. Although this power may sometimes be a natural endowment, yet a knowledge of human nature may be acquired by the use of appropriate means. Among them, those entitled to the first rank are: the study of Christian writers on mental philosophy; mingling with all the ranks and orders of the people by visiting from house to house; and self-examination.

While the qualifications above named may, in *exceptional* cases, be dispensed with, and their places be supplied by the "power of God," there are others absolutely indispensable.

The teacher of Holy Writ must know the Scriptures. This is the Book of

books for him. Ignorance here is fatal, and cannot be atoned for. This is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." This is the "power of God unto salvation." This is the "light shining in a dark place," and this "the more sure word of prophecy." These words are spirit, and they are the life; they are the sword of God—the "everlasting sign that shall not be cut off." Before them, idols fall, loathsome abuses vanish, galling chains drop off, and men are disentangled from bondage. This knowledge is different from all other. Other truths are perceived and comprehended by the *intellect*; these by the *heart also*. All truth is powerful in itself, but this is the power of God. None know the Scriptures until they know the power of God, stripping them of self, and new-creating them in the shining image of Him who marshals the hosts of Heaven, and dictates terms to the creatures he has made. Such knowledge passes understanding. It is unfashionable, unlimited, "eternal life." No other learning can compensate for its absence. Men may have searched the tomes of ancient philosophy, and stored their minds with the profoundest lore of the ages, and may be able to employ the most enchanting eloquence in the delivery of their sentiments; and yet, without unqualified Bible truth as the Alpha and Omega—the foundation and the topmost stone—the starting-point and the end sought—the kingdom of Christ will not be promoted. "Search the Scriptures."

But, finally, there is a special endowment for the work of the ministry. It is not native to man; it cannot be acquired by study; it is possessed by none but those designed of Heaven to preach the "unsearchable riches of Christ." All Christians may have the Holy Ghost; but not all can preach the Gospel with "power sent down from Heaven." The minister must be owned of God, not only as a man, but also as a chosen one, to declare to others His counsels. Armed with his credential, he goes from the court of the King to the assembly of rebellious subjects;

and *with authority* is to proclaim the terms of reconciliation, and the consequences of continued persistence in disloyalty and crime. He is to open the matter before them, and plead the cause of God. Momentous destinies are involved. Now is the time when human sagacity fails, and the Holy Spirit must assist. He comes. And when he does, *everything*,—the points in issue—their tremendous importance—the facts to be pleaded—all the relevant matter,—is clear in the mind of the herald as a sunbeam. And, like mists before the rising sun, will error and falsehood vanish away.

Marengo, Ill.

SINNING WILFULLY.—The nature and deadly tendency of sin is the same in itself, whether in a wicked or a righteous man: there is an important difference, however, between the backsliding of the one and of the other. That of the hypocrite arises from his having no root in himself; therefore it is that in time of temptation he falleth away: but that of the sincere Christian respects the culture of the branch, and is owing to unwatchfulness or remissness in duty. The first in turning back, returns to a course which his heart always preferred; the last, though in what he does he is not absolutely involuntary (for then he were innocent), yet it is not with a full or perfect consent of his will. He does not sin wilfully; that which he does he allows not; it is against the habitual disposition of his soul; he is not himself, as we should say, when he is so acting. It is usual to denominate a character by his habitual or ruling disposition, not by occasional deviations from it. Thus when we hear of him who was famed for meekness speaking unadvisedly with his lips, we say, this was not Moses; or him who was distinguished for his courageous avowal of his Lord, denying with oaths that he knew Him, we say this was not Peter. Both these great characters in these instances acted beside themselves; it was not them, as it were, but sin that dwelt in them.—*Andrew Fuller.*

A COLORED PILGRIM.

BY SAMUEL IRWIN.

"I AM black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."—Cant. i. 5.

When visiting from ward to ward, and from sick-bed to sick-bed, God favored me in bringing me to meet one of those rare monuments of his mercy, SARAH FRANCES—an inmate of the Colored Home at 65th street, New York City. She is one hundred and eight years of age. After making the usual inquiry as to her bodily ailments, I then said, "How is it with your soul?" She was sitting in an easy chair, and turning her sighless eyes toward me—for she has been blind these three years—"Ah!" said she, "do you love Jesus?" I answered, "Yes, I do." "Tank God! tank God! I've been praying all de night dat he send some one to write some of my experience down. Jes tink ob dat! He hear my prayer; yes, yes, he hear poor ole Sarah's prayer; he does—I know he does. Do you believe it?" "Yes, I do." She then reached her hands eagerly towards me; putting my hand in her's, she lifted up her face toward heaven and prayed: "De Lord make you a messenger to souls. Tell them of Jesus—that will do—the blessed Jesus! Well, I've an ole, ole woman, now. I come to dis country jest after the English quit fighting with George Washington. Was then a young woman, twenty-two years old. I came from Jamaica, West Indies. Religion in dat country so high and misty, dat it do colored people no good—no good, no good. Tanks be to my God, dat eber I come to dis country, to hear de Metodis! And I go to de ole Croton camp-ground, all burdened down wid my sins. Dar de Lord Jesus Christ, de blessed Son of God, appear to me and say, 'Daughter, thy sins are forgiven. Go in peace.' I get up from my knees. De burden of sin all roll off, and de devil no be able to hook dem on me since. Den I sing,

'How happy ebery chille ob grace
Dat know der sin forgiven!
Dis world I know is not my place—
I seek my place in heaven.'

And I've seeking it to-day, tank God!
I came back to New York singing,

'I'm happy! I'm happy!
I'm on my way to Zion,'

Den I join de ole Zion Church.—
Now, I tell you I remember this as well as if it had happened to-day. I never will forget *dat time*. But about one month after dat, I had all my work done in the kitchen—for at dat time I lived in the family of Dr. Benjamin Butler, in Wall street. I got on my knees by a chair to pray for *the blessing*. God meet me again at that place. I soon was lost to ebery thing around me. The place shone with his presence. I lost my strength, and fell on the floor. How long I lay, I do not know; but when I got my strength again, I felt God had made me all new. I was glorious within."

As she told me this, she jumped to her feet as quick as lightning, and began to clap her hands, and stamp with her feet, and shout, "Glory to God! Glory to my Jesus!" To have any idea of that scene, you would need to have been present. It did look as though God, for the time, renewed her age. The woman of 108 years of age was lost in the saint on earth praising her Redeemer. She moved about the room with as much grace and ease as a young queen.

She said, "Don't you be afraid; for I tell you when people got religion in them days, God sent down the Holy Spirit and fire from heaven into their hearts." Clapping her breast with her hand, she said, "And what is better for Sarah—tanks be to my God!—the fire is burning in my heart to-day. From that time I never have lost the witness. Jesus said he would never leave me nor forsake me. His word I have proved true about eighty-six years." After she had walked around the ward praising God some time, I took her by the hand and led her to her chair. She sat, praising God some time longer.—Then I asked, "Do you call that a second blessing?" She answered, "Yes,

my chile, I do. I call it *sanctification*. At that time, God, for Jesus' sake, sanctified my body, soul, and spirit,—you know the Scripture say dat. When I got dat blessing, off went the ruffles, and all de worldly fixens of dress. Dis body belongs to the Lord; I dress it to please him—not to please dis flesh,” pointing to her body. “I tell you, I get salvation, salvation, salvation from all sin. Jesus came to save his people from their sins. White-ladies were not ashamed to come across the street and kiss colored woman. They knew I walked with Jesus in white. Glory to his name—it is all the Lord. This is the Lord's doings; it is marvelous in our eyes.

“I had a great many fiery trials, but out of them all the Lord delivered me. De time of the war, at the riot, the Irish Catholics had a rope 'round my neck to hang me. I was then over one hundred years old; but I pray to my God, and he delivered me. I do not tink there eber was a rope made could hang me. Now, my brudder, dis is only de beginning of my Christian experance. I do not feel free to talk about all de Lord's dealings with me. He meet me in wonderful ways, many, many times. But if I can send for you when I'm going to die, den I will tell you all I can remember. Any how, if de Lord gives me strength, I will go off shouting. If not, if you be dar, jest ax a sign and I will lift up both hands.” Then up she got again, and praised God with a loud voice. “I'm a witness for de truth. I will praise de Lord Jesus; and though I may not be permitted to shout, or give you de sign of victory, I tell you to-day, that heaven is mine. I have, through Jesus, a house not built with hands, eternal in the heavens. I know dis truth, in here,” putting her hand to her heart. “I have never wanted what was for my good, since God convart my poor soul.”

