

The Earnest Christian

AND

GOLDEN RULE.

JUNE, 1868.

MORE SHOCKS FROM THE BATTERY.

BY REV. B. POMEROY.

THE CONFLICT OF FAITH A MEANS OF ITS STRENGTH.

Send her away; for she crieth after us.—Matt. xv. 23.

This contemptuous repulse by the disciples relates to a woman who came to Christ with a critical request, that is it was critical except in the reasoning of faith. This woman's daughter was grievously vexed with a devil. And notwithstanding she was at a distance, besides being a Gentile, this mother found the Lord in her behalf, and cried to Him with words—with loud praying. But he answered her not a word.

Then the disciples came, saying: "Send her away; for she crieth after us."

What will the neighbors think of us if we allow this woman to be around in this manner?

Intimating, at least, that it was not modest, especially for a Gentile woman to be obtruding herself on the king of Israel with her family troubles, especially as she has no right or privileges in this Jewish kingdom. What could be more discouraging to one in her condition than to be reproached with immodesty?

At length the Saviour spoke, but his words were enough to crush hope out of her, but for her faith. He says, "I am not sent but unto the lost sheep of

the house of Israel"—taking sides with the disciples against her; as much as to say, "woman, you are out of your place, I belong to the Jews, you are a Gentile."

Then she worshiped him, saying, "Lord, help me,"—help me in what? "To withstand this terrible rebuff; or help me in some other way. I hope she meant this, help me to hold on to my first prayer. If you are right, don't allow opposition and unbelief to baffle faith out of half its claims.

Finally Christ spake again, "It is not meet to take the children's bread and cast it to dogs. The Jews are the natural children of this spiritual family and have the first right to the blessings of this Gospel dispensation. Gentiles are outcasts—heathens, and called dogs everywhere—you are a Gentile, and have no rights here. She replies, "Truth, Lord, yet the dogs eat of the crumbs that fall from their Master's table."

Now for the points in this master argument. She admits all that Christ has said as truth, and treats herself as she is treated, places herself in the relation of a dog, and just puts in a dog's claim, and then, fortified with law and custom, as well as the admission of Christ that dogs have rights, she claims what is under the table as legally belonging to dogs, and especially when it is rejected as unfit for the children.

And what does she get, but Christ himself? He is represented as the Bread which came down from Heaven, as the life, first of the Jews. But when

He came to His own—the Jews—with His infinite proffers, his own received him not, but rejected him, as crumbs, not fit for the family.

But this poor Gentile has faith in him who is rejected by the Jewish church, all she asks is, that which the Jews will not have.

Her argument is more than valid for her daughter. She conquers Christ to the service of her faith, not only for her daughter but for any other good she may ask, that is, so it appears; but the hidden result is, that Christ through this woman has conquered the prejudice of caste,—put to shame the arrogance of a fallen church, and carried faith to the triumphant point.

Christ all along meant to make an example of faith in this poor Gentile woman as if to show to future ages His impartiality and the fullness of salvation. Hence while He repelled her by audible words He inwardly fortified her faith for the final victory.

Let the saints note here, that faith's triumphs come, not through outward signs and circumstances, but by the inward operations of the Holy Ghost.

Hear Christ's reply.

"O woman, great is thy faith: be it unto thee even as thou wilt!"

The reply seems derogatory to the Lord of life and glory. Master and servant seem to change places, the woman is allowed to become dictator, and Christ the servant. Mystery—mystery!

Faith puts the orders running the other way—this is faith's highest prerogative, and just here may be found the philosophy of its power,—it is leagued to the Throne with Infinite God committed to its wondrous askings.

Some movements and powers in the natural world are augmented by restraint, some by conflict.

Our first defeat at Bull Run resulted in bringing out a greater power in rebellion thereby making victory more glorious and defeat of foes more disastrous.

The steam power which moves the train is wholly indebted to restraint for

its wonderful achievements. Give to steam full liberty and it would lose its name,—we should call it vapor. So, had we triumphed at Bull Run, we should have died ignorant of ourselves as a nation, while the world's guess of us would have been wide of the mark. As the strain on the string of the boy's kite sends it higher up, so of faith,—opposition and conflict augment its power. Faith, above all the Christian graces seems endowed with the quality of inflexibility or the power of resistance.

While it would be made to hesitate if it come under one compromise, it is equal to a thousand battles, coming out better than it went in. Hence we are to fight the good fight of faith.

In aggressive warfare, faith is the van power of all the Christian graces: leading on the united forces, with cheers and courage to the faintest hope.

Hence we are to go, not to the State churches but to the records of martyrdom for the prodigies of faith.

Faith puts on strength while wrestling with principalities and powers, or walking through fire. By the grace of God, the buffetings of Satan are turned to good account, and it is the province of faith to count it all joy, when we fall into them. Yes, the devil has been the occasion of more faith in me than all my friends have been, they rejoice with me and encourage me, while the devil makes a necessity for faith.

Faith not only augments in tribulation, but it gets its schooling there also; these sore trials are the educational periods of faith.

We get no fighting ideas, or fighting power from a triumph, except that it is the seat and ratification of the conflict; we get joy and rejoicing and loud singing, and it is just the time for ecstasy, but the old believers understand it to be a dangerous time for faith. A triumph is encouragement to faith as an added monument to the long line of faith's memorials, running back and growing gray in the years of time, as the events run by, till you stand at faith's first victory, sealed with blood,

where the dead man Abel speaks.—Then a victory is a sort of yea and amen, or an indorsement of our power of conquest which we take along for the fright of enemies, as our troops did from the signal victory at Winchester. The shout of "Winchester" after that, half conquered rebels.

In the Kingdom we have a great many Winchesters, as I have intimated, for every Saint is not only an heir to the righteousness which is by faith, but also an heir to faith's triumphs, whether these triumphs were wrought out in and through ourselves, or in the history of the sleeping dead. Yes, Daniel's victory over Darius and Lions has fruit in me and you.

And now, poor disconsolate one, with sins pardoned and consecrations full, and yet with bowed head and tearful eyes, saying, "O for faith, for faith—my all of strength is gone—my heaviness of soul is so great, I cannot look up." Well then, look down, but believe in God! then looking down shall be up to thee.

Kneel down as you are, be honest—be sincere—be thorough—face your troubles—face your darkness—face your unbelief, then call over the Winchesters. Say, Red Sea—Fiery Furnace—Lions Dens—Inner Prison, etc., or sum them all up in one abbreviation.

Say, "Jehovah, Jireh! or better still, cry Jesus! in faith, and you shall conquer. For every fiend on earth and in hell knows Jesus, for he has been through the dark realms and He overcame, trailing conquest blood, as it were, from foe to foe, from kingdom to kingdom, turning His triumphs to our account. Now say Jesus! but say Jesus by the Holy Ghost—by faith, for every toe that lurks along the way of life, knows when Jesus is spoken in the mother-tongue of faith!

Faith dares the world against Jesus, solitary and alone! Now let us sing,

"Jesus the name high over all,
In hell, or earth, or sky,
Angels and men before it fall,
And devils fear and fly."

Glory be to Jesus Christ!

It is interesting at our altars, at times, to witness the conflict of faith against

formalism. Perhaps the penitent sigh is heard, and the murmur of prayer comes from many a broken heart, though with an awkward tongue, every believing soul throbs with sympathy for the wretched ones, who groan in their distress to be set free; it is a time of great excitement, such a scene as knows no law, and such as no wise minister would control if he could. But here comes a very circumspect and respectable brother, and he is about to make a prayer, how precise—how grammatical!

See on what a broad circle he begins, but he feels that he is in another dispensation from the meeting. But O when faith comes in, how he narrows down, wrenching the wheels out of the ruts of formalism, he makes a new track to the Throne, settling down on the soul and center of all prayer, he all but screams, "Jesus, help!" Every sinner knows that God is in that man, or he would not jeopardize his reputation for intellectuality, by such a strange prayer.

But who can tell the victory of faith, in that one man; perhaps he is a minister. Studied precision and sleepy formality, have been his curse for years. But faith comes in, upsetting the old, formal gearing, and his soul is free—simplified down to a happy, kingdom child.

O ye disconsolate ones, who feel there is nothing of you, endure the process of impoverishment, like the woman in the text, hold steady to the point, it is here in the conflict that you take on the cubits to your spiritual stature.

My greatest blessings, this side my conversion, have come through my greatest sorrows. These sore trials have been the avenues through which the Lord has freighted his great substantials, and sometimes the arrivals came through as by torch-light, it was so dark; then the wheels all but creaked under the loads; yes listen for the creaking when the torch-lights are seen; or without a figure, expect not only great deliverances, but great revelations after great fights of afflictions. I said, faith is endowed with the power of resist-

ance. Read up its bloody history in the past, and then say if the assertion is not true. The kingdom of darkness has exhausted invention and cruelty in the persecution of saints, cutting out tongues—plucking out eyes—beheading—disjointing bones—frying—roasting—boiling—cutting—slashing, in every form, just as though cruelty could anatomise Divinity out of man, or cut the line that binds a saint to the arm of power, or break the league of faith to the Eternal Throne! No, No! It cannot be. The years of God in saints shall reach the promised count, though it were all the way through martyrdom.

The fire that burns a believer to-day out of half his mortal existence shall hasten the birth of other sons to God, keeping the number more than good. The effort to strangle eternal life out of this world is more than a failure. God can bring his triumphs through stake fires as well as Calvary's crucifixion.

That the burning alive has failed a thousand times over to abate eternal life in man, or divorce the union of saint and God, belong with faith's memorials. That faith is more than fire, burns the defeat on murderers, adding a new victory to the ancient Gallilean.

No it is settled in hell even, that Christ cannot be burned out of his redeemed church. No, no, it cannot be, faith can walk through fire every step of the way to millenium, multiplying believers through all the lurid route.

Faith is more than nature. It has been brought in conflict with nearly every law in the literal world, and suspended them, with men and devils standing aghast; it has driven a breach through the impossibles, dashing on to final victory!

O ye saints of the Lord believe! for the Infinite is committed to faith, more than to any other state or condition known. The Throne is under vow to faith!

Now, Mr. Editor, as you have but little room for long pieces, I will stop before I close, and this fear of being too lengthy for your book, perhaps has made my words too few for this mys-

terious subject. My manner of treating it, reminds me of the figure of a plow running rapidly through a bed of pearls, leaving much digging to be done. I have merely marked the surface of a rich vein; now ye searchers after hid treasures, follow the lead, but dig deep.

Waterford, N. Y.

LOOK TO CHRIST.

BY REV. R. V. LAWRENCE.

THE love wherewith the saint loves his Saviour is a very peculiar love. It constrains him to *think often of Christ*,—almost constantly. Thoughts of Jesus flow right along with the current of his every-day life. You have doubtless heard men disparagingly spoken of as men of one idea. (By the way it is good to have one clear, well-defined idea—some have not so much as that.) Well the true Christian is such an one—a man of just one idea. Christ is that idea. Christ is with him the first and the last. He is the radiating point of all his thoughts. The resting-place to which the mind on wings of thought returns after every fight. A man of one idea. He may, it is true, have gone profoundly into science, but then science conducts him along a shining path-way to Christ as the Great First Cause of all. He may be an adept in the Law, and yet the Law leads him to Christ as the Only Law Giver. He may be a proficient in history, having the names of Empires, Kings and Princes at his tongue's end, and yet history only leads him to Christ the King of kings, and Lord of lords. He willingly gives up all to Christ. A little girl had a cluster of luscious grapes. She stood by her father and gave him one grape—then another. But now love gained the complete ascendancy in her soul, and she threw the whole cluster into his bosom—"Take them all, papa." So the Christian cannot content himself with giving Christ just one from the cluster of his affections. But he says:

"Love so amazing, so divine,
Demands my heart, my life, my all."

“THE GOSPEL OF GOD.”

BY REV. R. DONKERSLEY.

In no language ever employed by St. Paul, has that great Apostle more fully set forth the high dignity conferred upon himself than when he says, “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

The word gospel—in its most extended signification—comprises the entire Scriptures, both of the Old and New Testament. But, more strictly speaking, the word is limited in its scope to the contents of the New Testament Scriptures.

