

The Earnest Christian

AND

GOLDEN RULE.

JANUARY, 1869.

REWARD FOR WORK.

BY REV. B. T. ROBERTS.

THE notion too generally prevails, that if we gain Heaven, all is gained. This is a mistake. We must not think there is no distinction among those who are finally saved. They are all happy. But there are degrees of happiness.—The difference among the glorified is wide and lasting. Paul says, *There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.* There are very brilliant stars; and there are stars which cannot be seen with the naked eye.—Between the dimmest star and the sun shining in his strength, there is an almost inconceivable difference. So great is the difference among the saved. This difference is based—not upon creeds—not upon their professions, nor alone upon their piety; BUT UPON THEIR WORKS. What a man believes, is important; his inward experience is of the highest importance, for they determine his actions. They settle the question whether his works will enhance his happiness, or add to the horrors of his damnation.

Men are saved by faith. Belief in

Christ secures a pardon for all past offences. But over and above gaining heaven, works are rewarded. Jesus says, *Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*—Rev. xxii. 12. Jesus rewards his disciples exactly in proportion to their work.—The rewards which men bestow are regulated by the position which one occupies. The private soldier, who marches with his heavy load over muddy roads, stands on guard at night, or sleeps upon the ground, and exposes his life freely upon the battle-field,—if he comes out unscathed, is discharged and forgotten; while the general, who lives in luxury, rides his prancing steed, and in time of battle gives his orders from some place of safety, is raised to the highest honors. Festivals, ovations, and applause attend him everywhere; while the men who actually did the fighting which gives him his eminence, are starving in cellars and garrets.

But it is not so in the army of Jesus. Men are rewarded for *what they do*, and not for *the offices* which they may chance to fill; for their actual performances, and not for their professions; not for gifts bestowed, but for the manner in which they improve their opportunities.—**ACCORDING AS HIS WORKS SHALL BE.**

Momentous words! If we would have our works rewarded, they must be done:

First—*From a right motive.* If done for self, they will end in self. *Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing.* It may do them good, but it does not benefit me. They who build a church to outvie some other denomination, can no more claim a reward of Jesus, than he who buys a horse to ride faster than his neighbor. Church stock will no more benefit a man in heaven, than bank stock; the 'title to a pew, than the title to a farm. The minister who preaches *for a salary*, has his reward. He can no more look to Jesus for his pay, than the lawyer or the doctor. He has a right to his living. This is promised. *God has ordained that they who preach the Gospel should live of the Gospel.* Ministers must preach for Jesus, and not for congregations, if they want Jesus should pay them.

Second. If we would have Jesus reward us, we must do HIS WORK. To every converted person he says, *Son, go work in my vineyard.* We must do KNEE WORK. There is a great scarcity of this. But all can do it, and all are called to it. There are enough formal, pompous prayers; but let us pray *in the Spirit.*

We must be witnesses for Jesus.—Tell what we know of his power to save. We must exhort and reprove with all long-suffering and doctrine.—Everywhere there is an opportunity to exert a personal influence for the salvation of men.

If we are in business, we must do business for God. Do such business only as He is pleased with, and do it *honestly*; and give of the proceeds all we can spare for doing good. Jesus

never called any man to lay up treasures on earth.

The work of Jesus is to preach the Gospel to the poor—not to pamper the pride of the wealthy. His work is to save men *from their sins*, not to encourage them to *rest secure in sin*; to save from all sin, and not to heal slightly, crying *Peace, peace*, when there is no peace. *Cursed be he that doeth the work of God deceitfully*—that is, superficially.

If we are to be rewarded ACCORDING TO OUR WORKS, then there is no time to be lost. Begin at once to work for God. You cannot commence too early. The moments are golden. The right improvement of them will make you richer to all eternity. You who are young, make a great mistake to wait till you are older. You who are advanced in life, have not a day to lose. *Begin to act as if you believed the Bible.* Were a mine opened before you, from which you might take golden treasures, how you would toil, early and late!—You may now get the gold, *tried in the fire.* Be diligent, then. If gold were before you, and you could have all you dig, you would not complain if others, who were working for themselves, were indolent. Theirs would be the loss.—So if, in the cause of God, others do shirk, this only gives you the better opportunity. *If you do their work, you will get their pay.* So the Apostle says, *See that no man take thy crown.* Then never give up in discouragement, because others will not do their part. Let all your powers and all your energies be constantly employed in working for God. *Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*

SCRIPTURAL HOLINESS.