I sat looking on her black face. It fairly shone with the presence of her Master, as she sat now, calm as a statue. I then said, “Don't you think the preachers preached with more power in those

days?” She sat thoughtful for some time, then she said, “My brudder, I could not say that. The Gospel was the Gospel of Jesus to me, no matter who brought it. I did not go to church to look around, but to worship my God, and to pray the Lord to send the bread of heaven to my hungry soul. I was never disappointed. I love the house of God, and can go up into the chapel [there is a beautiful one in the Home,] without difficulty, every time there is preaching, and I attend my class regular. So you see God is good to me. I am happy, and waiting to hear my Master come along, and take me up to heaven.”

WHAT SHALL I DO?

BY MISS DELIA A. JEFFRES.

God takes no one into his service who is not willing to work. To every one to whom he gives the spirit of adoption, he says, “Go work in my vineyard.” This world is to be redeemed to Christ. Sinners are to be saved, and men and women are the instruments which are to be used, to win them from the ranks of Satan; to pluck them as brands from the fire, and get them to enlist under the blood-stained banner of the cross.

Brother, sister, you come now to the Lord and say, “Lord, and what shall I do?” Are you really desirous to know what he would have you do? and is there no shrinking in your heart from doing anything, or going anywhere? Are you all given up to God, and continually presenting body, soul, spirit, time, talent, reputation—all, a living sacrifice, on the altar, and saying, “Lord, all is thine, and shall henceforth be used only for thy glory”? If you do, be sure Jesus will let you clearly understand what he will have you do.

Said a brother to me not long ago, “The work is suffering for want of laborers; and God is now calling some to engage with me in carrying on work that I am not able to do alone. And

yet, of all those who say they are entirely given up to 'follow the Lamb, whithersoever he leadeth,' there is not one that I can find, that is willing to put shoulder to the wheel and help carry on the work, which I feel cannot be carried on only by combined effort."

The Lord help us to open our hearts to the light, and then walk in it. Probation, with us, will soon end. Eternity is near. The Judge is at the door. Death is on our track.

"A point of time, a moment's space,
Removes us to that heavenly place,
Or shuts us up in hell!"

What shall I do? Follow the example of the Master. The language of his heart was, "Not *my* will, but thine, be done." "I must finish the work thou gavest me to do." God has a *work* for you to do—a *place* for you to fill. Are you in that place, doing that work? or are you living at your ease, in pleasure? If you are, then you are dead while you live. You have a name to live, but Christ does not dwell in you; he cannot, for you are not following him. But perhaps the Holy Spirit lingers near, and he prompts the inquiry, What shall I do? And now let him teach you—let him lead you; but be sure, if you listen to his teachings, and walk in the way he marks out, your path will not be a flowery one, but it will be the way of the cross, and will lead you safely to glory.

Be in earnest to *find your work*, and then to do it. Let all your long cherished plans go. Hold nothing as your own. You are but the steward of the Lord, and must to him give an account of your stewardship. You give of your abundance for charitable purposes; but do you give yourself, to be used all up for the Lord, and in just the way he shows you? Don't be of the number, who are deceiving themselves and being deceived—by word giving themselves to the Lord, and yet "holding back part of the price."

The Lord help the people to consecrate themselves wholly to his service, close their eyes and ears to things earthly, and let the Holy Spirit lead them!

FIDELITY TO GOD.

BY A. M. LEE.

To be true to one's convictions, to obey God faithfully, when everything around is prosperous, and everybody seems to be moving in the right direction, is comparatively easy. It requires *no effort* to move down the stream, when our little boat is launched. We have but to sit still, and we are carried so gently along, that we imagine ourselves to be standing still, and the objects about us to be moving. But to turn squarely about and move up the stream, often requires all the strength that we possess.

I was once with a few friends, in a boat, out on a small lake. By some means we became fastened to a hidden object. The man who used the oars worked long and faithfully, and we thought we were making some headway; but there we were, held fast, and were not able to disengage ourselves, and had to call for assistance before we could move from that which held us.

So it is with us in life. We are out on the stream of time, and one little thing is holding us to earth. The world, the flesh, and the devil, oppose our onward progress; and if we would get to the skies, we must contend earnestly for the faith once delivered to the saints.

The world will smile and flatter, the church formalist will bow and look so smilingly, while you go in the popular tide; but turn your back upon them, be true to God, and you will find very few who are "friends to grace to help you on to God." But be thou faithful unto death, and a crown of glory will be yours. Reprove sin everywhere. Have no fellowship with the unfruitful works of darkness, and you will have God in you. He will approve your fidelity to him, and will bring you finally to your glorious inheritance above.

THEY that have God for their God,
have angels for their guard.

TALKING ABOUT JESUS.

BY JENNIE E. GOFF.

WHY is it that Christians talk so little about Jesus? We spend hour after hour discussing the news of the day, the fashions, etc., but never a word about our best Friend. We speak of him in the class-room, and at the prayer-meeting; but everywhere else it seems almost a forbidden theme. Is it right? Is it not in reality denying our Saviour?

And what an injury it is to ourselves, and the religion we profess! How often we feel condemned, and doubts and fears disturb our peace, just because we have neglected some good opportunity to speak for Jesus! We complain of our inability to express our thoughts correctly, when called upon in the class-meeting or public congregation. Perhaps, I am severe; but I believe it to be our own fault, and sinful too. We cannot converse freely upon any subject we are not familiar with.

When we accepted Christ as our Saviour, we professed to lay our all upon the altar, and dedicate ourselves to his service. Now, if we neglect to *cultivate and use* the talents God has given us, are we not withholding part of the offering? We should study not only to be useful, but to be an ornament to the station we occupy. Our best thoughts and words should be as freely given as our money.

Think, too, of the freeing influence we exert over those who are seeking the Saviour. We know not always who they are. Smiles often conceal hearts heavy with a burden of sin, and only waiting for an encouraging word, to openly seek salvation. They seek our society, expecting us to direct them in the better way. They come to us, needing sympathy and counsel—hungering for the bread of life, and thirsting for its pure waters. We entertain them with idle gossip or worldly wisdom, and they go away, disappointed, discouraged: some to struggle on in darkness, others to quench the Spirit's pleadings, perhaps forever. Think you

we shall appear guiltless in that day, when we shall see as we are seen, and know as we are known?

The ungodly argue that "Christians are no better than others;" and ask, "If religion be so precious, why do we not advocate its claims more zealously?" and "If sinners are in so great danger, why do we not use every means in our power to lead them to Christ?" Is there not at least a show of reason in these fashionable arguments? We frequent their places of amusement; we follow their fashions, and indulge in the same profitless conversation.—All this is only saying, more plainly than words, that the pleasures of religion are unsatisfying. Is this true? Is it only a delusion, or the offspring of an excited, diseased imagination? Ah! we know it to be a glorious reality! Nature, revelation, the incidents of every-day life, our own hearts—all attest its truth. If we commit ourselves to the care of its Author, and obey his commandments, he will give us all we need on earth, lead us safely through the "dark valley," and win for us a starry crown, to be worn through the unending ages of a blissful eternity. With this glorious reward in view, shall the world longer complain that we are idle? The errors of the past can only be washed away in the blood of the Lamb. The future we have no prophet's skill to know. A long life may be ours, or the boatman may even now be waiting to row us "across the river."

Only the present is ours. Let us, then, dedicate ourselves anew to God, and employ *all* our talents in his service. Never let another day pass without speaking at least one word for Jesus. The cross may often seem heavy, but He is ever near, to strengthen and encourage. Hear him saying, *Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven.*

Walthams Falls.

WHAT pleaseth God should please us because it pleaseth God.

FIDELITY.

BY BURTON R. JONES.

FIDELITY is a characteristic of man. Faithful indulgence in vicious habits has formed the character of that dissipated man. The loyalty of that warrior has given him a name in the annals of fame. That statesman became skilled in the art of government, only by diligent study. And if we arrive at certain stand-points pertaining to this life, only by persistent effort, much less to that of Christian perfection. See a man eager to become rich. All his physical and mental faculties are concentrated to execute the devised plan. From early dawn, until the sun passes the western horizon, he may be seen busily engaged in his chosen vocation. To this no objection is offered. On the other hand, see a man anxious to gain heaven. The eyes of the whole community are upon him. He is considered crazy! a fool! a fanatic! All manner of evil is spoken of him, and still he is unmovable; conscious of the fact that "all that will live godly in Christ Jesus shall suffer persecution." One has truly said, "if religion gives no quarter to vice, the vicious will give no quarter to religion or its professors." Men are conscious of that, hence the effort to escape the reproach, and float to heaven in the popular current, which in reality, is carrying them speedily on to destruction.