The signification of the term gospel, is *good news*, or *glad tidings*. But why is it called “the gospel of God?”—Numerous reasons might be assigned for such specific designation. We restrict our attention to the following:—

It has God for its Author.—Such claim St. Paul sets forth in its behalf. “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the Holy Scriptures.”—Rom. i. 1-2. The system of religious truths and doctrines, known to the world as the Christian religion, presents unmistakable proof that it is of Divine origin. Its teachings plainly evince that they emanate not from a finite mind, or from a depraved heart. Infinite wisdom, and unspotted holiness are stamped upon every page. Attentively regard its doctrines, its requirements, its injunctions, its prohibitions, its promises, its threatenings, its rewards and punishments. Here vice is denounced, condemned and punished. Here virtue is enjoined, commended, and rewarded. Does not such a system plainly testify its Divine origin? Bad men or devils would never have originated or promulgated anything like this.

Its remarkable preservation is an evidence that the Gospel is of God.—For near two thousand years the doctrines, precepts and Christian polity of the New Testament have been most viru-

lently assailed by bad men and demons. But in vain has the malice of earth, and the hate of hell battered against this “rock of ages.” Despite the incessant play of this combined, maddened rage upon the “foundation of the apostles and prophets,” this “precious corner-stone” of illuminating truths and saving grace “standeth sure,” having stamped upon it the “seal” of Divine protection.

“What though the gates of hell withstood,
Yet must this building rise,
’Tis thine own work, almighty God,
And wondrous in our eyes.”

It presents before us the most correct views of the character, attributes, works, and will of God.—Take away the cheering beams which emanate from these pages written by “holy men of old who wrote and spoke as they were moved by the Holy Ghost,” and what do we really know of the “Great Original?” Creation and providence combined—aided by human reason—teach us not what God is; nor even, satisfactorily, that there is any God at all. The religiously benighted condition of heathen nations is proof conclusive that God has nowhere else made such clear manifestations of himself as are beheld through the “light of the glorious gospel.” The objects of Pagan worship manifestly evidence that they “know not the true God, nor his Son whom he hath sent.” They have “gods many and lords many.” But not having “beheld upon the mountains the feet of him that bring glad tidings of great joy,” the “veil” is yet upon their mental and moral understanding. Not until [this Divine illuminator “shall go forth as brightness and its righteousness as a lamp that burneth” shall the “veil be taken away.”

The reception it has met with among princely and highly cultivated intellects, throughout all periods of time.—True, there have always been numerous and sad exceptions to this rule. All great minds have not been worshipers at the shrine of Christianity. But such exceptions have usually arisen from one or other of two causes—viz: a refusal to give a careful examination of the

Divine claims of the gospel, or else the fear to submit a bad heart and a corrupt life to the test of the gospel standard of moral purity.

Dr. Johnson says, "Besides the strong evidence we have for Christianity, there is a balance in its favor from the number of great men who have been convinced of its truths after a serious consideration of the question. Grotius was an acute man, a lawyer, a man accustomed to examine evidence. Grotius was not a recluse, but a man of the world, who certainly had no bias to the side of religion. But, upon careful investigation, he became convinced of its truth.

Lord Bacon says, "There never was found, in any age of the world, either philosophy, sect, or religion, or law, or discipline, which did so highly exalt the public good as the Christian faith."

Napoleon I. says, "What a service has Christianity rendered to community! What a power would it still be, did its ministers comprehend their mission."

Sir Isaac Newton set out in life a clamorous infidel. But on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in nearly the following words: "Dr. Halley, I am always glad to hear you when you speak upon astronomy, or other parts of mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have, and I am certain you know nothing about the matter."

Saurin has truly said, "Many become obstinate atheists, for the sake of becoming peaceable libertines."

Christianity has compelled some of its most virulent foes to bear testimony to its excellency. Hence we hear that noted infidel, Lord Bolingbroke saying, Christianity, as it stands in the gospel, contains, not only a complete, but a very plain system of religion. The gospel is, in all cases, one continuous lesson of strictest morality, of jus-

tice, of benevolence, and of universal charity."

And we hear even that rude and blasphemous man, Thomas Paine, saying, "Jesus Christ was a virtuous and amiable man. The morality which he preached and practiced was of the most benevolent kind. Though similar systems of morality had been preached by Confucius, and by some of the old Greek philosophers many years before, and by many good men in all ages, it has not been exceeded by any."

Its marvelous success.—How comes it that this system of religion, proclaimed by men from the humblest ranks of society, has exerted more influence upon the human mind, heart and life, than all other systems combined? Whence comes it that it has accomplished such marvelous changes in the opinions and practices of mankind? It has banished idol worship—abolished infanticide—put down polygamy—broken the fetters of slavery—exalted the condition of woman—reared the standard of public morality, and achieved other grand triumphs, by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment. Empire after empire has been launched upon the tide of time, and gone down leaving no trace upon the waters. But this system of religion is still going about doing good, leavening society with its holy principles, causing the winds and waves of human passions to obey it. Can such a system be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

We often take desponding views of the progress of Christianity. But let us glance at the march it has made among mankind. In the first century there were 500,000 adherents of the religion of Jesus—in the fifth century there were 15,000,000—in the tenth century 50,000,000—in the fifteenth century 100,000,000—and in the eighteenth century 200,000,000. True, there was one century—the thirteenth—during the madness of the Crusades,

and the locking up of the Bible, when there was a decrease. But take the past three centuries and we have an increase of over 33,000,000 each century. In this nineteenth century, the Christian population of the world is not less, perhaps, than 300,000,000, and its progress is more rapid than at any period since the apostolic age. It is stated that actual statistics show that during the last fifty years the numbers in evangelical churches in the United States has increased from 400,000 to 3,500,000, being an increase of eight fold, while the population has increased but four fold.—Does not such progress afford, statistical, historical, logical, and gloriously cheering proof that the blessed gospel of the Son of God is being preached to a sin-ridden but grace-redeemed race, “not in word only, but in power, in much assurance and in the Holy Ghost?”

THE NEED OF THE CHURCH.

BY REV. G. R. SNYDER.

“What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness, and what concord hath Christ with belial? or what part hath he that believeth with an infidel?” These questions are meant to indicate and emphasize the radical difference between Christians and sinners. True, the unconverted are often temperate, chaste, honest, benevolent—in many ways they adorn the relations of life, as husband and wife, parent and child, citizen, etc. But these things are fruits of the Spirit, resulting from God’s blessing upon various agencies used to that end.—Still there is a radical defect of character in all such cases. While, on the one hand, many vices are shunned, into which others fall, so on the other, those who are enabled to practice the moral virtues, without securing the grace of regeneration, generally become so blind as to fancy they are about as good as is necessary, better than the average of church members, if not as good as

the best. Their coat of mail turns aside every arrow directed to the sinner, and if one should find a joint of the armor by being hurled at their class, they are offended and complain of personalities. They become more rigid, fixed and inaccessible, and their case more hopeless, than that of the open, reckless sinner. How few moralists are ever converted, after passing the meridian of life! In how many cases doubt and painful uncertainty hang around their exit to the spirit-world!

But it cannot be denied that the improper walk and conversation of many professing Christians, give much color to the comparisons above referred to. How many do or neglect very many things which are clearly out of harmony with their profession, and thereby bring discredit upon the Christian name, cripple the church, and put weapons in the hands of skeptics and scoffers, which they use to attack and retard the cause of Christ! Undoubtedly here is the church’s chief weakness. Of those who are a tax upon her energies, and greatly exhaust her strength, instead of helping on her great work as all should, a portion are described. “When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.” Heb. v. 12. The time was when one could be a slave-holder and yet be esteemed a Christian,—could sell, or drink, as a beverage, intoxicating liquors. But that day has passed away. Too much light has been poured upon these dark subjects. So now some Christians use tobacco as a luxury, not without spiritual loss, it is true, but without utter backsliding. Others cannot thus indulge without defiling their conscience. Known transgressions, or neglect of duty always bring condemnation and make repentance necessary. Many drag along thus, sinning and repenting. They are not helpers to, but weights upon the church and stumbling blocks to sinners. Yet God forgives and bears with them, and so must the church.—Then there are many who for the

time ought to be teachers, but who need to be taught first principles—views confused, faith weak, action feeble, they appeal for sympathy, forbearance, and especially instruction.

Then again many in the church have never been converted, or have backslidden, and are in the gall of bitterness, and bonds of iniquity. To remain as they are is to perish in their sins, and perhaps the only way to arouse them is to deal with and preach to them as common sinners. But this is not the whole, nor even the worst of the matter. Scores of thousands are perishing, who might be saved, if the church possessed the power and efficiency, which the gospel provides and Christ intends, and which she would exert if composed of only living, working members.

If the above premises are sound, two deductions are legitimate. The most urgent demand upon the church is to increase the holiness of her members. Not that the conversion of sinners is to be overlooked or made secondary. But the policy of the church has been defective, she has absorbed her energies in bringing sinners to Christ, and has failed to secure a sound, healthy development of their Christian life. Hence she does not keep her converts, or if she does, fails to nurture and mature them in holiness. I fear the majority of them are hindrances, and not helps, to her success. The great want of the church to-day, is an increase of holiness, and hence of activity and efficiency among her members, both for her own sake, and also as a means of converting the world. Whoever helps most to this result, is doing most to advance the Redeemer's kingdom.

Then as a means to this end, and also for the sake of the parties themselves, it should be a distinct aim of the church, to rid herself of her unconverted, secular, worldly members. I mean such as are not in fellowship with Christ. I do not overlook the delicacy and difficulty of the task, nor have I space to enlarge upon the subject. But having considered the whole matter carefully, I am fully convinced

that this should be made a distinct object, and should enlist the combined and earnest effort of the Christian church.

THE ONLY WAY.

BY MISS R. A. HUMPHREY.

WE may not return to the days of our fathers; it is not possible for the religion of the days of Wesley to be repeated. The peculiar characteristics and outworkings of that religion belong to those times. The history of the world never repeats itself. Whatever of the vital power of Christianity was in that religion we may and should repeat; not because Wesley preached it, and our fathers practiced it, but because Christ taught it. Let us, then, go to the fountain-head for our supplies. Let us reproduce, as far as possible, the pure religion of Jesus Christ. This we may do, for it consists not in forms, but in pure, vital spirituality. It is applicable to all nations and times—to all ages and civilizations because divine.

Many attempts have been made to establish Christianity in all its purity among men. Each succeeding attempt has been a nearer approach to the divine ideal, and has resulted in a sect. If the time has come to lift up in the world a purer and more absolute standard of Christianity, the only way to accomplish this is to go to Christ, the source, both personally and through His written word; to commune with God earnestly and long and with honest heart; to insist on a true and right rendering of Christ's words and an absolute and entire conformity to His teaching and practice; to seek faithfully, to find out what Christ really said and meant and constantly and prayerfully to do those sayings: "*Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.*"

TO BELIEVERS IN HOLINESS.

BY GEORGE BARNER.

You are aware that holiness consists

1. In freedom from sin. The Apostle speaks of our being chosen in Him. And that we should be holy and without blame before him in love. 2. The conformity of the heart to God. When the fountain is pure, the streams that issue from the fountain will be pure. 1 Pet. i. 15. "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, be ye holy, for I am holy." 3. It hath its seat in the heart, and is the effect of a principle of grace implanted by the Holy Spirit.—Eph. ii. 8-10. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, least any man should boast. For we are his workmanship, created in Christ Jesus. He is a new creature; old things are passed away; behold, all things are become new." 4. It is the essence of happiness; and the basis of true dignity.—Prov. iii. 17, 4. 8. Her ways are ways of pleasantness, and all her paths are peace." "Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her. 5. It will manifest itself by the propriety of our conversation, regularity of our tempers, and uniformity of our lives. And it is absolutely essential to the enjoyment of God here, and of heaven and happiness hereafter. Heb. xii. 14. "Follow peace with all men and holiness, without which no man shall see the Lord." You to whom I now write, believe in this doctrine of perfect love. The question is, do you enjoy it, or do you not? You may be a lay member. And some brother or sister may be looking to you for example. Is your conversation as becometh the gospel of Christ. Are you living a life of holiness, and entire consecration to the cause of your heavenly Father? If you are not, you are not filling your mission on earth, and the Lord will hold you accountable. The command is (Lev. xx. 7.) "Sanctify

yourselves, therefore, and be ye holy: for I am the Lord your God." Or you may be one of those who are attempting to minister to those who would be heirs of salvation. If so, how is it with you? Are you sanctified? Is your soul washed with the all-cleansing blood of Christ? Have you consecrated your entire being to God and his cause? Or are there still some of the seeds of the carnal mind remaining within you? Are there roots of bitterness still springing up in your heart? Such as envy, malice, pride, hatred, revenge. If there is, you are not what God designed you should be. How can you expect to preach the gospel successfully, unless you are fully saved? You may try, but you will fail in the attempt.