BY REV. JOSEPH M'CRERY.

THE history of the internal workings of Methodism reveals the appropriate-ness of a perpetual and emphatic recurrence to its original motto, "Scriptural holiness." Possibly in no age of its existence as a denomination, has there been more reason why we should look to it well that our holiness should be real and Scriptural. This not only in doctrine, but in experience and practice. There is a perpetual danger of declension from God, and truth, and righteousness. Eternal vigilance is the price, even of the Scriptural liberty of those whom the Son makes free.—Alas! a few years of denominational prosperity and success are often fatal! Worldly prosperity;—the honor that comes from men—is incompatible with the honor that comes from God. It is a fatal and often a sudden extinguisher of the light of life, in the individual or church which receives it. After the death of Wesley there was not that stress laid on the doctrine or experience of Christian perfection that there was under his more immediate and individual administration. "The second blessing" gradually became of secondary importance, and ceased to be the prime peculiarity of Methodism. To exalt Methodism and spread it through the lands, seemed more the object than to spread Scriptural holiness;—and that Scriptural and *ascetic* style of life insisted on at the beginning was, for the most part, gradually abandoned as a hindrance to its progress in a more enlightened and refined state of society.

As early as the days of William Bramwell it had become unpopular to preach the doctrine of holiness in some of the chief circuits in England;—I mean to preach it as he did—with full intent and purpose to have it believed, experienced, and practiced—to preach it so that people *got it into their hearts and lives*. As he went forth, with calm and tempered zeal to enforce the call of God into this excellent grace, he experienced in a most striking man-

ner, that the "offence of the cross had not ceased." He found himself to be the "apostle of a circumcision, whose praise was not of men," and while they would fight *for* the dogma, they would also fight *against* its experience. Not but that this doctrine of the second blessing was preached about, and boasted of generally by the preachers; but somehow or other it had lost its original pungency—its "quick and powerful force; and it seemed to be held and promulgated as a super excellent dogma—an evidence of denominational superiority in doctrine, rather than to be experienced as a Scriptural state of grace enjoined as essential to personal salvation. Thus a certain kind of law and order, and church holiness came at length to be prevalent, and in some parts of the Connexion, whoever experienced the genuine work, and were thus made restless and earnest to spread it—as in the case of William Clowes and others with him—were stigmatized as ranters and fanatics, and driven off to the Primitive Methodists, New Connexionists, Bible Christians, or some where else where the experience of this original peculiarity of Methodism was tolerated.

The history of the churches in the past, from the Apocalyptic ones down to the present time, demonstrates that it takes about one hundred years for "Jeshurun to wax fat and kick."—Shameful to tell, within one hundred years from the inauguration of Methodism, with its grand purpose to spread Scriptural holiness over these lands, the British Conference, by formal vote, prohibited James Caughey from preaching that same "Scriptural holiness"—that same "second blessing"—that same "peculiar doctrine"—in any of the chapels of the denomination in England! And an American bishop—being present as fraternal delegate from American Methodism, sanctioned and applauded the proscriptive resolution—"kept the garments" of those who stoned the American deacon and evangelist out of their borders. Happily, however, for the salvation of souls, the New Connexion, the Primitive Meth-

odists, and Bible Christians, opened their chapels and co-operated with him, and thousands were converted and sanctified through his true and faithful ministrations.

The holiness that the earlier fathers of Methodism preached, was strictly Scriptural. It neither added to nor abated one iota from the Word of God. They took it that God's Word was the stern and perpendicular standard of Christian experience and conduct; and they insisted upon entire and explicit obedience to it. The world was *progressive* in their day as well as in ours; but they were not fools enough to undertake to progress God's Word, in order to keep up with it. There were several kinds of holiness, more or less progressive away from God's Word, in their day, as well as in ours; but they had sense and courage enough, and fidelity to God, to keep to the old kind,—that which rested on the foundation of the prophets and apostles, whose only fabric was the Word of God. The holiness they preached was a kind that changed the feelings and lives of those who experienced it. It took the world out of them. It took self out of them. It took the devil out of them. Out of some, it took seven; out of others it took legions: and clothed them decently, and put them in their right mind, and set them at the feet of Jesus. It took away from their souls, and bodies, and spirits, all that God's Word prohibited; and gave them to possess all that God's Word promised. It cleansed them from sin, and fulfilled to them, and in them, all the exceeding great and precious promises of the gospel.