1. Fidelity of purpose is essential to Divine acceptance. The salvation of the soul is of too great importance to be trifled about. Eternal interests demand earnestness of effort, and sincerity of purpose. If man, who "looketh on the outward appearance," was to be our judge, a good outside show might be deemed sufficient; but, as he who is to be the final judge of quick and dead, "looketh on the heart," it becomes necessary to have that right. If the motive is impure every effort will prove a total failure. Many present themselves as seekers of religion, while their motives are purely selfish. Such obtain no relief, but go away as

they came—condemned. They wish to gain heaven, but still they covet the friendship of the world, which is "enmity with God." They say religion is desirable, but still they cry: "My ungodly associations I cannot forsake." Good desires are essential too, but not an evidence of Divine acceptance.—God is declared to be a rewarder of them that diligently seek Him. See Heb. xi. 6. Again, "Ye shall seek for me, and find me, when ye shall search for me with all your heart." Jer. xxix. 13. Many seek, but do not find, because they do not search with all their hearts. Their half-heartedness results in failure. When the "right eye" offends them, they are unwilling to "pluck it out." When the "right arm" offends them, they refuse to "cut it off." Hence the failure. Moses says: "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." Deut. iv. 29. Though from the above passage it is evident that God is not confined to places, yet it is manifest that He will not accept of a mock sacrifice, or a partial offering. A certain man named Ananias, with Sapphira his wife, sold a possession, and while all were making sacrifices for the present necessities, they too came forward among the rest, pretending to bring all that they received for the possession they sold. Satan was not idle all this time, and he filled their hearts to lie to the Holy Ghost, and to keep back part of the price of the land. But Peter, that man of God, being conscious of their iniquity, rebuked them, whereupon they fell down dead. Such is the hypocrite's reward. They were lying not unto men, but unto God. How many pretend to be sacrificing all for God, when, at the same time, they are aware that some darling idol is held in reserve. Is not this, in reality, lying to God? If we have a correct understanding of the Bible, they are filled with deceit, and their "deceit is falsehood." Such the Lord abhors. Alas! how few are really honest before God. They assume a profession of religion, while in fact they are walking after their own

lusts—seeking revelry and mirth in the world. Such things are repugnant to the will of God. Would you be saved from the infectious influence of evil principles? If so, fly to Christ. He "desireth truth in the inward parts."

2. Practical fidelity is essential to growth in grace. Religion does not flourish spontaneously in the human soul. As seed sown in a barren soil will not grow successfully without faithful culture, so religion, being a principle directly opposite to the heart's natural disposition, requires sedulous cultivation, in order to its successful growth. The husbandman who expects a bountiful harvest, not only sows the seed, but he cultivates the soil, and thereby nourishes the tender plant, thus causing it to come to maturity. It is not enough to know that we were soundly converted, that we were once embraced in the arms of Christ, but how is it to day? Are we any stronger than we were five, ten, fifteen, twenty years ago? Or are you forever boasting about your past enjoyments, and complaining of your present leanness? closing up by requesting the prayers of God's people that you may be faithful? May God help such souls to begin to be in earnest! Get to the blood, get re-converted and begin to do something for God. The life of a Christian is a growth. He is at first born of God, and is a "little child;" grows up, and finally becomes a "father in Israel." Did infants not grow, they would never become men. The babe in Christ that does not grow, never arrives to manhood, but becomes sickly, and finally dies. The idea that we should not grow in grace is an error, and Peter admonishes us to watch against such errors, and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Dr. Adam Clarke says; "Those who content themselves with the grace they received when converted to God, are, at the best, in a continual state of infancy." Many boast of their clear conversions, while, in reality, they are dead, simply because they did not grow in the grace they then received.

Many wonder why the cause of God is

not more prosperous in the land. Is it not because the majority of so called Christians are destitute of the power that saves? There is a great demand for earnest laborers. God calls for volunteers. Who will respond to the call? Beloveds, let us rally. Earnestness of effort secures success. "All things are possible to him that believeth."

CLINCHING A SERMON.

I heard a sermon once from a venerable itinerant preacher, on benevolence. I thought the effort very lean, but one thing impressed me a little "Go," said he, "and do some thing after I have done preaching. Have it to say when I come back, four weeks hence, that you have done something, and my word and God's word for it, you will be a better and happier man." I knew a poor widow living on the edge of some woods about a mile from my house. Her husband had been dead two or three years, and with three helpless little girls she had a hard conflict with poverty. I had often spoken kindly to her and thought my duty ended when the words were uttered; but when the sermon of the old, white-headed preacher was done, the resolution was formed to go and do something. Next day I visited the cellar and measured out a bushel of apples, and a variety of other things, and having put them into a wagon started for the cottage of the widow. A load of wood for which I paid \$3 preceded me. An hours drive brought both loads in front of the house, and when my explanation was given, there were wet eyes and warmer hearts in both parties. The widow wept for joy, and the children joined in, while I, finding my feelings too much for my strength, had to give way also to tears. The act was one that gave me a spiritual start; and when the preacher came back, I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or his preaching.

Be holy, for I the Lord am holy.

THE BRAZEN LAVER.

Exodus xxx. 18-21, and John xiii.

BY MRS. H. A. CROUCH.

WHEN once a soul is sanctified and made meet to minister at the altar, the serpent-like tempter, more wary than ever before, is on his watch to find, if possible, some avenue to his mind, that he may becloud, by his poisonous breath, and then lead astray, and defile, the pure heart which has become a sanctuary for God.

Happy he who so dwells in Christ, and continually looks to him that that wicked one toucheth him not.

But if once he does succeed in bewildering the mind and stealing away from God the confidence of the trustful soul, leading him thereby into error and sin, then he comes with a perfect storm of condemnation, and, clamorous and contradictory, he places both feet astride the path to impede all further progress, and cries, "See there! See there! You have sinned! You have lost your holiness now! *All is lost.*" He brings to mind the weary weeks and months of mental agony, as the insubordinate will struggled and battled with the Spirit of truth, and suggests that all this will have to be endured again before the soul shall re-enter the land of rest from inbred sin. He gives no opportunity for the remembrance of the one simple act of faith that brought the soul into sweetest union with Christ soon as *that will* was yielded; nor suggests to the mind that there is now no such insubordination, and stubbornness, as formerly. No, it is his mission to prevent the soul from coming again to God, and if he can persuade one who is in the condition here described, into a six months' waiting and struggle, he has accomplished a part of his work.

See here the brazen laver close by the altar! Wash and be clean. A simple act: neither is it needful to go through such an operation of cleansing as is necessary for those who, loving sin, and desiring it, have returned from their washing, and wallowed in it as the sow in the mire. You have made an

inadvertant step—not purposely, and your feet are defiled. Wash them, and you are clean every whit, and ready again to minister at the altar.

But Peter says, "Lord, not my feet alone, but also my hands and my head." How plainly Jesus tells him that there is no need of cleansing what is already clean.

Doubtless they had bathed before going to the house where they were to keep the passover, and were clean except as their feet were soiled with their dusty walk.

Jesus rose from supper, and having provided himself with a towel and basin of water, proceeded to wash his disciples' feet; (who were still reclining upon the couches around the table, as may be inferred from the following verses;) teaching them thereby, not only a lesson of humility, but also the necessity of being *entirely clean*, as they should partake of Christ's broken body and shed blood, the emblems of which he administered to them after he had washed their feet and resumed his place at the table.

It must be done. This dust upon your feet will cause your *death* except it is washed away. Mark the words of Jesus to Peter who, doubting the propriety of his Master acting as servant, said, "Thou shalt never wash my feet: mark well his reply, ye who have soiled feet and yet hope to be fed as heretofore with that bread that came down from heaven: "*If I wash thee not, thou hast no part with me.*" Mark well his reply, again, when Peter, in his anxiety to have part with Christ, would have—not only his feet washed, but also his hands and his head: "*He that is washed needeth not save to wash his feet, but is clean every whit.*"

Think not, ye who have been clean, but who are conscious now of defilement brought unwittingly upon yourselves, that Christ is up in heaven and must be brought down, or in the deep and must be brought up. What saith the word? "*He is nigh thee.*" Bless his name! As a servant *waiting* to wash thy feet. Though you may be keenly alive to your sad condition, and

deeply regret the indifference, or neglect which have been the cause of your defilement; though you may reproach yourself bitterly that you have suffered yourself to become polluted when you were so lately washed *so white*, there is no other way. Jesus, thy Lord, must be a servant again to thee, and wash thy feet! and while thou shalt bow thy head in humiliation, and weep, thou shalt have consciousness of perfect purity as the work is accomplished, and again have part with Christ, receiving from his hands thy food—thy life: that is, his broken body and shed blood.

As Christ washed his disciples' feet, and was among them as one that served, so should we wash one another's feet; or, what is, perhaps, the import of the command, serve one another in humility and love. As he washes our feet, or in other words, forgives our sin, so should we forgive one another. "I have given you an example," said our Saviour, "that ye should do as I have done to you."

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

For Aaron and his sons shall wash their feet thereat.

When they go in to the tabernacle of the congregation, they shall wash with water, *that they die not*; or when they come near to the altar to minister, to burn offering made by fire unto the Lord.

So shall they wash their hands and their feet *that they die not*: and it shall be a statute forever to them, even to him and to his seed throughout their generations."