You admit the fact that the efficacious blood of Jesus Christ cleanseth from all sin, and that God is able and willing to bestow this blessing of perfect love on you, and upon all who lay all upon the altar, come out from the world, "touch not the unclean thing," "lay aside every weight," "abstain from all appearance of evil," and look to Jesus in humble confidence. Furthermore you believe it is the privilege and duty of all God's people to come into this blessed assurance, this gospel fullness, to be "dead, indeed unto sin, and alive unto God through our Lord Jesus Christ."

You admit all these solemn, interesting, soul-cheering truths and still more, and yet, you halt, shrink back, stand aloof, take no active, decided, definite, persevering stand in favor of this superlative all-conquering grace. Instead of taking the lead as a public teacher, as you ought, in this all-important duty, standing up nobly and boldly in its defence—testifying publicly, and experimentally, to the Bible truth of this great salvation, you grow dizzy, looking up to those who are enjoying this higher state of grace, and fall back even behind some of the lay membership, over whom you are pastor.—There are those in your care, hungering and thirsting after this full salvation—this purifying process, seeking earnestly and prayerfully the inner

life. These lambs of the flock need the fostering hand, and still you are holding them back by your example. They need some experienced one to lead them on to the living, overflowing fountain of salvation. And unsaved as you are, you are not prepared for this work.

Oh, my dear brother, I fear it will be said in the great day of accounts, ye knew your duty but ye did it not. To whom are these inquiring souls to look for instruction, touching the higher walks, if not to their pastor? What says the Holy one? "Feed my sheep." Who? the elders? Yes, the elders. 1 Pet. v: 1-3. "The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, also a partaker of the glory that shall be revealed."—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind."

"Neither as being lords over God's heritage, but being ensamples to the flock." And you, dear brother, as a professed minister of Christ, should be the one to carry these lambs in the bosom of redeeming, sanctifying grace; to point them directly to the promised land, the Canaan of perfect rest. And still you linger, and endeavor to hush the question, and pass it by; to the grief of some of God's little ones. Beloved, what do you mean by this cold, frigid indifference to a subject that comes directly under your province and supervision?—a subject fraught with the greatest interest to man. God, by and by, will say to you, "give account of thy stewardship." You know your Master's will, but do it not. Therefore, may you not expect many stripes? It is a fearful thing to offend, or cause one of Christ's little ones to stumble, or keep back any part of God's truth. "Better a millstone were hung about your neck, and you cast into the sea."

Hear what the Lord says by the mouth of the prophet Eze. xxxiv. 7-10. "Therefore, ye shepherds, hear

the word of the Lord. As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the Lord? Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

"God has marked implicitness and simplicity of faith with peculiar approbation. He has done this throughout the Scriptures, and He is doing it daily in the Christian life. An unsuspecting, unquestioning, unhesitating spirit He delights to honor. He does not delight in a credulous, weak, and unstable mind. He gives us full evidence when He calls and leads; but he expects to find in us what He himself bestows—an open ear and a disposed heart.—Though He gives us not the evidence of sense, He gives us such evidence as will be heard by an open ear, and followed by a disposed heart. 'Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.' We are witnesses what an open ear and a disposed heart will do in men of this world. If wealth is their pursuit; if a place presents itself before them; if their persons, and families, and affairs are the object, a whisper, a hint, a probability, a mere chance, is a sufficient ground of action. It is this very state of mind with regard to religion which God delights in and honors. He seems to put forth his hand and to say, 'Put thine hand into mine; follow all my leadings; keep thyself attentive to every turn.'"—*Cecil*.

WHEN a child of God thinks he can go alone, he is nearest to falling.

TO THE OVERCOMERS.

BY NEWMAN CHAMBERLAIN.

Having given ourselves unreservedly to Christ, we must try continually to be more and more like him, mortifying the desires of the flesh, employing diligently the means of improvement in sacred wisdom and grace, subjecting ourselves cheerfully to the rules of heavenly discipline, occupying our stations with industry, patience and fidelity, endeavoring to be useful to the church, and to our fellow-men, and, by constant prayer and circumspection, seeking to abound in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and charity, which are the proper fruits of a living union with the Saviour. When temptations arise, we must fight them, and resist, though it should cost us many an earthly loss, or even life itself. When a field of usefulness presents, and Providence calls us to occupy it we must promptly enter it, as by God's own appointment, never tiring and never relinquishing, as long as we have strength to labor, or work to do. We are not to forsake our places in the world, and turn hermits or anchorites, nor yet to seize upon offices in which God has not placed us, but to be faithful in our appointed stations, according to the graces severally dealt to us, prophesying, ministering, teaching, exhorting, giving, ruling, showing mercy, and serving, with all Godliness and honesty, abhorring that which is evil, cleaving to that which is good, not slothful in business, fervent in spirit, rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality, blessing them that persecute, rejoicing with them that do rejoice, weeping with them that weep, condescending to men of low estate, providing things honest in the sight of all men; (Rom. 12. 6, 17,) and all as under the immediate eye of Him to whom we shall presently have to account for the way in which we have

fulfilled our trusts. This is the path to the honors of heaven. They can be reached by no other road, and he only who is found walking in this way, is prepared to meet his Lord, or can be said to fill out the great requirement in the command, to watch. It would seem as if heaven had no gifts of honor and glory higher than those which are to be distributed among the saints and made the everlasting possession of the faithful followers of the Lamb of God. I am amazed and confounded when I attempt to survey the transcendent altitudes of exaltation and power to which the poor sinful children of men are to be advanced by redeeming grace. We sometimes say to ourselves amid our many and daily provocations, and trials, and temptations, and failures, and discouragements;—*Ah, it is a hard thing to be a Christian!* And it is even so. The evil with which we have to contend is so powerful, our own strength is so feeble, the opportunities and incentives to wrong are so many, the burdens of a devoted life are so heavy to our poor depraved nature, that it is a hard thing to be a Christian. It requires incessant toil, and self-denial, and watchfulness, and prayer, and even then we often seem to retrograde rather than progress. But when we consider what the Saviour has done for us, and think that for the crosses come crowns, for these sufferings, thrones, for these toils, kingdoms, for these struggles, judgements and principedoms in the high Empire of God, we have abundant reason to rejoice and give thanks in the midst of all our hardships that we have been called, on any conditions, to enter upon the campaign for such transcendent honors. But there is quite as much to humble us as to exalt and rejoice us. What a thing of weakness and infirmity is man! Look at him, survey his case, realize the utter vanity and wretchedness which appertain to such a being, and then bring forward the fact, that of such as these God has chosen the people to judge the world, and to judge angels, to share in the grand administration of the glorious Christ in re-

newing the world; to sit with the only begotten Son of God in the exercise of dominion to which angels shall be in subjection, and to reign in the high principedoms to which the ransomed myriads of the new world's exalted population shall bow in cheerful and happy obedience, and see whether there be not reason for us to blush and hide our faces, and to humble ourselves in the very dust, at the mere thought of being promoted to such astounding dignities! O my God, what is man, that thou art thus mindful of him! or the son of man, that thou dost exalt him?

Brethren, amidst all the opposition of earth and hell look upward, and look forward and your hearts will be animated by the view. Let us say, by the grace of God, we will sing the great song of Moses, the servant of God, the song of the Lamb, with the overcomers in glory. Jesus is my Saviour forever! God is my Father forever, the Holy Spirit is my comforter forever, and Heaven is my home forever. Praise the Lord, let everything that hath breath praise the Lord!

As the fly that plays about the candle doth often burn its wings at last, so the Christian that parleys with temptation, is in danger of having the wings of his soul so shortened by the fiery darts of the devil, that he will not be able to rise again towards heaven, till God shall give him renewed affections.

If good men are sad, it is not because they are good, but because they are not better.

A Glimpse of Home.

BY NELLIE KRAHL.

A vision sweet came o'er me,
As I laid me down to rest;
Methought my spirit wandered
To the mansions of the blest.
While nearing the bright portals,
To gain admittance there;
The sweetest strains of music
Came floating on the air.

Entranced, I paused to listen,
Perchance that song I know,
When "Glory," burst from heart and lip,
That song I learned below.
'Tis *Jesus, Jesus* was my theme,
When I was first forgiven;
And *Jesus*, now they sing above—
The glorified in heaven.

I entered though the pearly gates,
Mute with amazement stood;
Before the great white throne, I saw
A countless multitude,
Of every nation, tongue, and tribe,
Of every clime, and name;
They in one chorus all ascribe
"Salvation to the Lamb."

In robes of dazzling white arrayed,
A palm in every hand,
A starry crown on every brow,
They were a joyous band;
Their very features seemed to speak
Of rest, and happiness;
No trace of tears, or sorrow there,
But pure, unsullied bliss.

And well they might rejoice, and sing
Their toils, and sufferings o'er,
Through Christ they more than conquer
Upon the golden shore. [ers stand,
Forgotten now, the grief, and pain
Of earth, these all are past;
All tears forever wiped away,
For O! 'tis heaven at last.

'Neath trees of life, in pastures green,
Where living waters flow,
Or basking in the changeless sheen
Where flowers immortal grow;
Or resting in the heavenly bowers,
Prepared by God's own hand,
A blest eternity they'll spend,
In that bright, fadeless land.

Although too soon the vision fled,
Yet sweetly did my mind,
A glimpse of that blest home obtain
Which I shall shortly find;
If faithful to the grace, and love,
Which God has kindly given,
He'll lead me to that rest above,
The rest of saints in heaven.

Rushford, N. Y.

WOMAN'S WORK FOR JESUS.

Thousands of Christian women as they look out upon the world lying in wickedness, and pity the poor straggling victims of sin, are asking themselves the question, "What can I do for Jesus? What can I do to help the needy and suffering, and bring the fallen to Christ?"

My sister, be sure that you have the spirit of the Master before you undertake His work—the spirit of self-consecration and self-sacrifice, and the heart of love which moved Jesus when "he went about doing good," and the preparation which he alone can give you.

Then do the little duty which lies first in your pathway. It may be very small, only the giving of a cup of cold water, or the speaking of a kind word, but if done in the name of the Master you will not lose your reward; and as surely as the little brook in its onward flow gathers strength and volume till it becomes a majestic river, so surely will you be led, step by step, to higher duties, till you find yourself in a broad field with abundant opportunities for useful labor. The most successful Christian workers have commenced with little duties.

Florence Nightingale, though rich and learned, visited and nursed the poor and sick in their miserable hovels, long years before she was called to the important work which has made her name immortal. Indeed years of patient toil and discipline were necessary, to fit her for the duties of the unusual and responsible position to which she was called.

When the work was wrought that filled the earth with her praise, and made her name a household word in all lands, in deep Christian humility, in a private letter to a friend in this country, from which we make the following extracts, she exhibits her entire self-forgetfulness and her perfect trust in God, and furnishes the key note to her wonderful success.

Writing from London, September 13th, 1866, she says:—"I could not do what you asked me to do in your kind letter of July 12th, viz: give you

information about my own life, though if I could, it would be to show how a woman of very ordinary ability has been led by God, by strange and unaccustomed paths, to do in his service what *he did in her*. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything, though being naturally a very shy person, most of my life has been very distasteful to me.