This was the kind of holiness that Methodism was raised up to spread; and for half a century or more, she nobly fulfilled her mission. But when she began to prepare the mixture to suit the times, as it was called, by diluting the Scriptural real, with the worldly sham, then the spreading began to be very thin, and very dry.—The *adapting* process proved a fatal one; and the result was, that the adapted gospel ceased to be the power of God unto salvation. The result proved,

that a mollified gospel, adapted by interpretation, suited to the depraved tastes, and passions, and policies of an ungodly world, has always an effect the very reverse of that intended by its craven administrators. Instead of winning souls to God and heaven, it becomes as salt without its savor,—a message for the vain multitude to admire and wonder at, and despise; and ultimately to perish, under even its loudest and most profuse promulgation. It is far easier to confess our misfortunes than our sins; to deplore the fatal effects of our conduct than to acknowledge our own folly or crimes as the cause of them.

Thus at each Annual Conference, for more than a score of years past, the British Wesleyan Body asks itself the following stereotyped question: "What shall be done in view of the manifest decay of vital godliness, and the decrease of membership within the bounds of the *Connexion*?" Thus, after having ignored or driven out the only effective element of spiritual strength, and persistently keeping it out, they stultify themselves before the Christian world by solemnly asking what they can do to regain their former power and prosperity. And in annual answer to this Annual Conference question, some of these reverend fathers propose one thing, and some another thing, as a remedy. One even proposed a canon for the Confirmation of Sabbath School Children, to fill up the annual decrease of membership; in fine, anything and everything is proposed, rather than the one thing necessary—to wit: the doing their first works over again.

Ye reverend doctors of English Methodism: remember the former days, and repent. Confess your sins, as well as your misfortunes, in departing from the old paths. Seek for, and return to them without delay. Remember Wesley, Fletcher, Bramwell, and others of the old stock. Get Scriptural holiness—*get it!* Get it in your hearts, and in your lives. Get it, till it takes all worldly policy and worldly conformity, all ministerial pomp and dignity, out of you! Get it—the real, old, immortal,

Scriptural thing itself—and then go to work and spread it. And remember, it won't spread cold—you must get it hot from the heavenly source: from the baptismal font of fire and the Holy Ghost. This do, and we shall hear no more of your lamentable croakings over your annual decrease of members, and the lack of piety and power among you. A few score of such preachers as William Bramwell, and your contraband James Caughey, and Richard Stevens, and their like, in your Conference; and a few such members as Mary Fletcher, Hester Ann Rogers, and Ann Cutler; and a few Carvossos in each society or circuit, is your great need in these days. This would instantly relieve your case. This would answer your annual catechetical wail, and be your real and permanent remedy. But it is too late!

[To be continued.]

Joyful in Hope.

BY MISS DELIA A. JEFFRES.

THE work of God is almost done,
Its conflicts nearly o'er;
I soon shall join the blood-washed throng
Upon the other shore.
I shall behold the face of Him
Who died, my soul to win
From death and hell, from grief and wo,
And from the love of sin.

E'en now, before the throne above,
A Saviour intercedes;
He shows his wounded hands and sides,
And for me ever pleads.
The Father hears him as he pleads,
And takes my guilt away—
Makes me become an heir of God,
An heir of endless day.

With God eternally shut in,
I'll gaze upon his face,
And, with the millions gone before,
Adore that wond'rous grace
That saved me from myself and sin,
And from a burning hell,
And placed me near His dazzling throne,
Where saints and angels dwell.
North Chili, N. Y.

PROVIDENCE IN A DREAM.

THE following incident was sent to us by Father M. Arnold, a short time before his departure. It was mislaid; but has lost none of its interest.—ED.

My daughter, living near one of the ore mines near Dillsbury, Pa., had a remarkable dream which saved the life of her husband, who was working in the bank at the time. She dreamed, one night, that she saw a great stream of muddy water rushing out of the bank and rolling down the hill in the direction of their house. She saw her husband standing, all bruised and bloody, near the stream. She awoke, and was greatly troubled in her mind. Her husband was sound asleep. She lay restless, meditating over her dream.—At once, it was deeply impressed upon her mind, that if her husband went into the bank the next day, he would be killed. She had no rest till she awakened him and told her dream, for fear she would not have the same feelings, or would forget her dream in the morning. "Oh," said he, "It is all nonsense. It is nothing but a dream."