The brazen laver was made of the looking-glasses of those women which assembled at the door of the tabernacle of the congregation.—Ex. 38: 8.

It is not certainly known for what purpose they thus assembled, but doubtless it was the deep interest they felt in that tabernacle service, and, watching the sacrifices, and looking forward to the fulfilment of their blessed hope, they

found, as we do now, a day in God's courts better than a thousand.

They had given up their ear-rings and jewels, an offering for the tabernacle, (Ex. 35: 22,) and now the last article that should minister to the gratification of pride, was yielded likewise, and of brazen looking-glasses was made the laver in which the priests cleansed themselves from defilement as they ministered at the altar; which laver, was a type of Christ—the fountain that was opened for sin and for uncleanness.

They had nothing left to reflect back to themselves their personal charms and beauty. If they would look for beauty, they must look to Christ; and, looking to him, they received that interior beauty, and "inward adorning" with which, we read, holy women of old adorned themselves.

So we—having given all to Christ, are left destitute of anything whereby we shall see charms, or perfection, or beauty of self; but, "with open face beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Cor. 3: 18.

HEARERS' PREPARATION.—Half the power of preaching lies in the mutual preparation. The minister must not serve God with that which cost him nothing, but it is not the minister alone who should "give attendance to reading, to exhortation, to doctrine." There is a reciprocal duty on the part of the hearer. He should come with a purpose, and he should come with prayer. He should come hopeful of benefit, and bestirring all his faculties, that he may miss nothing which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." He should come with a benevolent prepossession towards his pastor, and with a friendly solicitude for his fellow-hearers. And thus, as iron sharpens iron, so his intelligent countenance would animate the speaker: and like a Hur or an Aaron, his silent petitions would contribute to the success of the sermon.—*Hamilton's Royal Preacher.*

THE THOROUGH WORK.

BY JANETTE OSMUN.

The great effort of the enemy of souls at the present day, is to pervert the work of the Lord by making it superficial. And he employs innumerable agencies to mislead persons, awakened by the Holy Spirit. When they are aroused to a sense of their danger, and realize that the wrath of God abideth upon them, and that their multiplied transgressions justly merit the penalties of the broken law, and begin to drink the bitter cup of repentance, how alert the enemy is to send some formalist to talk to them of their good works, or tell them that it is very easy to get religion—simply to forsake their former evil habits, and purpose to live a different life. Their consciences become quieted, their convictions are gone; it may be their names are recorded on some Church book, they may become zealous in the performance of a formal, heartless worship. But how different their state from one that drinks the bitter dregs of repentance; and through the faithful labors of God's earnest ones, His eye of faith reaches Calvary, and He hears Jesus say, "I suffered this for you. Thy sins, which are many, are all forgiven. Go in peace, and sin no more." My Lord and my God." And from his inmost soul he sings,

"My God is reconciled,
His pard'ning voice I hear;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba Father, cry."

And when the Holy Spirit is opening up before the mind of God's faithful ones, a higher, holier, closer walk with God, how prompt the enemy is, to do his work, either by throwing hindrances in the way of obtaining this state of grace, or by urging them on beyond the light of the Spirit, and the teachings of the word. And perhaps he will send some advocate of holiness, to tell them to believe. All that is required is to believe. They try to believe, but their minds are dark, and they have no satisfactory experience. But if the child

of God puts away such temptations, and his mind is enlightened by the Spirit, and word, and he realizes that God requires him to be holy, and that without holiness he shall never see God, then he feels the remains of inbred depravity in his heart, so that he loathes himself and into nothing falls, and his whole soul cries out for inward purity. With this light of the Spirit upon his soul, he sees the claims of God resting upon him as he had not seen them before. He re-consecrates his soul, and body's powers, with all he calls his own, a whole burnt offering for Jesus. He looks into the word, and reads, "The altar sanctifies the gift." He feels the consuming fire of Jesus love, all through his entire being. He has a consciousness of inward purity, that the world cannot gainsay. An experience that, if he is faithful, will enable him to stand amid the fires of the judgment. Oh! let us be thorough. Do not let us taste the devil's sugar-coated opiates, but let us pay the price; if needs be, bear the pain of amputated limbs, or the plucking out of right eyes, that we may save our souls from eternal death.

Ithaca, N. Y.

INWARD LIGHT.—Our heavenly Father is graciously pleased to communicate his will to man by a voice that speaks within, and which will ever direct us in the way of holiness. As long as his reconciled children obey that voice, and lead a life of righteousness, so long are they the children of light, and enjoy a free communion with Him in whom there is no darkness. But no sooner do they disobey the divine Monitor and follow the devices of their own hearts, than their communion with God is interrupted. Even an angry feeling or a polluting thought will hinder the breathing of the soul towards the eternal source of peace and purity. The spiritual man is gifted with a knowledge of the mind of Christ, (1 Cor. ii., 16), and just in the degree in which he is conformed to it in his own disposition and conduct is he capable of communing with God in that pure love which sin alone can separate.—*J. J. Gurney.*

A VOICE FROM THE CHURCH.

BISHOP COXE, of this diocese, has issued a pastoral letter condemning not only the extravagances and follies of the so-called fashionable world, but also the peculiar crimes which are principally confined to the higher classes. This letter commends itself to the serious attention of all. It is a plain, truthful statement of facts. Every church, instead of countenancing such crimes in its members, would do well to turn them from its fellowship.

"When I see the tawdry fashions, and costly vulgarity and the wicked extravagances of the times, I feel sure that thousands of American women are strangers to the inner law of refinement—simplicity in manners and attire. When I see that thousands of American women read the most shameful romances and the most degrading newspapers, frequent the vilest dramatic entertainments, and join in dances too shocking to be named among Christians, I feel that Christian matrons are becoming too few, and that civilized heathenism is returning to the fields we have wrestled from the Indians. When I read daily, of the most ungodly divorces, and of crimes against social purity and against human life itself which are too gross to be mentioned more particularly, I feel that too many of our country-women are without God in the world, and that radical reforms are necessary in the systems of education on which the young women of America are dependent for their training. When I see thousands of households in which young girls are reared for a life of pleasure, without reference to duty, I cannot wonder at these results, nor at the misery in which they involve families and communities. Sow the wind and reap the whirlwind. As a Christian bishop, therefore, I appeal to you, Christian women, and I ask you to begin the reformation by faithfully bearing your testimony against all that tends to the degradation of your sex; and the more so, when such crime is not only winked at, but receives countenance in circles which ought to be exemplary."

SPURGEON ON METHODISM.—Oh! how I delight to listen to a brother who talks to God simply and from his heart; and I must confess I have no small liking to those rare, old-fashioned Methodist prayers, which are now quite out of date.

Our Methodist friends, for the most part, are getting too fine and respectable nowadays; too genteel to allow of prayers such as once made the walls to ring, again. O for a revival of these glorious, violent prayers, which flew like hot shot against the battlements of heaven!

O for more moving of the posts of the doors in vehemence; more thundering at the gates of mercy! I would sooner attend a prayer meeting where there were groans and cries all over the place, and cries and shouts of "Hallelujah!" than be in your polite assemblies where everything is dull as death and decorous as the white-washed sepulchre. O for more of the prayer of God, the body, soul, and spirit working together, the whole man being aroused and started up to the highest pitch of intensity to wrestle with the Most High!

Such, I have no doubt, the prayer of Jesus was on the cold mountain side.—*From a Sermon on Prayer, Preached March 1, 1868.*

LOVE OF GOD.—Full chests or large possessions may seem sweet to a man till death presents itself; but then, as the prophet speaks of throwing away their idols of silver and gold to the bats and moles in the day of calamity, then he is forced to throw away all he possesses, with disdain of it and his former folly in doating upon it; then the kindness of friends, wife, and children can do nothing but increase his grief and their own; but then is the love of God the good indeed, and abiding sweetness, and it best relisheth when all other things are unsavory and uncomfortable.—*Leighton.*

If the servants of Christ are never so low, yet his heart is with them, and his eye upon them.

Editorial.

Large Churches.

THE popular current runs strongly in favor of large ecclesiastical organizations. The smaller Churches seek to become large ones, by uniting with each other. The large ones strive to become larger, not only by absorbing the smaller bodies, but by opening wide the doors for the admission of the world. Everything that can add to the material strength of the denomination, is sought for, with the eagerness of politicians on the eve of an important election. The charms of eloquence, the fascinations of music, the splendors of fashion, the attractions of social life—all are resorted to, in order to bring into the Church those who will not deny themselves, and take up the cross and follow Jesus.

It is desirable, above all things else, to have as many souls saved as possible. But are large denominations and large Churches so very desirable, after all? The plea is for unity. But *what kind* of unity do they promote? It is in substance the unity of the Romish Church—the unity of a political party, combined to obtain power—or the unity of indifference.