"I have no peculiar gifts, and I can honestly assure any young lady, if she will but try to *walk* she will soon be able to run the 'appointed course.'—But then she must first learn to walk, and even when she runs she must run with *patience*. (Most people don't even try to walk. * *)

"But to all women, I would say, look upon your work, whether it be an accustomed or unaccustomed work, as upon a trust confided to you. This will keep you alike from discouragement and presumption, from idleness and over-taxing of yourself. Where God leads the way, He has bound himself to help you to go the way.

* * "Nothing with the approval of my own judgment has been made public, or I would send it to you. I have a strong objection to sending my own likeness for the same reason.—Some of the most valuable work the world has seen, we know not who is the author of; we only know that God is Author of all. I do not urge this scruple upon others, but it is a deep-seated, religious scruple in myself. I do not wish my name to remain, nor my likeness. That God alone should be remembered I wish.

"If I *could* really give the lesson of my life to my country-women and yours, (indeed I would fain look upon us all as one nation,) the lessons of my mistakes as well as the rest, I would. But for this there is no time. I would only say work, work in silence at first, in silence for years. It will not be time wasted. Perhaps in all your life it will be the time you will afterwards find to have been best spent. And

it is very certain that, without it, you will be no worker; you will not produce one perfect work, but only a botch in the service of God."

How much of our work is a botch in our Master's service! How little will stand the fires of the last day, when the stubble and the wood shall be consumed and only the true metal remain. My sister, are you producing one perfect work in the name and through the strength of the Master, or will your works be consumed as stubble and you stand empty-handed before the Judge? Are you bringing forth fruit, or will Jesus when he comes seeking, only find leaves?

Wechern who has made all Germany and Prussia to ring with his name in connection with benevolent works, and is, through the instrumentality of his "Inner Mission," quickening and spiritualizing the dead, formal government churches of those countries, began his labors in a straw-thatched cottage, with three little orphan boys. Twelve others were soon added of the worst sort. Thieves, pick-pockets, and street beggars, who lived with the pigs, and were glad often to share their beds, and who like them lived on the potatoe and fruit peelings they could pick up in the street, or bits of tallow that floated along the drains and gutters. They knew nothing of moral restraint, or social obligations, and were certainly rough companions for a refined and educated young minister. But his mother, who was in deep sympathy with the movement, became the adopted mother of these young savages, and by the all-conquering power of faith and love, they were soon transformed into obedient, intelligent sons in the Gospel. Others were added daily of such as should be saved—houses were built, trades and schools established, a chapel, printing house and book bindery, were erected, and other improvements effected, till now it ranks among the first benevolent institutions of Europe.—Twenty large establishments surround the straw-thatched cottage, known as the Rauhe Haus (or Rough House), from which the institution takes its

name, which accommodate over six hundred inmates, who have been snatched as brands from the burning and are enjoying the benefits of a Christian home, and a substantial education.

In addition to this work, in which his mother so largely shared his toils, and strengthened his faith, by her unwavering trust in God for all needed help, Wechern has trained over 400 young men known as deacons, and sustains them in benevolent and missionary work.

Stimulated by the example of these earnest Christian workers, will not every true believer unite in the holy aspiration and prayer?

"Still, as of old, thy precious word
Is by the nations dimly heard;
The hearts thy Holiness hath stirred
Are weak and few.
Wise men the secret dare not tell;
Still in thy temple slumbers well
Good Eli: Oh like Samuel,
Lord here am I!

Few years, no wisdom, no renown
Only my life can I lay down;
Only my heart Lord to thy throne
I bring and pray—
A child of thine I may go forth,
And spread glad tidings thro' the earth,
And teach sad hearts to know thy worth,
Lord here am I!

Young lips may teach the wise, Christ said,
Weak feet sad wanderers home have led;
Small hands have cheered the sick ones'
With fairest flowers. [bed,
Oh teach me, Father; heed their sighs,
While many a soul in darkness lies,
And waits thy message, make me wise!
Lord here am I.

And make me strong, that staff and stay,
A guide and guardian of the way,
To Thee ward I may bear each day—
Some fainting soul.
Speak for I hear; make pure in heart
Thy face to see; thy truth to impart
In hut and hall, in church and mart;
Lord here am I.

I ask no heaven till earth be thine,
Nor glory crown, while work of mine
Remaineth here; when earth shall shine
Among the stars,
Her sins wiped out, her captives free,
Her voice a music unto Thee,
For crown, new work give Thou to me;
Lord here am I.

—Methodist Home Jour.

THE WHITE GARMENT.

BY REV. B. WINGET.

The angel, by the Apostle John says : "Rev. iii. 18, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve, that thou mayest see." God's people are a peculiar people unlike the world.—John 17. 14. "Ye are not of the world even as I am not of the world." The garment spoken of in the text is the peculiar clothing of the children of Christ's Kingdom everywhere. And none who are not clothed in white will stand before the throne of God and the Lamb forever. Therefore the counsel given, "buy it now." "Come let us reason together, though your sins be as scarlet, they shall be as white as snow: though they be red like crimson they shall be as wool." But you must first see your own nakedness; see that you have nothing to hide your moral deformity; being destitute of any covering; your own righteousness as filthy rags, torn and tattered affording no shelter, no hiding place. The moralist must see that all his morality will not avail to save him; and that there is no merit in any good work which he does, to secure the favor of God; or save him from His wrath; but after all that I have done "Lord I am damned;" "but thou hast died." The formalist must see that it requires more than a mere profession. You may "once have had this garment in its purity; but now it is soiled and polluted. Whilst walking the streets of this world, it has been let down to please the eye of another; or the opinion of a friend caused you to lower the standard of holiness a little, and by so doing you pollute that clean garment, and now it needs purifying again.

Again there are others that read about purity of heart, and hear witnesses testify to the power of Jesus' blood to cleanse from all sin, but the prince of this world says you cannot receive it;

if you do, you cannot keep it from being polluted in this sinful world, but wait till you get through this country, and are just ready to enter the presence of the King, and then in some way it will be accomplished in death. So they live on in their filthy and polluted garments.

In order to receive this we must let go every other refuge, and look for it in the merit of Jesus' blood.—Unbelief is one of the greatest hindrances to receiving it. I would be willing to do any thing, says one; or give up all; but I am afraid I cannot live it; and so I had better not try to get it. I shall get it soiled, and then it will be worse than if I had never received it. These are but objections which must be removed. These are remains of a worn-out garment. We are not clothed with the white garment; the righteousness of Christ over unbelief, with that still remaining. Many fail through unbelief. But let go every other refuge; take Jesus as your righteousness; let him cover you with it. And whilst every other refuge fails, and you find no place to hide your nakedness, receive Jesus as a covering from the wrath of God. Take him as a complete Saviour, and as this garment is given, and comes through the merit of Jesus' blood; so it is kept clean by continual application of the same.

"Every moment, Lord, I need the merit of thy death."

Reader, prove its power that you may be among the company who have washed their robes, and made them white in the blood of the Lamb.

WORKERS OF INIQUITY.

BY MRS. JANETTE OSMUN.

THE question to be proposed is one of the utmost importance. Who are the workers of iniquity? Brother, sister, do not let us evade the searching light of the word and Spirit because we have been converted, or have attained a high state of Christian experience, but let us search deep into our

hearts and scrutinize the motives that actuate us and see if there are no impure motives prompting us, no selfishness mixed with our zeal. Let us see if we are not trusting in our obedience to the requirements of the Lord instead of the blood of Jesus, for we read in Matt. v. 22-23. *Many will say in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? and then I will profess unto them, I never knew you; depart from me, ye that work iniquity.* The blessed word tells us that many shall seek to enter in, but shall not be able. And of this number are those that have prophesied in the name of the Lord, and in His name done many wonderful works.—Dear Brother in the ministry, let me ask you to go to your closet, and with all the light that you can get from the word and the Spirit, examine your heart and see if the only motive that inspires you in your high and holy work is sympathy with Jesus in his love for sinners. Can you say, God being your witness, that the love of Christ constrains you? And do you keep yourself free and unembarrassed from any worldly alliances that would hinder you in your work? Do you keep your soul newly baptized with pentacostal power? Is your eye, in all things, single to the glory of God so that you can say to your brethren and sisters, follow me as I follow Christ? If in any of these qualifications you are deficient may you not fear that in the day of eternity you shall be found wanting, and that to a degree you have been workers of iniquity? Brother, sister, does this same love inspire us in our work and control us in our lives? Does it make us faithful with each other, not suffering sin without reproof? and at the same time make us charitable and forbearing? Are we severe with God's children because they do not come up to our standard? If this be true let us fear lest these shall enter the kingdom and we shall be shut out. Do our souls yearn over dying men, and

are we doing all that is in our power, by a life of complete consecration to God, by a holy life and a godly example, by being instant in season, and by a hearty co-operation in this great work? Are we, as individuals, living stones in the building of the Lord, living members of the body of Christ? Do the quickening pulsations from the great heart of Jesus, enable us to make renewed effort daily in the work of the Lord? Or are we, from some paltry excuse, sitting idle in the vineyard? If so have we not reason to fear that we shall be classed with the workers of iniquity? And our work will soon be tested by the flames of the judgment. What we are sowing now we shall soon reap in eternity. Shall it be said to us, "Come ye blessed of my Father"? Or "Depart ye workers of iniquity." Oh the indescribable anguish of these words to a soul that has been self-deceived, lived in the church of God, indulged bright hopes of heaven, but at that great day shall be known to have been fruitful workers of iniquity.

Tobacco.

When Paul to Athens bore salvation's word,
We're told his spirit was within him stirred,
Seeing that city wholly given o'er
To Idol worship. Altars, by the score,
Were smoking round him, on the Attic plain,
Where goats and heifers were as victims slain;
But to no demon did those victims bleed,
So foul, as is this foully worshipped weed.
To this the votary sacrifices wealth,
His mind's composure, and his body's health,
His ruddy cheek, a conscience free from pain,
A steady nerve, the vigor of his brain,
The consciousness that he is not a slave,
And years that might have rolled between him and his grave.

—John Pierpont.

THEY that will not hear Christ say,
"Come unto me" in a day of grace,
shall hear him say "Depart from me"
in a day of judgment.

THE PROMISES OF GOD.

BY MRS. LEMIRA F. MANNING.

How exceedingly precious are the promises of God to those who have renounced the world. The Spirit beareth witness with their spirits that they are the Lord's. They feel that all the rich promises recorded in the word, are to them, if they but abide in Him. They are enabled to break forth in the language of inspiration and declare, with hearts filled with love, "The eternal God is our refuge; and underneath us are the everlasting arms. Because we have made Him our habitation there shall no evil befall us; and no plague shall come near our dwelling. The Lord is our judge. The Lord is our law-giver. The Lord is our king. He will save us." They hear the voice of the Master saying unto them, "Fear not, for I am with thee; be not dismayed, for I am thy Lord; I will strengthen thee, yea, I will help thee, yea, I will uphold thee by the right hand of my righteousness. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord."

With trusting hearts they search the Scriptures daily, that they may more fully understand the will of God concerning them. They see it clearly taught that not all that say Lord, Lord, shall enter into the kingdom. That many shall seek to enter in but shall not be able, because of their unwillingness to accept of salvation on Bible terms. The word is "COME out from among them and be ye *separate* and touch not the unclean thing." There is no alternative, we must *come out* if we would be received and acknowledged as the sons and daughters of the Lord Almighty. This passage speaks loudly to those who have made an unholy alliance with secret societies. *Come out and be ye separate.*

Jesus says, "No man can serve two masters. Whosoever, therefore, will

be a friend of the world is the enemy of God. If any man love the world, the love of the Father is *not* in him." To obtain the pearl of great price we find it necessary to sell all that we have, and as we receive Christ, so are we to walk in Him.