The next morning she still had the same feelings, and plead and begged with him not to go in the bank that day. Just to obey her that one time, at last he consented to stay at home. The morning wore away, and it was drawing towards noon, when she began to be ashamed of herself that she had deprived her husband of a day's work on account of a dream. But in a few moments, the message came that the bank had caved in, and one of the workmen was severely hurt, so that they were conveying him home. The very spot where her husband had been stationed to work when in the bank, was completely covered up with ten or twelve feet of earth and stones, which would have crushed him had he been at his work on that day.

Some do not believe in dreams; but God, in His providence, saved the life of my son-in-law, J. Hoffman, through this dream of his wife.

STRAIGHTWAY.

THERE are many beginnings in this world which stand alone, or which shine out in mocking contrast with all that comes after. Many a rosy morning becomes a cloudy noon, precursor of a stormy night! Many a blossom is nipped by frost! Many a green-leaved tree withers! Many a man who starts in life well, swerves and wavers as he goes on. In civil society, in mercantile life, one often hears the question, "How is he standing?" "How is he doing?" The divine life in the soul has, humanly speaking, the same uncertainties about it. You cannot predicate absolute safety of a beginner. God can do so, who knoweth all, but *we* cannot. However bright and clear the spiritual change may be, however favorable the conditions and auspices, we cannot say in any one case, "Here is everlasting salvation achieved." We must wait for the proving, the growing, the fruits, the "patient continuance in well-doing," the "endurance unto the end."

Therefore, some men are apt to say, "No matter how men begin, if only they do. If clearly, like the mountain spring which gushes into life, well; if uncertainly and invisibly, like the waters which come trickling from a mossy soil—still, it is well. It will be the same with both in a little while. It will certainly be the same in the end." Not so. No doubt there are some elements of life common to all beginnings which are true, and there is a common glorious ending in "the everlasting kingdom." But also, there are differences at the outset, which continue to make differences all through the progress, and which will leave shades of difference still, through eternal days. It is well to turn into the way of life, however haltingly; but surely, it is better, if that may be, to have the saliency of life from the first. I plead in this paper for clear, bright beginnings, as far as they can be had; for promptitude and instancy in the action, corresponding with the inward feeling. There is a certain force in the spiritual, as in every other kind of life, which makes

itself known by impulse and pressure. Let such impulse and pressure have "free course." Restrain the restraining hand. Turn it to other uses. Lift away the hindrance. Open the door of circumstance. Grasp the handle of opportunity. Be ready for every good work—"Straightway."

When the fiery destruction was about to descend on the doomed cities of olden time, it was no uncertain note of warning which fell upon the ear of Lot,—no step of wavering hesitancy sufficed for the emergency. "Up, get you out of this place. Escape for thy life, look not behind thee, neither stay thou in all the plain. Escape to the mountains, lest thou be consumed."

When the last day of the long Egyptian bondage had closed over Israel, and family by family they were gathered to their homes to partake of that mysterious supper—"Thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand"—ready for the march to freedom—for *instant* departure, now that God's time has come.

Simon and Andrew "straightway left their nets and followed Jesus." James and John, the sons of Zebedee, "*immediately* left the ship and their father, and followed him." Matthew, sitting at the receipt of custom, heard but two words from the Master, "Follow me." "And he arose and followed him." "Zacchæus *made haste* and came down, and received him joyfully." Our Lord refused to accept the allegiance of him who said, "Suffer me first to go and bury my father; of him who pleaded, "first to go bid them farewell, who are at home in my house." When Paul and Silas spoke to the Phillippian jailor "the word of the Lord, and to all that were in his house," "he took them, the same hour of the night, and washed their stripes, and was baptized, he and all his, *straightway*."

A more notable instance still of the promptitude we are commending, occurs at the grand turning point in the life of Saul of Tarsus, when "straightway he preached Christ in the synagogue of Damascus that he is the Son of God."

"What wilt thou have me to do?" had been his anxious question, a few days before, when he was arrested on the way. "Do this," is the answer—not audibly spoken indeed, but elicited with authority from his renewed consciousness, "Preach. Preach me. You know me now—who I am, what I have been to you;—as earnestly as you have hitherto persecuted, you must now preach." "And straightway he preached Christ."