To have *Christian unity*, men must be Christians. And where they see the Spirit of Christ in each other, they will have fellowship with each other, tho' belonging to different denominations. Among the blessed friends the Lord has given us, to stand by us and help us in His work, one is a minister in the Presbyterian Church; others belong to still other denominations.

Large and rich denominations can do some things which they otherwise could not do—such as build fine Churches, and the like. But it were far better for the cause of God, if these were never built. As for the missionary cause, the Moravian—a small and comparatively undistinguished body—has outstripped by far, all other Churches.

The tendency of large Churches is to promote pride, self-indulgence, and a kind of political religion. Offices and positions are sought for, and something very much like the strife of parties in the world

is generated. Spirituality is lost sight of, and the great aim is to build up the denomination in wealth and numbers.

Large Churches are not necessary to support all the institutions of the Gospel. It is not necessary for any Church to hire its singing, any more than its praying, done. It is not necessary that their ministers should have an income of thousands. If each family give one-tenth for the ministry, only ten families are necessary to support a minister as well as they live themselves. And in small Churches, there is a much better opportunity for personal effort for the salvation of souls.

Then let not the children of God be discouraged anywhere because their numbers are few. Rather hear the Master say—*"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."*

Hold Fast.

THERE are some whose religious experience is very much of the tread-mill style. They seem to travel hard, but never get forward. They are perpetually trying to lay the foundation deeper, but they do not seem to know how to dig down deeper, without first filling up where they have dug before. And before they get much lower, their strength gives out, and they are no better off than when they began. They are always seeking power, and *never using it. There is a subtle pride at the bottom of all this, that defeats the object in view.* They are looking for some great things—something that will enable them to astonish the world, or at least the Church. They are not willing to be useful on a small scale.

Beloveds, "The Kingdom of God cometh not with observation." If you feel your need of a closer walk with God, give yourself anew to Him. If you have not the grace to meet your duties and trials, consecrate yourself to God still more fully than you have done, and plead His promise until you obtain it. Learn to break down before God, without throwing away what has already been done for you. *Hold fast the profession of your faith without wavering, for He is faithful who has promised.*

The Fire.

A STATUE may be perfect, as a work of art, but it is lifeless. A locomotive is a strongly-built machine, but without fire it is powerless. Whatever its capacity, it cannot move an inch without heat sufficiently intense to convert water into steam.

True religion has its external and internal—the form and the power. Both are necessary to constitute us Christians. With the power without the form, men become fanatics; with the form without the power, they become formalists—more dangerous, because more respectable, than the others, and equally exposed to damnation.

You are sound in the faith. We are glad of it. You believe in Jesus. "The devils also believe and tremble." You love close preaching. "Herod heard John gladly, and did many things;" but afterwards cut John's head off. The truth is, you are wonderfully wanting in the inward work. You savor more of the Pharisee than of a humble saint. Your zeal is too earthly. You need the purifying fire from Heaven to burn self out of your heart. Nothing else will answer. Praying oftener, and longer, and louder, will not meet the demand. You need something new, and not more of what you already possess. O, give yourself fully to the Lord. Break down before Him. Plead until He sends the Holy fire upon your soul. He has promised it. But if you would realize its fulfilment, you must not let go. All must be laid upon the altar, a living sacrifice, and then the hallowed fire will come.

An Interesting Letter.

THE following letter, with the postscript, explains itself. God bless the writer, and grant much fruit from this noble benefaction, which shall be placed to his account in the long day of eternity! How much good can be accomplished in this way, the judgment alone can reveal. Brother, sister, will you not emulate this worthy example by sending the *Earnest Christian* to one or more persons, who are not now subscribers? Can a better investment of some of the Lord's money be made? Ask your-

self this question, and act accordingly.

"NEW YORK, April 1, 1868.

"DEAR BRO. ROBERTS:

"Being exceedingly well pleased with your magazine, the *Earnest Christian*, and thinking it might be profitable to the ministers of the M. E. Church, I desire you to send to each minister of the N. Y. East Conference, (not already a subscriber,) a copy of your publication for one year, commencing with the January number.

"Draw on me for three hundred dollars, more or less.

"Your publication, in my opinion, to be still more successful, ought to be published at New York. The Lord bless you and your work. Your brother in Christ,

"JOSEPH MACKEY.

"P. S.—Since I wrote you, I have concluded that the N. Y. Conference, as well as the New York East, will be benefited by the receipt of the *Earnest Christian*, and hereby request you to mail to each member in that Conference a copy of your publication—making over six hundred in all.

"JOSEPH MACKEY."

Tobacco Reform.

TOBACCO and rum go hand in hand. The one prepares the way for the other. Drunkards, with very few exceptions, use tobacco. The unnatural thirst created by the use of tobacco, is too often sought to be quenched by the use of strong drink. No reform can be thorough that does not lay the axe at the root of every hurtful appetite and habit.

Rev. GEORGE TRASK, one of the Lord's devoted followers, sees this clearly, and so he wages relentless warfare against tobacco in all its forms. He gives strong arguments against raising, selling, or using this vile poison. He lectures, preaches, and writes against tobacco and rum. He publishes over ONE HUNDRED DIFFERENT TRACTS ON STRONG DRINK AND TOBACCO. These he furnishes, at a price that barely covers the cost of publication. Send for a dollar's worth—or more or less, as you can afford—and scatter them broadcast in your community. They will do good.

Address Rev. George Trask, Fitchburg, Mass.

Rev. George W. Fox,

A District Chairman in the Illinois Conference of the Free Methodist Church, has been called home to his reward.

He was born in June, 1823; and born again, on the old Kendall circuit, Genesee Conference, N. Y., in 1840. He was early called to the ministry, and was, for many years, a successful preacher in the Wisconsin Conference of the M. E. Church. When the issue upon the life and power of godliness was made, and many were expelled from the M. E. Church because of their adherence to Methodism as it was, he felt it to be his duty to "become a companion of them that were so used," and united with the Free Methodist Church soon after its organization, and remained a zealous, faithful member until his death.

In our late national struggle he enlisted in the cause of freedom, and served as a Captain, and afterwards as a Chaplain, in the army. The exposures to which he was subjected, laid the foundation of the disease which carried him away. After his return from the army, he continued to preach as strength would permit, until a comparatively short time before his departure.

The Rev. B. F. Doughty gives us the following account of his last moments:

"The wonderful power of God to save, was deeply stamped upon his soul. He lingered for several months, under a slowly wasting disease, during which, patience and resignation were exemplified in an eminent degree, and his soul was buoyed up with the blissful prospect of entering into life eternal. Just before he left us, he saw the mellow light of glory, brighter than the richest gold, in his room, and shouted, 'Glory to God and the Lamb!' to the last. The waters of Jordan seemed to be divided. The sting of death was forgotten in the shout of triumph. As he and his dear friends prayed, he died without a struggle."

As a Christian, he was earnest, devout, firm and uncompromising. As a preacher, he was clear, forcible, faithful and successful. He was not one who healed slightly, but he probed the conscience to the quick. He bore a strong testimony against the sins of the day, and insisted upon the necessity of a thorough work of grace in the soul.

Satan in the Camp.

"Speak thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine or pretence,
Let others bask their day."

"When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby."—Ezk. iii: 20.

Sylvanus.—Archippus, beloved, did you ever see the like? Was there ever a period in church history like the present, mischievous, ruin, and damnation here and there. "Oh that my head were waters, and mine eyes a fountain of tears, how would I weep!"

Archippus.—Explain yourself, brother.

S.—Are you deaf, Archippus, blind?—Have you not seen? have you not heard? Oh! oh!! what has not the devil done, through the agency of one man! far and wide, North, South, East, West, across the big water. The smoke of the torments of those already dead and damned rises up before us, darkening the heavens, and millions we fear, through the instrumentality of this Judas, or Simon Magus, are on their way to perdition, where the worm dieth not and the fire is not quenched.

A.—The "Plymouth" man?

S.—Whom else? "Woe unto him that builds by unrighteousness."—Jer. xxii: 13. "Woe to the pastors that destroy the sheep."—Jer. xxiii: 1. "Woe to them that call evil good, and good evil."

At the thirteenth anniversary of the "Young Men's Christian Association," Brooklyn, N. Y., H. W. Beecher made a speech in which he recommended Bowling Alleys and Billiard Tables as necessary to the contemplated building for the Association. He says the times are changed, but how greatly has he *himself* changed.

O for an angel's trump to ring peal on peal—louder than seven thunders through the land—from pole to pole, against him who kindles these fires that burn to the lowest hell! The man in the pulpit and out of it, that rides in Satan's car, writes novels for "Ledgers," writes novels for theatres—is not he the guilty one that sets the world on fire—scatters firebrands, arrows and death! murders in cold blood?