The real Christian finds the way narrow that leadeth unto life. Read, "Without holiness no man shall see the Lord," and it is not left optional with them whether they will obey God or not. For the command has gone forth, "Be ye holy, for I the Lord your God am holy. Be ye clean which bear the vessels of the Lord." Then comes the promise and we are left without excuse, "I will purely purge away all thy dross, and will take away all thy sin. I will sprinkle clean water upon you and you shall be clean," etc. Dear reader, suffer a word of inquiry. How is it with you to-day; are you walking in all the light of this gospel truth; have you performed the vows you made to God, the Church, and the world when you joined this society? Do you now feel the blood of cleansing on your heart, making you all clean and white without spot or wrinkle, or any such thing? If so, bless God! and take courage; your redemption draweth nigh. "In due time ye shall reap if ye faint not." "Behold I come quickly, and my reward is with me to give to every one as his work shall be."

Ye who are living without the witness of inward purity come to Christ at once; delay not. The war between sin and holiness is raging. Our great Leader is calling for valiant soldiers, who will take the cross and fearlessly declare the truth as it is in Jesus—losing their lives for Christ's sake and the gospel's, that they may find them unto life eternal. Nothing short of the whole armor will answer in these perilous times; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. O let us be found at our post doing battle for God. "We are called unto holiness—he that despiseth, therefore, despise

not man but God." Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirits which are His.

A PAGE OF EXPERIENCE.

BY NANCY M. JACKSON.

In January of 1863, I was convicted for the blessing of sanctification,—convicted under the preaching of the word. Eight years before, God had pardoned all my sins, and I had lived in the enjoyment of the Divine favor. I found great delight in His service, and had many happy seasons. I had often felt a desire to be cleansed from all sin, but did not feel the necessity of it until in hearing the Bible doctrine preached in plainness and in power, the Spirit showed me that it was God's will that I should be holy. Then I sought it with all my heart; not as an experiment, not with the thought that I would try if I could obtain, but I believed that it was God's work and His will, and that it would be done as soon as I complied with the conditions. I at once set about the work of getting my offering on the altar, and by the help of grace I was enabled to accept God's terms, and give up my will, and when that was done I expected that the Lord would do according to His word. I asked for *the thing I desired*, even a clean heart, and I believed I received, and according to my faith was it unto me.

I had the thing I asked for, my soul was cleansed from all sin, and filled with the perfect love that casts out fear. In a few hours after, God gave me so clear a witness of the blessing, that the tempter has never been able to touch me on that point. Sometimes, when terribly tried, the enemy has suggested that the blessing is lost, but a look to Jesus, an act of faith in the cleansing blood, and I know that I am still saved.

About a year after I had attained to this rest of faith, it pleased my Heavenly Father that I should pass through a season of affliction. For about three

months of great suffering I had not a cloud to dim my prospects for one moment. I tasted of the joys into which I expected soon to enter. I looked forward to a happy release, and waited patiently the summons home. My physicians gave me no encouragement that I should live. I wanted none. I felt that for me to depart and be with Christ would be far better. At the end of three months came the crushing announcement from my medical attendant; I might not die, but live for years, the same helpless sufferer that I then was. Oh the struggle of soul in that hour! Like one of old I turned my face to the wall and prayed. I did not pray to die, I did not pray to be healed, but I prayed to be able to say, my Father's will be done; for this I cried to God nor did I cry in vain. He heard me and gave me the spirit of perfect submission, and with all my heart I could say, my Father doeth all things well. Thy will be done, not mine.

Then my soul was filled with joy and peace, and I had no more fear or anxiety; all was committed to my Heavenly Father, with the happy assurance that I should have grace to endure what ever was His will. I had no choice, but that in life or death, sickness or health I might glorify God; and ever since that day I have continually experienced, that all things work together for my good, and I do thank my blessed Lord for the way in which He has led me. When he saw it was enough, He removed the affliction, and in two or three years I had regained usual health. Now I do not call this happy experience dearly bought. The sufferings and trials are not worthy to be compared to the glorious experience of the power of saving grace. My soul is happy in the assurance that nothing can separate me from my Father's love and care. I believe the promises of His word, and I expect, through Christ, to come off more than conqueror, and have an abundant entrance into my Father's kingdom. To Jesus' name be all the praise.

Meadville, Pa.

Editorial.

Physical Manifestations.

HONEST souls are tried sometimes over the demonstrations which are often made when the Spirit of God is poured out in an unusual manner. They are not troubled on their own account, but they fear that others may be tried and the cause injured. They are jealous of the reputation of the Lord's people. Some fastidious ones avow themselves disgusted. It was so with David's wife. "And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of a trumpet. And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window and saw King David leaping and dancing before the LORD; and she despised him in her heart. And Michal, the daughter of Saul, came out to meet David, and said: How glorious was the King of Israel to-day, who uncovered himself to-day in the eyes of the hand-maids of his servants, as one of the vain fellows shamelessly uncovereth himself. And David said, IT WAS BEFORE THE LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD." Mark the result. *God blessed David and cursed Michal.* It is so to-day. No matter what the talent or station of that person who lays a repressing hand on the manifestations of God's Spirit, the immediate result is spiritual barrenness. There may have been real extravagance, but better leave it to God's correction, than by grieving the Holy Spirit, bring spiritual death and desolation upon the Church. A genuine revival of God's work is always attended by much that, to those not participating in the spirit of the occasion, looks like extravagance. The genuineness of the work on the day of Pentecost cannot be questioned. Yet the by-standers were not all convinced that the work was of God. "They were all amazed, and were in doubt, saying one to another,

What meaneth this? Others mocking said, these men are full of new wine." Appearances gave such plausibility to the charge that St. Peter entered upon a formal defense, saying, "These are not drunken as ye suppose, seeing it is but the third hour of the day." Wesley's labors were accompanied by marked physical manifestations. We give space for one or two specimens. He says in his Journal, dated June 15th, 1739. "While I was earnestly inviting all sinners to enter into the holiest, by this 'new and living way,' many of those that heard, began to call upon God with strong cries and tears. Some sunk down and there remained no strength in them; others exceedingly trembled and quaked: some were torn with a kind of convulsive motion in every part of their bodies, and that so violently that often four or five persons could not hold one of them. I have seen many hysterical and many epileptic fits; but none of them were like these, in many respects. I immediately prayed that God would not suffer those who were weak to be offended. But one woman was offended greatly; being sure they might help it if they would;—no one should persuade her to the contrary; and was got three or four yards, when she also dropped down in as violent an agony as the rest. Twenty-six of those who had been thus affected (most of whom during the prayers which were made for them were in a moment filled with peace and joy) promised to call upon me the next day. But only eighteen came; by talking closely with whom, I found reason to believe that some of them had gone home to their house justified. The rest seemed to be patiently waiting for it."

Tuesday, May 1st.—"Many were offended again, and, indeed, much more than before. For at Baldwin street my voice could scarce be heard amidst the groanings of some, and the cries of others calling aloud to Him that is 'mighty to save.' I desired all that were sincere of heart, to beseech with me the Prince exalted for us, that he would 'proclaim deliverance to the captives.' And he soon showed that he heard our voices. Many of those who had been long in darkness, saw the dawn of a great light; and ten persons I afterward

found, then began to say in faith, "My Lord and my God." A Quaker who stood by, was not a little displeased at the dissimulation of those creatures, and was biting his lips and knitting his brows, when he dropped down as thunder-struck. The agony he was in was even terrible to behold. We besought God not to lay folly to his charge. And he soon lifted up his head and cried aloud, "Now I know thou art a prophet of the Lord."

President Edwards was a man of powerful intellect and was highly educated. As a philosopher and a Divine, he has rarely, if ever, been equaled in this nation. He was wholly consecrated to God, and devoted his great talents to doing good.—Under his labors one of the most powerful revivals resulted that has ever taken place in this country.

Concerning the revival he says. "It is a great fault in us to limit a sovereign, all-wise God, whose judgments are a great deep and his ways past finding out, where he has not limited himself, and in things, concerning which he has not told us what his way shall be. It is remarkable, considering in what multitudes of instances, and to how great a degree the frame of the body has been overpowered of late, that persons' lives have, notwithstanding been preserved, and that the instances of those that have been deprived of reason, have been so very few, and those, perhaps, all of them, persons under the peculiar disadvantage of a weak, vapory habit of body. A merciful and careful divine hand is very manifest in it, that in so many instances where the ship has begun to sink, yet it has been upheld, and has not totally sunk. The instances of such as have been deprived of reason are so few that certainly they are not enough to cause us to be in any fright, as though this work that has been carried on in the country, was likely to be of baneful influence; unless we are disposed to gather up all that we can to darken it, and set it forth in frightful colors."

The great revivals that have given Methodism its position in this land were accompanied by extraordinary physical manifestations. But we cannot at present give in-

stances. So in the recent wonderful outpouring of the Spirit in Ireland; people fell under the power of God, and strange demonstrations took place. But thousands were powerfully awakened, and converted to God.

Then do not be afraid of everything out of the ordinary channel. See if God is not in it. "*Try the spirits whether they be of God.*" If a good spirit is manifested and a devoted life results, let it alone lest you be found fighting against God.

Entire Consecration.

You *profess* to be entirely consecrated to the service of God, but what do you mean by it? You may be honest; but is there not a possibility that you are mistaken? In any case a searching self-examination can but do you good. The matter is one of great importance. It affects your usefulness and happiness here, and your destiny hereafter. You cannot be too thorough. Are you fully consecrated to God to be a bold witness for Him? *Ye are my witnesses saith the Lord.*—Isa. xliii: 10. Jesus says *And ye are witnesses of these things.*—Luke xxiv: 48. The last words he spoke after his resurrection, and before his final ascension, were these, *But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth.*—Acts i: 8. Years after, the angel whom John saw, said, *The testimony of Jesus is the spirit of prophecy.* Rev. xix: 10. We have quoted all these plain passages because the importance of testifying for Jesus is not generally felt. Preachers do not see it. If they did, their preaching would, more frequently, assume that character. They would not consume all the time in meetings but would give the saints an opportunity to give in their testimony. Yet in revivals the testimony of those who have been saved has had much to do with the progress of the work. Who has ever known a revival to go on with much power, or to any great extent, where the door was shut down upon all testimony for Jesus? Facts weigh more than theories. The preaching may be experimental and powerful, but it

will fail of getting many souls saved unless there are some in whom the people have confidence, who can say in the Holy Ghost *We know these things are true.*

But to testify to all that God has done for us is often exceedingly unpopular. The blind man, restored to sight by Jesus, testified to the fact, and the Pharisees could not deny it. but they *cast him out of the synagogue.* Had he merely said that he "felt better" he might have been endured, but when he boldly declared that Jesus had made a perfect cure, excommunication was the result of his testimony. So, also, when Lazarus was raised from the dead. *Then gathered the chief priests and the pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone all men will believe on him.* The very men who ought to have rejoiced at the manifest power of God, were the most fierce in their opposition. It is so to-day. Let one testify to anything done for him, *beyond what is commonly experienced by his religious associates, and crosses and persecutions are sure to follow.* He may see men as trees walking, and retain his standing; but let his eyes be fully opened, and his presence is no longer desirable. Yet there is no alternative. We must let the light shine or the light will go out. We must be faithful witnesses for Jesus or he will disown us. *If we deny him; he also will deny us.*—2 Tim. ii: 12. A popular minister preached a close and powerful sermon at a Camp Meeting which we attended. Another minister said to him at the close of the sermon, "Why do you not preach in that way to your city congregation?"

"Brother," he replied, "If I were to preach that way to my people I would not get a living."

Were you equally honest, would not a similar confession be made? Do you not keep back part of the truth? When preaching where fashion reigns, do you bear a plain, Scriptural testimony against worldly conformity? Do you insist upon it that believers must not be *yoked up* with unbelievers? Do you tell the saints that they must not tie themselves up with sinners voluntarily, and especially in those mysterious

combinations which are all the more dangerous from their being productive of so great intimacy? In your church, many of the prominent members of which are Masons, do you faithfully warn the people of the great risk they run of losing their souls by uniting with secret, oath-bound societies?