"Well, but what else could he do in the circumstances? It seems the most natural thing in the world that he should have done just what he did." So, great things always seem the most natural after they are done. And a noble career the easiest. It is the easiest when men have the heart to it—when they take "straightway" out of the conscience and put it into the life. But it is evident that Paul, at this juncture, had the usual struggle between promptitude and caution—between saliency and reservation; for, in giving the history of the matter, long after, he is careful to put emphasis on the immediacy of his action—"when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me that I might preach him among the heathen, immediately I conferred not with flesh and blood." That is what he might have done. He might have "conferred with flesh and blood;" he might have taken advice from friends, from fellow-Christians, from those who were apostles before him—Peter, James, John, at Jerusalem. If he had so "conferred," it is quite certain that his whole course would have been different. Some would have said, "Stay awhile—keep in quietness until the memory of your career as a persecutor has somewhat died away." Others, "Be cautious. Do not commit yourself so early. You may repent it in a while, if you do. Your present convictions may be only transient; what seems a deep life-purpose may be no more than a momentary impulse. It can do no harm to wait."—Suppose he had sent or gone to Jerusalem to consult with the apostles—

what would Peter have said? We know that about this time he said to the Master, "Not so, Lord." He would have been quite as ready to say, "Not so," to the servant. Not Peter alone, but all the apostles, would have said, "Come up hither, and wait on us awhile. Let your apostleship be proved. Let your faith be stronger. Do not preach yet, and especially not away in Damascus; wait to see the effect of our preaching in Jerusalem." In short, there is not the least likelihood that a consultation with flesh and blood would have put into Paul's history that one word which stands so conspicuously at the beginning of it, "*Immediately!*" But it was all-important that that word should be there—representative of the promptitude which it expresses. That promptitude saved him from many difficulties, which else would have beset his course. It raised his conversion above suspicion. It confirmed his faith. It enlarged his knowledge. It opened his way. It gave him an advantage against any who might be his enemies. It put him in possession of the ground. It made retreat more difficult. It made him a fit and profitable example for all who are beginning the Christian course, to the end of time.

That word, "*straightway*" will be needed, will be applicable, as long as there are beginnings in the Christian life. I commend it to all who are beginning—to all who have just begun. The first sign of a rectified conviction is the prayer, "What wilt thou have me to do?" The next sign is to do it "*straightway.*"

The thing to be done will of course be very different in different cases. Comparatively few are required to devote their lives to the preaching of the gospel; but every one who receives it must live according to its laws, must obey its precepts, must breathe its spirit, and must seek its extension in every possible way. In a sense, there is to every one a preaching of the gospel when it is received—*something* to be done, which is as much, in relation to the past life and present circumstances of that individual, as

preaching Christ in the synagogues of Damascus was, in relation to the character and career of Saul of Tarsus.—Nothing less than preaching would have done for him—open, fearless, earnest preaching of Christ. Why? Because he had been open, and fearless, and earnest in preaching and striving against Christ. He felt that he must undo and unsay all that, in so far as he could; and that it could only be undone and unsaid by as much openness and publicity on the right side as formerly he had shown on the wrong. Any one now, speaking against Christ, writing against the Christian cause, on coming to a better mind, would require to do just as the apostle did—to stand out and say, "I am for Christ now;" or to write and say, "I am for the Christian cause among men;" and to do this immediately."

There are some who seem to hold another view; who favor rather the doctrine of *reserve* in regard to religious feeling and conviction. It is thought to be right that a man—even a man who assumes the position of a literary teacher, who is accustomed to think and to express his thoughts—that such a man should keep comparative silence through his whole life on the question of personal religion. He may have reverence and godly fear, and the love of Christ, and the faith of his gospel, and never at all give full and frank expression to them. The theory is, that these things ought to be *felt* more than expressed. That is not the theory of the Bible. "We believe, and therefore speak." "We cannot *but* speak the things which we have seen and heard." "That which we have seen and heard *declare* we unto you." "I said I will not make mention of Him, nor speak any more in his name; but—his word was as a fire shut up in my bones, and I was weary with forbearing, and I could not stay." "Ye shall be my witnesses," not *silent* witnesses, surely, "unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Such was the original law. Is it changed? When? How? Why? Why is re-

ligion to be a thing of reserve? Why are the men who can speak best to speak least? Why are the men who are always writing never to write the thing they consider truest (supposing them to be Christians); never to speak out the things that are holier, dearer, more important than all other things in their esteem? There is no reason. Because some others say too much, must they say too little? Does one extreme not only breed but justify another? Because thoughtless people sometimes talk not wisely and not well on religion, must thoughtful people seal their tongues in silence, and keep all dark till the day of death? Let there be no expression of what is *not* believed, and *not* felt. But, oh! if the scales have fallen; if the light has come; if the spiritual baptism has filled, and purified, and freshened the soul; if there is an open path heavenward, and if hope travels along that path with joy, surely there ought not to be a life-long silence, or even a habit of *stopping suddenly* in the expression of religious truths or emotion. A far nobler habit is that of which we have the example in those who "straightway" preached, wrought, and went on their way.