It is folly here—folly there. It is nonsense here—it is nonsense there—it is Satan here,

it is Satan there, wherever novels, romances, silly love tales are tolerated, there you see worldly conformity, foolish talking and jesting, theatres in full blast—and souls rushing on to hell—to fires unquenchable, by millions. And society will have it so. This soul-damning sin is winked at, covered up—looked upon with a smile of complacency by some religious editors, and by some ministering at God's altar. Is not wrath pending? fearful, terrible, that will cause ears to tingle?

Look at the impetuous rush at the theatre, the opera house, the pleasure party, the billiard room, and to other popular amusements, that kill time and murder the soul, since the placarding through the cities of New York and Brooklyn in large capitals, "H. W. BEECHER AT THE NEW YORK THEATRE SUCH A NIGHT." "H. W. BEECHER WILL BE AT PIKE'S OPERA HOUSE SUCH A NIGHT. Was the priest's office ever more shamefully and wickedly degraded since the four hundred prophets ate at "Jezebel's table"?

What sympathy hath the spirit of Christ with theatricals and operatic performances—billiard rooms and other unfruitful works of darkness? Wherever you plant the theatre and opera, there, instantaneously, sprouts up a crop of gambling hells, drinking saloons, and brothels. A very godly minister suggested in my hearing, that whenever "Norwood is performed at any of the theatres, the service be opened with one of Mr. Beecher's devout and beautiful prayers, as recently published, and closed with one of the devotional hymns appended."

Alas! "how is the gold become dim, how is the most fine gold changed."

A. You speak of fine gold," where? Indeed! where has there been any gold, has it not been chaff, hay, wood and stubble from the first, clouds without water carried about of winds, trees whose fruit withereth, twice dead, plucked up by the roots?"—Jude i: 11-13. When has this novel writing minister ever gone forth weeping, bearing precious seed? when has he ever imitated the meek and lowly Jesus who resisted unto blood, striving against sin? When has been the time he did not advo-

cate worldly conformity in dress and equipage, carnal and popular amusements? When was the time he did not indulge the ludicrous, low witticisms, levity, foolish talking and jesting in the pulpit and out of it, in direct opposition to the spirit of Christ?

"Tis pitiful to court a grin when we should win a soul." Who is likely on a sick or dying bed, to send for a punning minister, to talk or pray with him? A joking minister will seldom have persons coming to him with tears to ask what they must do to be saved.

"Tis not for man to trifle, life is brief."

Mark also the sustaining of that rebel institution, Washington College, of Virginia, with General Lee at its head, manufacturing traitors and copperheads. Is not this devilish. Could satan devise a more efficient, successful agent?

"Before his breath the healthy shoots and blooms, Of social joy and happiness decay."

And yet, strange as it may seem, he has his admirers, that uphold him in his wickedness, succumb to this awful, heaven-daring, God-defying iniquity! Not a few of both ministers and editors hold on to his skirts. Oh! what blindness!

S.—"They are of the world, therefore speak they of the world, and the world heareth them."—1 John iii: 5. "Many false prophets shall arise and shall deceive many." "Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii: 13. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i: 8, 9.

A.—True, Sylvanus, every word, and the half is not told, but allow me to make one inquiry, have you raised the warning voice duly? spoken out in the face and eyes of this Retrograde, done your duty to him faithfully hitherto? cleared your own skirts of blood? It is a fearful thing to suffer sin to rest upon our neighbor unrebuked. "The words of the wise are as goads."

S.—Sin is gradual, creeps in by degrees.

Conscience searing is little by little—Jezebel did not become a Jezebel all at once. A bloody Manassah did not become a bloody Manassah all at once. This "Plymouth" man has been nibbling at Satan's bait a long time; he did not jump into that pit of miry clay, this slough of iniquity all at once.

The truth is, he lacked ballast—he became top-heavy. Popularity killed him! Satan has a powerful intellect, yet he is devil and always will be. The very moment I saw the serpent's tongue darting forth, I cried aloud, "Stop, stop!" "Turn, turn, for why will ye die?" "Cease to do evil, learn to do well." Why will ye crucify your Lord afresh. First of all I entreated, besought earnestly, weepingly.

I said to him frankly—ere a word was sounded out publicly, "Sir, you wrong yourself—the public,—dishonor the cause you profess to love, your dearest and best friends are grieved, and not only grieved but disgusted at your course in the pulpit and out of it, your siding with the enemy of all righteousness! Respect you, sir, how can we! A wonderful and terrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?—Jer. v: 30, 31. What fearful curses are denounced against apostates, false teachers, and hypocrites, wolves in sheep's clothing? "Woe unto you, scribes, and pharisees, hypocrites; for you shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in.—Matt. xxiii: 13. See also Luke xi: 11, 52, 2d Peter ii: 3. You have friends, not a few, who flatter you, bolster you up in their wickedness; so had the false prophets of old and those that sat at Jezebel's table; and what became of them? and what will become of you, without speedy, heartfelt repentance?" Woe to you when the world speaketh well of you; for so did their fathers of the false prophets." You cause Satan to rejoice, and all hell to be in jubilee. God is the same, yesterday, to-day, and forever; and he says, "Judgment also will I lay to the line and righteousness to

the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through! then shall ye be trodden down by it."—Isa. xxviii; 17, 18.

A.—Did you in very deed sound this faithful appeal in the ears of the Rev. Henry Ward Beecher.

S.—Certainly I did brother, in good faith, in a spirit of the utmost kindness, positive, solemn; solemn as death, fearful as eternity, knowing as I did his downward course to perdition, with multitudes in his train.

A. Go on.

S.—Furthermore, I said to him, "If the foundations be destroyed what can the righteous do? "Know you not, that to whom you yield yourself a servant to obey his servant you are to whom you obey, whether of sin unto death, or of obedience unto righteousness?"—Rom. vi: 16. "He that is not with me is against me, and he that gathereth not with me scattereth abroad."—Matt. xii: 30. If Satan is your master, go on, serve him with all your heart, soul, mind and strength. You profess to be God's minister, a watchman on the walls of Zion, and yet what multitudes of the rising age will go down to hell, through your example and false teaching. And in whose skirts will their blood be found, if not in yours? O that the shrieks of those lost ones might reach your ear e're you meet them with wailings of the damned—e're the flames of hell gather around you, the hell of hells—the lowest, fiercest of all hells! Those sins of which you are guilty will come down on your own pate as certain as there is a God in heaven of truth and justice!

"There is a line by us unseen
That crosses every path,
The hidden boundary between
God's patience and his wrath."

Deem this uncharitable? Not a word of it. We weep over you, shed tears of pity and of tender compassion, while we abhor, with perfect loathing, "your garments spotted with the flesh." The Lord have mercy on you, if any there is for one who has crucified the Lord of glory afresh, and done despite to the word of grace. N.

DYING TESTIMONY.

ABNER MALLORY.—The Free Methodist Church at Rochester has sustained a heavy loss in the death of one of its most active, reliable members, Abner Mallory. He died the seventeenth of April, aged sixty-six years.

He was converted at the age of twenty-three, and united with the M. E. Church. He was an uncompromising lover of righteousness, and when the issue on slavery arose, he identified himself with the Wesleyan church at its formation. When the Free Methodist church in Rochester was organized he united with it, and remained a zealous, active, and consistent member to the last.

His last sickness was brief, lasting only a few days, during which he suffered intense agony.

But the peace of God which passeth all understanding kept his heart and he felt the assurance that all was well. The holy triumph in which he died left its impress upon the lifeless body, and a heavenly smile dwelt upon his lips, cold in death. Reader, do you live so that you are ready for death? *Watch and pray, for in such an hour as ye think not the Son of man cometh.*

MRS. CAROLINE BROWN.—She was our youngest sister, though the first one of the family married, and the first one taken home. When but seven years old she gave her heart to the Lord, and kept her religion through her school-girl days, and until after she became settled in life. Her companion was a man of the world—respectable—strict in his attendance upon Divine worship, but not a Christian. She expected that after marriage he would be one; but, as usually happens in such cases, she was gradually drawn into the world. She lived absorbed in its cares and duties, until a short time before her departure. With bitter repentance and earnest prayer she returned to the Lord and besought His pardoning mercy. The Lord heard prayer, restored unto her the joys of His great salvation, and enabled her to triumph over death. For some time before she died she felt the Divine assurance that all was well, and she

waited calmly the coming of the messenger that should call her home to joys immortal.

She was a dutiful child, an affectionate sister, a loving wife and mother, wholly devoted to her family, in whose behalf she deemed no labors too arduous, no sacrifices too great. She left six motherless, weeping children who feel deeply the great loss they have sustained. May they meet her in Heaven.

 LOVE FEAST.