You know that religious aristocracy is wrong. You have no doubt whatever but that it is a sin to show respect to a person in the house of God because he has money. The Bible tells you that. And yet, when did you ever bear testimony against renting or selling pews, although "respect of persons" is the very foundation of the system? You see the evil, you see that pride is pampered, that the poor are shut out of the house of God, that in seating the people, respect is always had to the supposed wealth and social standing of the persons who come in, and yet you are silent! At best you only try to regulate the evil, and not remove it. The axe which Jesus designed for the root of the tree, you use, if you use it at all, upon the branches. No wonder you make bad work. You heal slightly. You cry, Peace! Peace! when God has not spoken peace. And yet you profess to be entirely consecrated to God! How can you be so deluded? Why, man, you are not even honest! If to secure a good appointment, a large congregation, the support of the wealthy—if from any selfish consideration whatever, you keep back the truth that the people need to hear, you are nothing but a time-server and a hireling! Instead of leading them in the narrow way of life, you are yourself in one of the respectable, alluring by-ways that leadeth to destruction.

Shall I not visit for these things? Saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible 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: 29-31.

OUR NEW HYMN BOOK takes well. The pilgrims like it. There are a good many familiar hymns, and other good ones, not generally known. Price, thirty cents.

Anti-Secret-Society Convention.

THIS Convention met at Pittsburg the 6th to 8th of May. About one hundred and eighty delegates were present, representing thirteen different Denominations. A permanent organization was effected. The next Annual meeting is to be held at Oberlin, O., the first Tuesday in May next. Many interesting facts were brought out.

It was shown that all our national bills—both greenbacks and bills of the National Banks—are Masonic money. If you will examine carefully the red seal found in them all, you will see the apron, scales, square and compass, and key—well-known Masonic symbols. Is this what is referred to in Rev. xiii. 17? *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

We found that several churches make non-connection with secret societies a test of membership. Among them are the United Presbyterians, the Reformed Presbyterians, the United Brethren, the Wesleys, and The Free Methodists. We were glad to see that there was one minister present belonging to the M. E. Church—the Rev. H. Kinsley, of Ohio. The United Presbyterians and the Reformed Presbyterians are strong in Pittsburg and vicinity, and it was mainly through their efforts that the Convention was so generously entertained.

Able addresses were delivered by President Fairchild of Oberlin College, and by Dr. Blanchard, President of Wheaton College. The following resolutions were unanimously adopted:

"In view of the fact that secret organizations are on the increase, and from a conviction that these organizations are exerting an influence most prejudicial to the interests of religion, therefore

Resolved, That this Convention do most earnestly recommend to all churches of Christ to unite in vigorous efforts to arrest the progress of these organizations, and to adopt the most effectual means to exclude from the fellowship of the church all persons who persist in adhering to these secret orders.

Resolved, That entertaining as we do, serious apprehensions of the bad influence of secret temperance organizations, especially in giving countenance to the principle of secret societies, and in furnishing recruits

for other and more objectionable secret organizations, we are, as a Convention, decidedly and emphatically in favor of the Temperance Reformation, and utterly opposed to legalizing the traffic in strong drinks as a beverage, and we cordially invite all those engaged in promoting the cause of temperance to take away the veil of secrecy and come into the light, that all temperance men may unite with them in earnest efforts to destroy one of the greatest scourges of the land.

Resolved, That whilst we declare our determination to maintain decided and continuous opposition to all secret societies as deistical and antagonistic to Christianity, and tending to the loosening of moral ties, we regard the large portion of their members as well-meaning, but mistaken persons. Toward them all we cherish the most kindly Christian feelings, and ask them to calmly consider the exceptions we take to their orders."

Bearing the Cross.

Do you refuse to perform the work God would set you about, because of the trouble and responsibility involved? Many do.—They love ease. But wherein do we take up the cross if we consult our own preferences merely, in what we do for the Lord? The very idea of a cross implies something contrary to our natural inclinations. And Jesus says, that to be his disciples *we must take up our cross daily*. Then we are not to have our choice. The irksome duties that lie just before us are the ones we must first perform. Do them for Jesus' sake, and they will become pleasant. With Charles Wesley say:

"Thy holy will be done, not mine:
Be suffered all thy holy will.
I dare not, Lord, the cross decline;
I will not lose the slightest ill,
Or lay the heaviest burden down,
The richest jewel of my crown."

You, who profess to be the children of God, you make a sad mistake when you manage to escape from responsibilities which God would lay upon you. The greatest burdens would bring the greatest blessings. If you have the true religion you will not be afraid of trouble for the sake of Jesus. You will count all things—ease, reputation, comfort—yea, life itself—but loss in comparison with the pearl of great price. If you have friends, you suffer gladly inconveniences in their behalf.—Then why should you not for that friend who sticketh closer than a brother?

New Volume.

WITH the July number commences the sixteenth volume of the *Earnest Christian*. The Lord shall have our most heart-felt praise for the signal help he has thus far afforded us. Notwithstanding many unfavorable circumstances and much opposition both open and covert, our circulation has been steadily increasing from year to year, until we now issue monthly over seven thousand copies. We receive letters from all parts of the country—from Maine to Oregon—testifying to the blessings God has bestowed on souls through reading the *Earnest Christian*. Some have been led into the enjoyment of holiness. Revivals have been kindled in some places. And many a fainting one who has been tempted to think that he was all alone, and that there is no use in trying to stem the tide of worldliness that is sweeping with such overwhelming power through the churches, has been encouraged to stand up for the truth as it is in Jesus, and to hold on unto the end. Thank God, for all the good that has been done.

In the future we shall do the very best we can to send out every number filled with the choicest matter. We ask your fervent prayers that God will enable us to make the next volume the best that has ever been issued. With the help of God and your co-operation we will endeavor to do it.

We want three thousand new subscribers to commence with the July number.—Shall we have them? It is for you to say. Do all you can to aid us in extending our circulation. Get us at least one new subscriber, and as many more as you can. There are honest souls in almost every community who would take the *Earnest Christian* if invited. The compromising need it, but will not be likely to see their needs. Send us in at once all the names you can.

Renewals.

THE time for which a part of our subscribers have paid expires with this number. Our list is made up largely of those who intend, by the grace of God, to go through

in the 'narrow way'; and who, of course, wish to avail themselves of all the helps within their reach. But if you wish your name struck off from our list, please inform us of it at once. This is the honest, manly course. A few are yet behind for the present year. All such would oblige us greatly if they would send on their subscription as soon as convenient.

In all cases give us your name, *Post Office*, and State.

An Engraving.

WE have engaged a celebrated New York artist to make a steel-plate engraving of the Rev. Loren Stiles for the July number. This alone will be worth the subscription price of our Magazine for a year. A biographical sketch will accompany it. All we ask of you to contribute towards this additional expense is one new subscriber, with the money.

Sinning by Proxy.

"Neither be partaker of other men's sins; keep thyself pure."—1 Tim. v. 22.

1. POSTMASTERS, under Government, are partakers of other men's sins—sins of the nation, by opening, assorting, and delivering the mail on the Lord's day. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Psa. xciv. 20. "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you.—Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people."—Exod. xxxi. 13-14.

The day being changed from the seventh to the first does not lessen, in the slightest degree, our obligation to keep it holy.

2. Those who vote for wicked rulers and officers in the city, State, or nation, not only become partakers of their guilt, but, in a sense become responsible for every act of these ungodly men whom they have been instrumental in elevating to office!

"The wicked walk on every side,
When the vilest men are exalted."

"When the wicked bear rule, the people mourn."—Prov. xxix. 2. "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers."—Deut. i. 13.

3. Sellers of intoxicating drinks, wholesale and retail, become, in no small degree, partakers of the sin, misery, and ruin of the drunkard and his family!

Fearful! What a hell *that*, where drunkards and drunkard-makers meet! Distillers, grog-sellers, saloon and hotel keepers, beware! Mark well the words of Christ, "With what measure ye mete, it shall be measured to you again."

Dealers in strong drinks find this passage literally true—the curses they impart often return tenfold upon their pates, into their own bosoms. Very many children of those who traffic in liquid death and distilled damnation become inebriates, bloated sots, and find a drunkard's grave!—Fathers, mothers, sons, and daughters, all find a common hell of weeping, wailing, and gnashing of teeth!

4. Those who rent stores, shops, houses, groves, or any property, for the sale of spirituous liquors or poisonous narcotics, are partakers of the sins of those who traffic in these poisons, as they are directly or indirectly instrumental in furthering the cause of Satan. Reader, how many church-members, think you, whose hands are thus imbed in the blood of souls!—Open your eyes, look around in our cities and villages. What! rent your house, your store, your field, your grove, for purposes unhallowed—riot, drunkenness, dissipation, or Sabbath desecration? Dare you do it, for silver or gold? God will frown on this iniquity, sure as life, and hold you responsible for all the evil resulting therefrom.

5. Those who rent halls or public buildings for any sinful or unhallowed amusements, such as circuses, opera singers, theatrical performances, lewd exhibitions, naked statuary, balls, dancing-parties, rioting, and licentious dissipation. Not long since we knew quite a conspicuous church-

member who prepared a hall, expressly for renting to frolickers and other panderers to vice and wickedness!

Shameful! Man, where your piety?—"Know ye not that the friendship of the world is enmity with God." "Whatever is not of faith is sin."

¶ 6. Owners of stocks in Sabbath-breaking companies, such as railroad, steamboat and manufacturing companies, which companies employ men in violating the commands of God, are verily guilty, even though they may be sitting demurely in God's sanctuary at the time of this Sabbath desecration. Stockholders, be sure your sins will find you out.

"Thus saith the Lord: Take heed to yourself, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your house on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day, as I commanded your fathers."—Jer. xvii. 21-22.

7. Those who advertise and puff infidel and licentious books, mixed books, mixed publications, novels, romances, the light and frothy publications of the day, are instrumental in leading thousands into the path to hell, going down to the chambers of death, and thus become both instruments and partakers of these evils. How many, termed religious editors, are in this way *rushing* the fiery car of Satan!

Very many of these fashionable periodicals lead directly to the vilest and most corrupt and licentious reading. "Behold how great a matter a little fire kindleth!"

Satan transforms himself into an angel of light. Editors, are you aware of the mischief you are doing in giving favorable notice of these popular works of fiction?

"How shall I speak thee, or thy power address,
Thou God of our idolatry, the Press!
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee!"

8. Servants employed in the service of their masters and mistresses, partake of the sins of their employers, when they do those things on the Sabbath which God commands them not to do. During our residence in New Orleans we were shocked to hear ministers of the Gospel, while preaching to the colored people, exhort

them to be obedient to their masters, even though they required them to labor on God's holy day! "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." "Woe unto the foolish prophets." "If the blind lead the blind, both will fall into the ditch.—Matt. xv. 4. "He that saveth his life shall lose it." "Let God be true, but every man a liar." Servants, obey your masters in the Lord, and *only* in the Lord, come life, come death.

"Oh that our God would raise up men
Whose hearts, unmoved by popular sin,
Could bear reproach, and grief, and pain,
In serving God;

Not pride nor wealth their heart could sway,
Not learned nor great should hedge their way,
They would not fear the face of day,
But fear their God."

N.

REVIVALS.

LEBANON, ILLS.—There have been some glorious revivals on the Lebanon circuit this year. The good Lord has been doing a great work; bless His holy name, all the praise belongs to Him. One meeting was held at Lebanon, commencing Saturday before watch meeting. The meeting lasted six weeks. About fifty-two souls were saved. O, what a thorough work we had! The real old pentecostal religion was manifested. Fathers and mothers and children were saved, and stout-hearted young men and the old veterans of this world were snatched as brands from the eternal burnings. I will make mention of one or two cases for the encouragement of old, hardened sinners. One dear old father, over sixty, rose crying for mercy, at the eleven o'clock service, and was saved through the blood of Jesus. A word to the awful wretched young. There was a young man said he had been so desperately wicked that he had become delirious at times. He is made to testify that Jesus has power to cleanse from all sin. I do praise God he has power over men and devils. This blessed work did not stop here. There have been numbers sanctified and others converted. The meeting was carried on by Brother Neal. It seemed as though the Lord had full control over him, and that he would be carried off in the Spirit some time.