Now, if that be the right principle, then it is applicable all down the scale; not to great men only, but to every man. Each one ought, in his own measure and in his own way, to do the like. For a quiet man to *speak* in conversation, is as much as for a public man to write. To one man a prayer in a house would be more than, to another, a sermon in a pulpit. Or a change of habit and life might be, with some, the most expressive thing they could say or do. Every one who reflects, must see that the question of measure, degree—the question as to the *form* which the duty of the new state shall take, is a question which one can never settle for another. But the principle is this, that there is to every one something to be *done*—by book or speech, by action or habit—something to be done for Christ as soon as you believe on Him, and that that something ought to be done promptly.

"Straightway!" do what thy hand findeth to do! It may be less or more. It may be in public or private. It may be a thing or a course that will be commented on, or passed over in silence by others. No matter! when the light comes it is to be followed. When the sense of duty is produced, it is as sacred to the soul as the Bible itself—the sense of duty is the Bible of the soul! it is produced only to be obeyed.

"Straightway!" and your new consciousness will become brighter and clearer than it ever will do by abstinence and repression. Doubts gather over the inactive mind—over the slumbering, inactive mind—as mists and exhalations above the stagnant pool.—Work in spite of them; work through them on to duty, and they are gone, or only hang about the mind, thin and luminous, like vapors that are vanishing away.

"Straightway!" and the outer difficulties, which gather like the inner doubts, will, like them, be dispersed, and you will see them no more; or, better still, seeing them, you will not fear or regard them. He who begins on the yielding system is very likely, ere long, to give up the whole; strife for these outward difficulties that hinder the soul's first alacrity, will hinder it more and more. There are some animals which will not molest you if you face them, but they will follow you if you flee. One might almost suppose that these providential difficulties that beset beginners especially, have a kind of brute instinct in them, to attack the fearful and the wavering; while just as certainly they will dissolve and flee before the face of alacrity and determination. Be driven with the wind and tossed, like the helpless wave, and the wind will drive and toss you—the four winds will make you their sport. But trim your sails for progress, and hold on your course, by chart and compass, and the winds will blow to help you, and the tides will roll you on to the haven where you would be.

"Straightway!" and you will be going to your soul one of the first and

one of the most indispensable of all the conditions of growth. Children would not grow if they were laid all day on couches—they would sicken and die. A man might be born, organically, a Sampson; but if he never used his muscles—if he never "went out and shook himself"—any Delilah could bind him, any Philistine could lead him away. Work and grow. Struggle and grow strong. "But Saul increased the more in strength."

"Straightway!" and you will have laid the first stones in the great edifice of habit. We are, in a great measure, the creatures of habit. Does that make us less noble? Would it be better if we were all impulse and emotion? Not so well. It is no small part of our greatness that we can build our life into strength as well as beauty by the stones of habit. Every year may be a pillar; every day for even every duty, may be a stone of the living house. A man may thus build up what he himself cannot easily destroy. He may build himself up into safety. He may build himself up to heaven. This is the true tower with the heaven-reaching top—the tower of a man's own life; and on the very first stones of that tower that are laid, you see written, "Immediately!"

"Straightway!" and you will have ended no small part of the lesser misery of life. For indeed, not a little of that misery is the result of duty undone. A word unspoken, an action postponed, a visit unmade, a letter unwritten, a sacrifice declined—how do such things as these shadow our days sometimes! How do they drink up our joys, or hinder them from overflowing! We never have a retrospect perfectly clear, even for a day; there is always something to check, something to make us thankful with the old thankfulness, for the open fountain. But "straightway" will make that misery as little as it well can be. It will put a man in the way of clear, good, happy living. It will fill him, as much as anything else can, with the "joy of the Lord," which is his strength.