WILLIAM H. OSMUN.—I remember when I was first arrested by the Spirit of the Lord. I had lived a wicked sinner until my thirty-sixth year. It was in this wise: God convinced me that I was a sinner. I lived about three-fourths of a mile from a Methodist Church, where they were having a protracted meeting. I thought I would go to the meeting, and spend some of the evenings in that way. The minister preached, and the invitation was given out that if there was any one present that wanted religion, let them come forward. At the same time, a brother of the Church came to me, and asked me if I would go and take the anxious seat. I said to him, No. I went to the meeting the next night. After preaching, the same brother came to me, and asked me the same question. I said to him, I would, and went, thinking it would have no effect on me. The preacher requested those who had come forward, to kneel when prayer was offered. After two or three had prayed, the preacher said, Let us arise and sing. After singing, he said to me, "Friend Osmun, I would like to hear you speak." I refused. He then said, "Just get up and tell us how you feel." I had never spoken but once in public, to my recollection, and then I made such bad work of it I thought I would never try again; but the preacher said, "Just get up and tell us how you feel." I thought that was so easy, I would try. As I commenced to arise, I was taken with trembling all over, from head to foot, and I could not stop it. I asked myself, "What has got hold of me?" The answer came, as quick as thought, "God has got hold of me." There, and in that way, for the first time, I was

convinced that there was a God, and that I had a soul, and that there was a heaven and a hell; and that I was a sinner, and would go to hell unless I repented of my sins, and forsook sin and obtained pardon. As I had risen on my feet to tell how I felt, I intended, when I got up, to say I did not feel any different; but as this awful trembling got hold of me, I did feel different. I spoke just what I felt, and said, as the tears gushed out of my eyes, and ran down my face in floods, "I want religion;" and if ever a poor soul wanted religion, it was me; and from that time until God, for Christ's sake, spoke peace to my troubled soul, I had no rest, day nor night, but was like the troubled sea, that could not rest but casteth up mire and dirt. It was about three months after I was convicted of sin, before I obtained pardon, and received the evidence that God accepted and owned me as his child; but when I did get it, it was as clear as the sun at noon-day. I have never doubted but that I was born of the Spirit, for old things passed away, and all things became new. The things I once loved I now hated. I had been led away by my wicked associates, and got in the habit of drinking intoxicating liquors, and had practised the habit so long that I had a strong appetite for liquor. I thought, while under conviction, I could not let it alone. Another thing that had a strong power over me: I had drank so much, and so long, that I hardly ever had any appetite to eat without a dram; and the devil said to me, "You cannot become a Christian if you try—for you cannot stop drinking; if you do, you will starve to death, for you cannot eat without you take a drink to give you an appetite." The devil held me to this as long as he could. All the while, God was troubling me with deep convictions that I must go to hell or give up sinning. Drunkenness was one of the greatest sins, as it seemed to me, that I was guilty of. This was a strong point with me. Life and death were before me. I could have my choice. I resolved, "The Lord helping me, I will give it up, and never drink another dram of intoxicating liquor as long as I live." I had given up all the sins I had a consciousness of committing, before

this, and this was the last. Then, and not until then, could I look up to God in prayer, and ask him to forgive me. Just then he heard and answered prayer, and I was saved—glory be to his name! I have always hated whiskey, rum and gin, ever since, and the appetite was all taken away. It is not hard work to let it alone, for I hate the sight of it. Nothing looks meaner than a whiskey jug and whiskey drinkers. When I hear professors of religion say they love liquor, and see them in the grog-shop drinking, I say to myself, Such ones cannot enjoy religion; if they do, it must be with them as it was with the Irishman I met with. He professed to be a Roman Catholic, and believed that the priests could pardon sin, as I had been informed. I met him, and was anxious to do him good. I said, "Jerry, no one can make you believe that any one but God can pardon sins, can they?" He replied, "I like my religion better than I do yours." "Why so?" I asked. Said he, "My religion will let me drink whiskey, and your's won't!" So, I think, it must be with all professors of religion that do drink whiskey. When converted, I used tobacco for a short space of time. All at once, the Spirit of God enlightened me in reference to that being wrong. I gave it up when convinced. I remembered of reading in God's word, that if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. I knew that God had given me the light, in this way, by convincing me that it was wrong to use tobacco, and I must stop using it or I would not walk in the light, and the light that I had would become darkness; and as the Bible tells us if the light that is in you becomes darkness, how great is that darkness. I am afraid that this is the case with too many that say they are in the light, and indulge in things they know to be wrong. Let me say to such an one, You are not in the light; if you think you are, you are deceiving and being deceived, and will be lost if you die in this state, just as sure as you are alive. You are blind leaders of the blind; and God says to such, "both shall fall into the ditch." God is no respecter

of persons: what he would require of one, why not of another? I had to give up every known sin. Let me ask, why not you? God would not accept me without I did; will he accept you? Let conscience speak: "No, no, never?" Then be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." And again: "For if ye live after the flesh, ye shall die; but if ye, thro' the Spirit, do mortify the deeds of the body, ye shall live: for as many as are led by the Spirit of God, they are the sons of God." Then may we, who profess to be Christians, be willing to be led by the Spirit of God.

Pontiac, Mich.

ANN J. LEWIS.—It has been many years since I first obtained hope in Christ. I have felt the need of holiness, by spells, ever since my conversion. For several years, the Lord taught me to consecrate all to him. He gave me a lovely rest in him; but not knowing how to live by faith, the tempter soon got away my peace, my rest, my confidence in God. So I lived—sinning and repenting—just as I did before. Some of the time my heart was very rebellious. It seemed as though I could not give up my will. It seemed impossible. But God is greater than our hearts. About thirteen months since, I again sought purity. The Spirit of God helped me to make a full surrender. I felt that my heart was emptied entirely. I then knelt to pray God to wash it. I saw a river. On the other side was the Saviour, standing beside the Father. I thought, How shall I get over the river to the Saviour? Soon as I thought that, he came through. A stream of blood was flowing from his side, mingling with the water. He had a glass cup in his hand, which he dipped in the river where his blood flowed. He caught it full, then poured it on my head. I was tempted right away. "'Tis all a delusion! 'tis all a delusion!" So fast were these words poured into the mind, that I scarcely knew how I felt.—After a while I got rest from them, and felt a peace, a rest in God, but did not feel

that joyful fullness of God that many say they have. So doubts would follow me that I had not the blessing. I had a good deal of perplexity concerning my state. I finally concluded to trust God as long as I lived. When I would say, "He washes my heart," then he would bless me. But after awhile he did not bless me when I said, "He washes my heart." Then doubts troubled me again. The Lord has taught me much during the past year. Some of the time I had faith, and some of the time I cast away my confidence. This last winter he has enabled me to consecrate myself anew; and while I do, I cannot but believe that the blood of Jesus cleanseth. But yet, the joyful evidence I cannot get. Why does God deal with me thus?

REMARKS BY THE EDITOR.—Sister, there is a way through. You may be abundantly satisfied. You may rejoice with joy unspeakable and full of glory. Claim your privilege. Be resolved that you will not rest without it. Settle one thing. *The hindrance is in you.* Do not look for it in circumstances, or in God. He waits to be gracious. Go over the ground of consecration again. *Present your body a living sacrifice.* Let the Lord have you, for all coming time, to do with you as pleases Him. Confess your inbred sins to God. Break down before Him. Take Jesus for your full Saviour. Rely upon Him. Believe that He is able and willing now to save to the uttermost. When you are thus asking God for a definite blessing, and He answers and blesses your soul, *believe* that you receive what you ask for, and not something else. Thus crying unto God, He will soon put a new song in your mouth.

ASA W. WATROUS.—I know that my Redeemer lives and intercedes for me. I am enabled to feel that the atoning blood sprinkles my heart anew this morning.—Glory to His Name!

Gulf Summit, N. Y.

POLLY HENDRICKS.—I know that Jesus saves me this day. I am a whole burnt-offering before the Lord. I am accepted. Glory to the name of my Jesus! Hallelujah! Glory!

WM. MCKEARNIN—MY EXPERIENCE ON TOBACCO.—When I was nine years old I was recommended to smoke for the good of my stomach, to which remedy I resorted, but never received any benefit from the use of the foul weed, though I used it from that time until I was twenty-one. At this time I experienced the blessing of holiness. It has always been a query to me why I was not convicted on this point, but I still continued to use it for the space of two weeks, when one day I went into one of my neighbor's tobacco factory. He made me a present of half a dozen of first class cigars. I smoked one of them and started for home. While on my way home, I became convicted by the Spirit of God bringing this passage of Scripture to my mind, Cleanse yourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God. Said I, this is a filthiness of the flesh, and the word says, "from all," but I did not throw away my cigar. Again this passage of Scripture came to my mind, "Know ye not that your body is a temple of the Holy Ghost, and if any man defile this temple, him will God destroy." Thought I, this means me. This is enough. Good bye tobacco forever! So I threw the cigar out of my mouth; the other five out of my pocket, and glory be to God! from then till now, I have had no desire to smoke.