E. A. BROWN.

SOUTHERN ILL.—I have been in meetings for three months with little help only from above. The Lord has been with me ever since Conference. About one hundred and fifty souls got religion. Some of the clearest conversions I ever saw. If I could have got some help of the right kind, I believe God would have given us Southern Illinois.

I never saw such a work done in so short a time as there was in Alma. Twenty-six saved in three nights! Fifteen one Sunday night! I received nearly thirty on probation one night. O, what a sight! old men and young men; aged women and young women. Dear Brother, my soul is all on fire for God, and souls. The fields still keep opening. The cry is "Come here!" "Come here!" W. H. NEAL.

SARDINIA, N. Y.—The Lord has done a great work here this winter. All unite in saying this is no other than the work of God; and to Him we give all the praise. More than thirty have joined the church, and there are others who have been saved, making in all nearly fifty. To all appearance the work is going on like a river deepening and widening. All denominations are as one in Christ in this work.

WM. R. CUSICK.

FLINT.—I have been holding a protracted meeting the last two weeks, and the Lord God of heaven, the great and terrible God that keepeth covenant and mercy for them that love Him and observe his commandments, has been with us. Souls have been born into the kingdom. Believers are plunging into the fountain that cleanseth from all sin. The cause of Christ is prospering, while pride, conformity to the world and dead formality, are being swept away by the mighty hand of God. My soul is on the wing for glory! Hallelulah! While I see souls panting after purity, I could but point to God and the precious *Earnest Christian and Golden Rule*, and there was a number wanted it.

Pray for us. God bless you in your precious work of spreading Scriptural holiness, and by the grace of God I will spread it all I can. C. P. MILLER.

"The wicked walk on every side,
When the vilest men are exalted."

"When the wicked bear rule, the people mourn."—Prov. xxix. 2. "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers."—Deut. i. 13.

3. Sellers of intoxicating drinks, wholesale and retail, become, in no small degree, partakers of the sin, misery, and ruin of the drunkard and his family!

Fearful! What a hell *that*, where drunkards and drunkard-makers meet! Distillers, grog-sellers, saloon and hotel keepers, beware! Mark well the words of Christ, "With what measure ye mete, it shall be measured to you again."

Dealers in strong drinks find this passage literally true—the curses they impart often return tenfold upon their pates, into their own bosoms. Very many children of those who traffic in liquid death and distilled damnation become inebriates, bloated sots, and find a drunkard's grave!—Fathers, mothers, sons, and daughters, all find a common hell of weeping, wailing, and gnashing of teeth!

4. Those who rent stores, shops, houses, groves, or any property, for the sale of spirituous liquors or poisonous narcotics, are partakers of the sins of those who traffic in these poisons, as they are directly or indirectly instrumental in furthering the cause of Satan. Reader, how many church-members, think you, whose hands are thus imbued in the blood of souls!—Open your eyes, look around in our cities and villages. What! rent your house, your store, your field, your grove, for purposes unhallowed—riot, drunkenness, dissipation, or Sabbath desecration? Dare you do it, for silver or gold? God will frown on this iniquity, sure as life, and hold you responsible for all the evil resulting therefrom.

5. Those who rent halls or public buildings for any sinful or unhallowed amusements, such as circuses, opera singers, theatrical performances, lewd exhibitions, naked statuary, balls, dancing-parties, rioting, and licentious dissipation. Not long since we knew quite a conspicuous church-

member who prepared a hall, expressly for renting to frolickers and other panderers to vice and wickedness!

Shameful! Man, where your piety?—"Know ye not that the friendship of the world is enmity with God." "Whatever is not of faith is sin."

6. Owners of stocks in Sabbath-breaking companies, such as railroad, steamboat and manufacturing companies, which companies employ men in violating the commands of God, are verily guilty, even though they may be sitting demurely in God's sanctuary at the time of this Sabbath desecration. Stockholders, be sure your sins will find you out.

"Thus saith the Lord: Take heed to yourself, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your house on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day, as I commanded your fathers."—Jer. xvii. 21-22.

7. Those who advertise and puff infidel and licentious books, mixed books, mixed publications, novels, romances, the light and frothy publications of the day, are instrumental in leading thousands into the path to hell, going down to the chambers of death, and thus become both instruments and partakers of these evils. How many, termed religious editors, are in this way rushing the fiery car of Satan!

Very many of these fashionable periodicals lead directly to the vilest and most corrupt and licentious reading. "Behold how great a matter a little fire kindleth!"

Satan transforms himself into an angel of light. Editors, are you aware of the mischief you are doing in giving favorable notice of these popular works of fiction?

"How shall I speak thee, or thy power address,
Thou God of our idolatry, the Press!
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee!"

8. Servants employed in the service of their masters and mistresses, partake of the sins of their employers, when they do those things on the Sabbath which God commands them not to do. During our residence in New Orleans we were shocked to hear ministers of the Gospel, while preaching to the colored people, exhort

them to be obedient to their masters, even though they required them to labor on God's holy day! "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." "Woe unto the foolish prophets." "If the blind lead the blind, both will fall into the ditch.—Matt. xv. 4. "He that saveth his life shall lose it." "Let God be true, but every man a liar." Servants, obey your masters in the Lord, and *only* in the Lord, come life, come death.

Y
"Oh that our God would raise up men
Whose hearts, unmoved by popular sin,
Could bear reproach, and grief, and pain,
In serving God;

Not pride nor wealth their heart could sway,
Not learned nor great should hedge their way,
They would not fear the face of day,
But fear their God."

N.

REVIVALS.

LEBANON, ILLS.—There have been some glorious revivals on the Lebanon circuit this year. The good Lord has been doing a great work; bless His holy name, all the praise belongs to Him. One meeting was held at Lebanon, commencing Saturday before watch meeting. The meeting lasted six weeks. About fifty-two souls were saved. O, what a thorough work we had! The real old pentecostal religion was manifested. Fathers and mothers and children were saved, and stout-hearted young men and the old veterans of this world were snatched as brands from the eternal burnings. I will make mention of one or two cases for the encouragement of old, hardened sinners. One dear old father, over sixty, rose crying for mercy, at the eleven o'clock service, and was saved through the blood of Jesus. A word to the awful wretched young. There was a young man said he had been so desperately wicked that he had become delirious at times. He is made to testify that Jesus has power to cleanse from all sin. I do praise God he has power over men and devils. This blessed work did not stop here. There have been numbers sanctified and others converted. The meeting was carried on by Brother Neal. It seemed as though the Lord had full control over him, and that he would be carried off in the Spirit sometime.

E. A. BROWN.

SOUTHERN ILL.—I have been in meetings for three months with little help only from above. The Lord has been with me ever since Conference. About one hundred and fifty souls got religion. Some of the clearest conversions I ever saw. If I could have got some help of the right kind, I believe God would have given us Southern Illinois.

I never saw such a work done in so short a time as there was in Alma. Twenty-six saved in three nights! Fifteen one Sunday night! I received nearly thirty on probation one night. O, what a sight! old men and young men; aged women and young women. Dear Brother, my soul is all on fire for God, and souls. The fields still keep opening. The cry is "Come here!" "Come here!" W. H. NEAL.

SARDINIA, N. Y.—The Lord has done a great work here this winter. All unite in saying this is no other than the work of God; and to Him we give all the praise. More than thirty have joined the church, and there are others who have been saved, making in all nearly fifty. To all appearance the work is going on like a river deepening and widening. All denominations are as one in Christ in this work.

WM. R. CUSICK.

FLINT.—I have been holding a protracted meeting the last two weeks, and the Lord God of heaven, the great and terrible God that keepeth covenant and mercy for them that love Him and observe his commandments, has been with us. Souls have been born into the kingdom. Believers are plunging into the fountain that cleanseth from all sin. The cause of Christ is prospering, while pride, conformity to the world and dead formality, are being swept away by the mighty hand of God. My soul is on the wing for glory! Hallelulah! While I see souls panting after purity, I could but point to God and the precious *Earnest Christian and Golden Rule*, and there was a number wanted it.

Pray for us. God bless you in your precious work of spreading Scriptural holiness, and by the grace of God I will spread it all I can. C. P. MILLER.

INDIANA.—The Lord has come to this place, and hell is moved from beneath. The entire community is stirred and souls are being saved. Thirteen were converted yesterday. Such a scene as I saw one night was glorious beyond description. I never saw such a display of God's power before in the Free Methodist Church, east, west, north or south. Hallelujah to God and the Lamb, forever and ever! The Lord is at work in Indiana and He never helped me to scatter the awful truths as he has since I came here. The first revival over forty were converted, and in a short time, something like twenty embraced the blessing of holiness, and they are a moving power for God in the land. The class numbers forty, and some six or eight more are ready to join. Two young men in the class, feeling it their duty to preach, took some of the members of the class and started a meeting, and a revival followed, some ten miles from there, and some twenty were converted to God. They came in at the door, and quite a number of back-sliders reclaimed. Glory to God! a tremendous fire is burning among them. We came to Boston and commenced a meeting, and between thirty and forty have been powerfully converted to God. The Lord is raising up ministers to carry on the work. I have felt ever since coming here that the Lord sent me to Indiana. We have been well cared for since we came.

G. H. COMPTON.

DYING TESTIMONY.

REV. LEONARD LOVELAND.—Another of our fathers in Israel, one of the brightest lights of our visible Church, has passed away, reaping the reward of the chosen people of God. Rev. Leonard Loveland was born in Chatham, Mass., May 23d, 1792. At the age of ten years he entered the sea service, and when the war of 1812 sounded its alarm through our much loved land he entered the service of his country, was taken prisoner and confined in Dartmoor Prison, England. He remained twenty months, suffering the privations and cruelties that were inflicted upon our prisoners at that time. Nine months after the close of the war he returned to his dear native

land, so dear (as he often said) that on his arrival he could have kissed the very ground for joy. He continued in the sea service until the year 1817, suffering shipwreck and disaster consequent after such a life. In 1818 he removed to near Janesville, Ohio, where in September of the same year he experienced religion and joined the M. E. Church, of which Rev. Chas. Elliott, former editor of the Central Advocate, of St. Louis, Mo., was pastor. When he united, he told them he had been looking for a people humble and the most persecuted for righteousness' sake, and he had come to the conclusion that the Methodists were the people; but also told them when they became proud and lost their humility, if he could find those who had not, he should leave and join with them. In 1837 he removed to Illinois, near this place, (Brighton) where he has remained the most of the time, up to the day of his death. He received Deacon's orders in 1851, and has been a local preacher nearly thirty years. In 1864, having long since thought his church, (the M. E. Church) had departed from the paths marked out by Father Wesley, he withdrew and joined the *poor, despised* people called the Free Methodists of St. Louis, Mo., and found them the same humble, devoted people he had joined forty years ago. He made all the arrangements for his funeral, requesting to be buried without pomp or show. During the last three weeks of his sickness he suffered a great deal, but his mind was clear and peaceful as a summer evening. He had lived the life of the righteous, and his end was peace. In his last will and testament he bequeathed to the Free Methodist Church, his new Hall, capable of seating several hundred persons, valued at fifteen hundred dollars.

Give joy or grief, give ease or pain;
Take life or friends away,
But let me find them all again
In that eternal day.

JANE A. LOVELAND.

GEORGE S. LOWE.—Died, at the residence of his son-in-law, Mr. L. F. Halstead, at North Chili, Monroe Co., N. Y., May 11th, Mr. George S. Lowe, formerly of Flushing, L. I.

Father began the race of life with the nineteenth century, having been born in

LOVE FEAST.

the summer of 1800; but the road was a weary one, and the years were long, so last Monday evening he laid down to rest, and slept in Jesus.

He was converted at a camp-meeting held near New York city, about the year 1824, and since that time has maintained a Christian profession, and a consistent Christian life.

Though baptized and reared in the communion of the Protestant Episcopal Church, he immediately after his conversion joined the Methodist Episcopal Church in Brooklyn, and subsequently removing to Flushing, L. I., was for more than twenty-five years officially connected as trustee and steward with the society of that name there.

As a man, if he were not faultless, his faults were those of a generous and manly nature. As a husband and father, he was kind and considerate—gratifying, to the extent of his ability, the needs and tastes of the family, making the home of our childhood a resting-spot for the heart in its reflections. As a Christian and a Methodist, he was true to the principles of Jesus and of Wesley.

Through the past winter, he has been waiting near the river. About two hours before he died, he became worse—friends gathered around his bed, and, in clear possession of his senses, he bade each good-bye. A little while after, folding his hands upon his breast, he slept.

The Rev. B. T. Roberts improved the occasion of his funeral by a sermon of depth and power, from Rev. vii. 14. Our mother—the companion of the deceased for forty years—is still with us.

"Now of a lasting home possessed,
He goes to seek a deeper rest.
Good night! the day was sultry here,
 in toil and fear;
Good night! the night is cool and clear."

Charlotte, N. Y.

S. H. L.

LYDIA O. WILLIAMS.—She was converted about two years since among the Free Methodists at Seneca Falls. She died among her friends at Westfield, N. Y., trusting in Jesus. When told she was dying she exclaimed "Praise Jesus! I have no fear; come Jesus, take me home."

MRS. DANIEL SEELY.

JENNIE BATES.—I do not remember the time since I have been old enough to know anything about religion, but that I had a desire to become a Christian. When I was but five years of age, the Lord saw fit to take my mother, a deeply pious woman, from this world to her home above. Little did I realize at that time the loss of that blessed mother.

About fourteen months ago I was attending a protracted meeting at Chelsea, Ill., and under Brothers Snyder and Whitney's preaching, I was most powerfully awakened. I sought and found pardon and peace in believing. I lived in a very clear, justified state for some time, until the Lord led me up to get the blessing of a pure heart. When it came to that, I sought purity and do believe I was purified through Christ.

"Jesus all the day long,
Was my joy and my song."

But fear that some might think I was a hypocrite crept into my head, and I failed to acknowledge it before them, and I soon lost the fullness, and became quite worldly-minded; but the Lord did bless me at times.

In June, 1867, I went to a camp-meeting. There the Lord convicted me for the blessing of holiness. I went through a dreadful struggle, but the last morning of the meeting I gained the victory. I felt that the blood of Jesus cleansed my heart from every stain that sin had made, and when I got home, glory be to Jesus! I found that there was power enough to keep me every day alike. I loved the Bible, and loved to read it as I never had done before.—Since that time I have been kept by the power of the grace of God. I can testify that there is power enough in the blood of Jesus to wash as white as snow. Glory be to Jesus! I feel that I am a sinner saved by grace. Sometimes He gives me joy unspeakable and full of glory. Glory be to His name forever and ever. Amen.

Ironton, Wis.

C. H. JOHNSTON.—I feel this morning that I am wholly the Lord's. That I am fully saved through the blood of the Lamb: Glory be to God.

id) that on his
ssed the very
ued in the sea
suffering ship-
ent after such a
near Janesville,
r of the same
ion and joined
ch Rev. Chas.
ne Central Ad-
., was pastor.
em he had been
and the most
s' sake, and he
sion that the
roud and lost
find those who
and join with
to Illinois, near
he has re-
ime, up to the
eived Deacon's
a local preach-
1864, having
rch, (the M. E.
m the paths
ey, he withdrew
people called
St. Louis, Mo.,
umble, devoted
years ago. He
for his funeral,
without pomp or
ee weeks of his
deal, but his
al as a summer
he life of the
peace. In his
bequeathed to
his new Hall,
undred persons,
ollars.
ee or pain;
ay,
gain

LOVELAND.

at the residence
F. Halstead, at
Y., May 11th,
ly of Flushing,

f life with the
been born in

MARY COLGROVE.—I praise the Lord for a religion I can enjoy. Bless the Lord, O my soul, and forget not all His benefits.—He has done great things for me. He has taught me to trust Him for all things temporal as well as spiritual. He surely controls all my affairs, much better than I can. In his wise providence he has taken my family from me—not one left—they are transplanted to a fairer clime. I trust to-day they worship before the throne. Glory to Jesus forever! There is power in Jesus' blood. Hallelujah to God and the Lamb forever! I feel its power in my soul now while I write.

The Lord has healed me of a throat disease. At the time the cure was wrought I was unable to speak a loud word. For many years I loved to smoke tobacco. It seems it was an idol, and God required me to give it up. I thought that I never could, but I wanted a clean heart, and I knew I could not have it and use tobacco. For Jesus' sake I was able to make the consecration, and He took all relish for it away, and glory to God I am free from its influence and effects that are so contaminating. Now, instead of this, a sweet consciousness that I am pure pervades my soul. I will praise the Lord while I live.

N. CROSS.—I was born in Stafford, Genesee county, N. Y., in the year 1820, of Christian parents. I was taught to believe in the Bible. When I became, as I thought, my own man, to think for myself, I broke from all parental restraint, and became an infidel in heart and practice. Oh how it wounded my mother's heart. Still she did not forget to lay my case before a throne of grace. God heard and answered her prayers, although we have never met, since God, for Christ's sake, forgave my sins. I think we shall meet in heaven. Oh, how I love the Lord! My soul is happy in a Saviour's love. It is not quite two years since I first learned to love Jesus. My soul is happy while I write. I want to be a Christian. I want to be Christ-like, to walk with him here, that I may reign with him in glory.

Davenport, Iowa.

MARY M. BAKER.—I love the narrow way of the cross. It is more than my earthly meat and drink to do the will of my Father which is in Heaven. I prove that Christ has power on earth to save and keep me from all unrighteousness; and also that "the path of the just is as the shining light, which shineth more and more unto the perfect day." I expect to end this war, down by the river.

Warsaw, N. Y.

B. ANN JOHNSTON.—I feel with the Psalmist to say, "Come all ye that love the Lord and I will tell you what He hath done for my soul." The richest honors and pleasures of this world have long since lost their charms for me.

For a country I've found
Where true joys abound,
To dwell I'm determined,
On that happy ground.

I praise God for the baptism of the Holy Ghost; it burns up all the dross, and it sets my soul on fire for the kingdom. Praise the Lord, I am enabled to overcome through the blood of the Lamb, and the word of my testimony. Although very unworthy, I feel it a great and blessed privilege to be a witness for full salvation. Bless the Lord, O my soul.

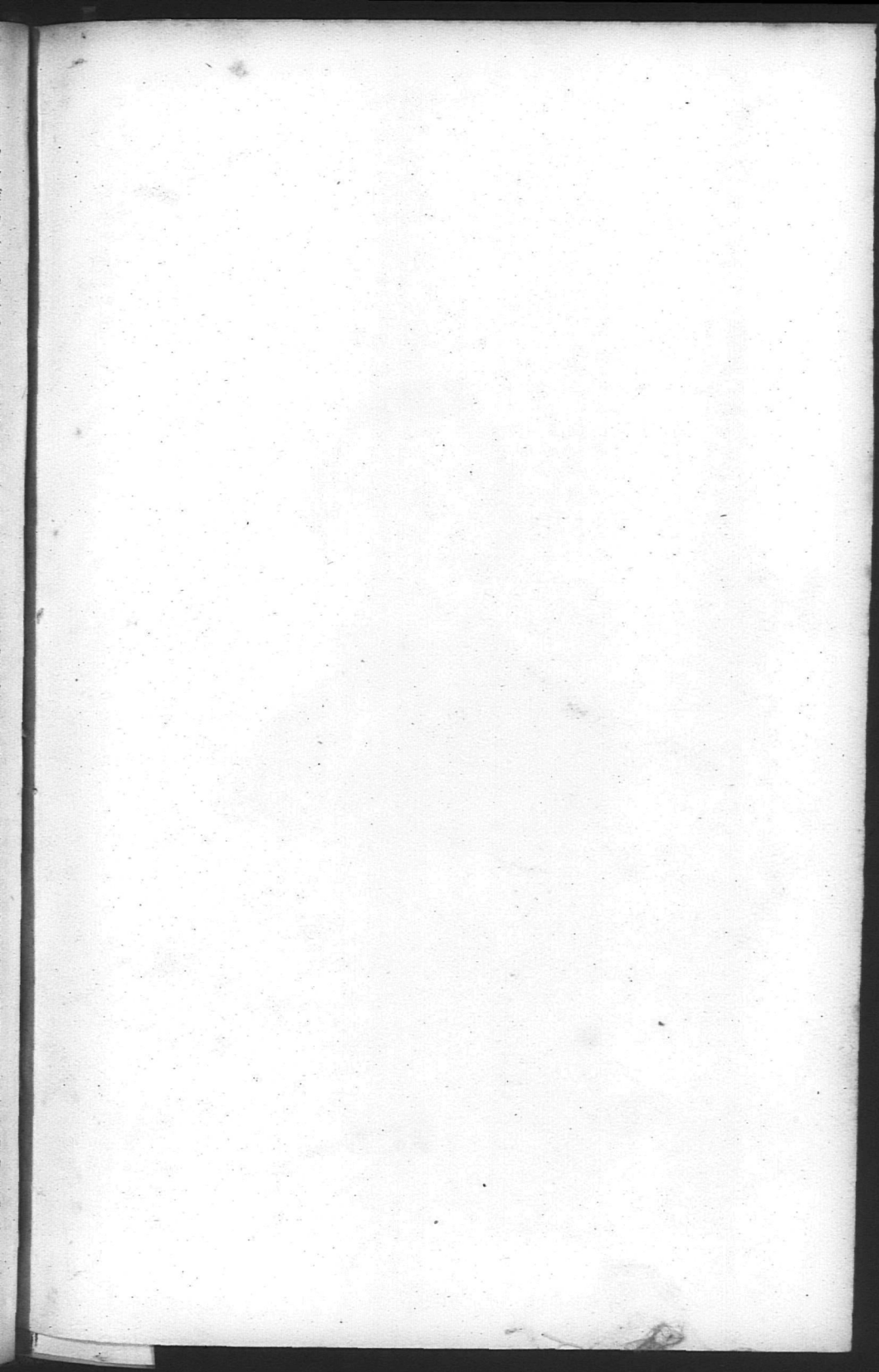
Harts Grove, Ohio.

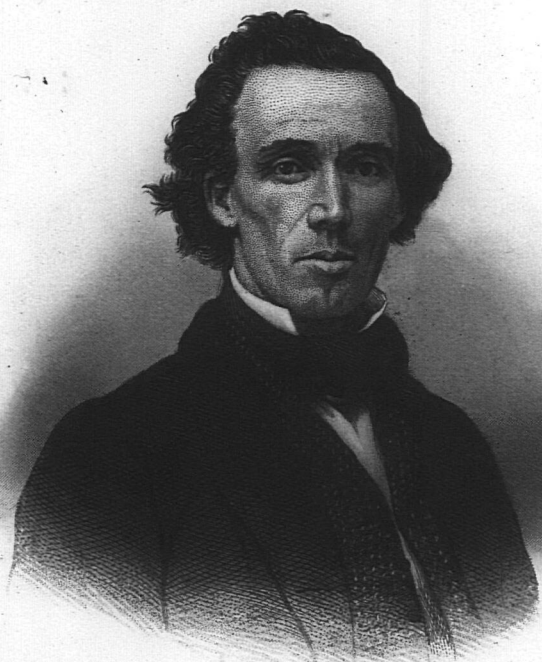
H. O. SPICER.—This morning my soul stands sweetly saved in Jesus. All along my pilgrimage it is glory, glory, I am saved. Souls are inquiring for the old paths. I long to see the time when we shall see the free gospel preached here so the poor can hear. The work is God's, but He takes the weak to confound the wise. I still remain with the poor despised ones fighting for the crown. So give away, Jordan, I must go across to see my Lord.

Cincinnati, O.

CAROLINE FREEMAN.—I am fully committed to do the whole will of God as far as it is made known to me. I know there is power in the blood of Christ to save from all sin. I feel the cleansing blood upon my heart now. Yes, it does cleanse me now. All glory to His precious name.

Gainesville.





Engr. by H. E. Hall from a Photo

Yours fraternally
L. Stiles Jr.