After this, the greatest test came. I had at the same time between two and three hundred dollars worth of tobacco on hand, part of it stripped and part of it not stripped. Then the question was, what must I do with the stuff? This was a struggle. I shall never forget the time. I felt that if it was wrong to use it myself, it was wrong to manufacture it for others, yet it seemed as if it was too bad to throw away so much money's worth of tobacco. If I did not use it myself I might appropriate the money for some good purpose. But this seemed like taking Baal's wood to burn the Lord's sacrifice. In the midst of this conflict, the blessed word came to my relief in 1st Timothy. "Neither be partakers of other men's sins. Keep thyself pure." This like the other two were the turning points with me, and forever settled

this question with me. So I went home, took the fork and pitched the tobacco into the barnyard. The result was, the Lord blessed me wonderfully. Glory to his name. When I experienced the blessing of holiness it took all the compromise out of me, and I had rather go to the poor house and not have a friend than to disobey God if I knew it. This is my motto in all things. No compromise with sin of any species. Jesus approves of this way, and keeps me by the moment. Glory to Jesus.

Yates, N. Y.

THOMAS B. FRANCE.—Since I came to this western country, I have more of a love for the *Earnest Christian* than ever before. It is a very welcome messenger at our home. The tidings that it bears does us good, praise the Lord! I not only love to read its pages, but I love to hear through its columns the testimony of dearly-beloved brethren and sisters, whom I have worshiped with in other days. I feel that I want to say to those loved ones, and all others that read the *Earnest Christian*, that I am striving, through grace, to live so that I may meet them in heaven. The Lord is still with me, praise His name! and saves me by His grace. We are contending for the faith, and believe the Lord is leading us by His Spirit. Holiness is my motto, and shall be till I die. The Lord was with us in our meeting last night, in power, and His slain were in our midst.—I am looking for better days among us here.

Grant City, Mo.

REV. JAMES A. ODELL.—

"The current of life warmly flows
Upon me from Jesus' side;
'Tis cleansing as onward it goes:
In Jesus 'tis sweet to abide."

Jesus saves me this morning—bless his name! I enjoy religion. The love of God is burning on the altar of my heart. Praise and glory be to Zion's King! I am saved now. Have given all to God, for time and eternity. Jesus is all my strength—my strong-hold in the day of battle. O praise the Lord! I shall conquer, though I die. Amen.

Nelson, N. Y.

ASAHEL W. PAUL.—

Let worldly minds the world pursue,
It has no charms for me.

Fourteen years ago last winter, during a revival of religion in this place, I took upon myself the name of a Christian, and the following summer, in the month of August, I united with the Baptist church in this town.

For a time I tried to live in the enjoyment of religion, but the cross appeared so heavy and irksome, and the allurements and pleasures of the world wore such a charm, that I was much of the time without an evidence of being a child of God.

I was often wavering between duty and worldly pleasure, and frequently trying to make the two harmonize, but often bringing myself trouble by neglecting duty and mixing with lovers of worldly pleasure.

When the church would get revived I would take a new start, and run well for a season, and when the church would again relapse into a state of cold indifference, I would again become worldly and indifferent.

In the year 1862 I joined the army, and for a short time I tried to live religion, but by the time the war ended, I was a wicked, profane backslider. Last summer, God sent one of his faithful ones among us who stood up boldly for free and full salvation; the religion of the Bible. God blessed his efforts with an out-pouring of His Spirit, and quite an interesting revival was commenced. It was in the month of July that I was brought to see my need of real salvation, and to start anew, in good earnest, determined to live in entire subjection to the will of God.

My companion soon joined me, and since we started, we have both learned experimentally the difference between enduring religion and enjoying religion.

In the course of a few months I was brought to see the need of a deeper work of grace in my heart. But the doctrine of sanctification was so strongly opposed by nearly every denomination of Christians that it took me some time to get the light I needed. It was so different from the way I had ever been instructed in the Bible, that I had many doubts as to whether any one

was ever cleansed from sin in this life. It was so contrary to human reasoning.

I began to search the Scriptures for the purpose of satisfying myself on that question in particular. The result was, I became a Pilgrim—a seeker after holiness. And now I can testify, to the joy of my soul, and the glory of God, that the blood of Jesus has power to cleanse from all sin, and in this life too. That grace is attainable which gives us joy unspeakable, and prepares us more fully to work for God. All glory to His name for such a great salvation. Last week, God healed me of consumption, in answer to the united prayers of our little Pilgrim Band, who took my case in hand, and with me prayed for God to heal my lungs, which had been affected for four years, and the last four months I was running down very fast. But glory to Jesus, he has healed the body and saved my soul. I am now all the Lord's! seeking to know and to do his will, determined henceforth, God being my helper, to live entirely to His honor and glory.

North Norwich, N. Y.

THOMAS SIMS.—Dear Brother: I had about given up, in consequence of the smallness of my income, taking the *Earnest Christian* the present year; but have been so wonderfully blessed in reading its contents lately, I dare not let it pass. I have been in the ranks of the Reformers twenty-five years, and have borne the burden and heat of the day, and am now sitting alone, as a sparrow on the house-top. But none of these things move me, so as I can finish my course with joy. My dear brother, God is good. It grows more clear than ever that we are on the Lord's side.

Madison, N. Y.

L. F. BOWEN.—I am growing in grace and in the knowledge of my Lord and Saviour. I have had some hard conflicts with the enemy, but with the help of Jesus I am more than conqueror,—glory be to his holy name. He is able to keep me, till the warfare is ended. And I praise his name to-night for a full and free salvation.

East Ashford, N. Y.

MRS. MARY JANE ALLEN.—Let me say to the readers of the *Earnest Christian*, that I know it to be our duty and privilege to get to God here, on this side of the river. What a perfect way—what a glorious way, is the way of the cross! Talk not of its roughness. The melody that greets my ear—the breezes that fan my brow—the springs of living water which quench my thirst—the fruits of which I freely eat—make up for the roughness of the way.—While I experience the conflict, I also realize the victory which brings glory, unsullied bliss. This world affords pleasure, but happiness alone is found in God. I realize that this year is the best of my pilgrimage. While in God's audience chamber this morning, I learned that I had just commenced to get the true use of the blood that saves from the infections of sin.

JACOB HUNTSINGER.—Bless the Lord O my soul, and all that is within me praise His holy name. My cup is full; my peace flows as a river. O! the blessing of perfect love, the joy of entire sanctification. In rapture my soul exclaims, "Victory! thro' the blood of the Lamb!" O how sweet to lie submissive in the arms of my Saviour; to feel that my life is hid with him. I love to testify to the world that the precious blood of Jesus cleanses from all unrighteousness and sin—glory to God for his unspeakable gift. I will praise him as long as I live for what I enjoy in him; then I want a long eternity to sing his immortal praise. Glory, hallelujah!

"Let thoughtless thousands choose the road
That leads the soul away from God;
This happiness, dear Lord, be mine,
To live and die entirely thine."
Hagerstown, Ind.

ANN ACKERET.—I am one of the despised, little ones. I feel that Jesus saves me, soul and body. Glory be to God. I can testify that there is power in Jesus' blood to wash as white as snow. I have set out for glory, and I am going through in the narrow way. My little all is on the altar—myself, my reputation, talent, time and voice; and out of the depths of my heart I say, Lord, use me to thy glory.

Hamlet, Ill.

AGNES HUTCHINSON.—Truly, the Lord doeth all things well. I have been afflicted for many months, and confined to my bed and room most of the time. But the Lord has been very precious. Many times he has blessed and cheered my heart, in time of distress and pain. Truly he is a Saviour ever near. And still I do not feel like desisting the chastening of the Lord. Through my affliction I have lost my voice, so I am not able to speak aloud—but loud enough to talk with the Lord. It means something to say, the will of the Lord be done in all things. But that is the very language of my heart. My soul has been redeemed, and washed, and made clean through the blood of the Lamb.

Wilson, N.Y.

GEORGE W. ROBERTS.—I have been in the way of life for over one year, and have found great pleasure in serving God. My face is still Zion-ward. I expect one day to meet with those who have gone. It seems to me that the time is not far in the future when I shall stand, with the pure and the blessed, before the throne. I am trying to live daily at the foot of the cross; but O! how the adversary tries to get me into his snares! such as parading the streets, or using tobacco, and in divers other ways. But how can he get the reign over me when my trust is in the Lord? God is all and in all. His ways are good enough for me to walk in, and I am resolved to continue in prayer and supplication until death shall set me free. The Lord is my shepherd, I shall not want.

Ypsilanti, Mich.

MRS. LEMIRA MANNING.—Jesus is my present Saviour from inbred sin. I am enabled to prove daily, by blessed experience, that He who is our Rock still lives to answer prayer. I find we need to keep ourselves, a living sacrifice, on God's altar, if we do his will, and retain the precious witness of the Spirit. I feel all through my heart that nothing but the thorough work will ever stand the test of fire. I desire to build ever with the gold, the silver and the precious stones. Bless God forever and ever.

Gowanda, N.Y.