"Straightway!" and the enemies of

our souls—of the gospel of Christ—are taken at advantage, are discomfited, are driven back. All their tactics are foiled, all their plans are broken, all their prophecies of evil are set at nought, by the very simple yet sublime plan of going right on without delay to duty and endeavor. Try to be wiser than they in worldly wisdom, more polite, more cunning,—you will have no success; you will fall like Israel before the Philistines or the Syrians, when she had forsaken God. But be simple, true, *quick* in the duty of the time, and they fall back and away from before you, as though you rode on the chariot of the clouds, with wheels of whirlwind, and arrows of flame.

“Straightway!” and timorous friends, the discouraged, the weak, the halting, receive as it were a new inspiration—Spiritual strength in this way goes from one to another like electricity. A soul in prompt action necessarily gives it out—charges other souls with the celestial fire—until they, too, glow and burn with love to Christ. We shall never know how much of spiritual power passes thus from one to another. Sometimes simple presence in a place will communicate the strength that is needed—sometimes, in this way, even the strong in Christ Jesus, in their hours of weakness, receive strength from far simpler and weaker men than themselves. Long after this time, after many years of exhausting toil, Paul was going to Rome, a weary prisoner, and some of the Christians there, hearing of his approach, came out to meet him. The *very sight* of the men was reviving. “When Paul saw them, he thanked God, and took courage.” Then how much more would the strong inspire the weak, the hesitating, the discouraged! When young men, after their conversion, begin to preach the gospel—as Saul did in Damascus, from a principle of simple and loyal obedience to Christ, and from a very earnest desire to save the souls of men,—not for display, not to become eloquent speakers, not for a livelihood, but for the Saviour and for souls—the effect that may be and is produced is wonder-

ful. I have seen wise men led by one who, in comparison to themselves, was a little child. I have seen old men looking up with wonder and thankfulness to the young face; yes, and even worldly men “almost persuaded to be Christians.” But again we say, you do not need to *preach* in order to possess and exercise this grand power of Christian restraint. “Straightway”—do, say, give, suffer, at the word of Christ, and in living consecration to Him, and the greatest and most beneficent force that can issue from one human soul to another, will go out from you to other souls around.

“Straightway!” Let us remember, finally, that the word is not for the beginning *alone*, although it is most appropriate and significant then, but for the whole of the course. It should run along the life like a golden thread, binding and holding all together. It is found in every great and beneficent life, invisible sometimes for a while amid the uniformity of circumstances, then breaking out again like sunflash when occasion comes, but steadily gathering in fullness and force all the while, and on to the end. The end of such a life is grand in the highest degree, and yet the mode of reaching it is as simple as simplicity itself. It is putting “Straightway” at the beginning, holding by it through the course, and on to the end.—*Alexander Raleigh.*

SOME people are afraid of anything like joy in religion. They have none themselves, and they do not love to see it in others. Their religion is something like the stars—very high, and very clear, but very cold. When they see tears of anxiety, or tears of joy, they cry out, Enthusiasm! Well, then, to the law and to the testimony. “I sat down under his shadow *with great delight.*” Is this enthusiasm? O Lord, evermore give us this enthusiasm! If it be really in sitting under the shadow of Christ, let there be no bounds to your joy.—Oh, if God would but open your eyes, and give you simple, child-like faith, to sit under his shadow, then would songs of joy rise from our dwellings.—*M'Cheyne.*

RELIGIOUS EXPERIENCE

OF ELLEN A. MATHEWS.

"LET the world their virtue boast—
Their works of righteousness;"

I will boast of saving grace, unmerited and free. I disclaim all righteousness of my own, and simply and wholly trust in Christ as my wisdom, righteousness, sanctification, and redemption. Others may boast of their morality, of their outward righteousness, excluding the necessity of the atonement made on Calvary's rugged mount; but this

"shall all my glorying be,
That Christ is not ashamed of me."

From early youth, I felt the strivings of God's Spirit. A love for God and His word was implanted in my heart; and before I was thirteen years of age, I had read the Bible through, and committed many chapters to memory.—Deprived of a fond mother's counsel so young, I often felt that I had no friend but God; and I often went to Him with all my wants, and in many ways He convinced me my prayers were heard. But I had no clear sense of my condition and duty until my fifteenth year, when a sense of guilt pressed on my conscience, together with a feeling that I must die and go to judgment. I knew not where to look. I wept and prayed. I longed for some one to talk with me, and would often put myself in the way of professing Christians, hoping they would feel interested for my salvation; but they did not, and I was as frequently made sad and disappointed.

Some time after this, I attended, on the Sabbath, a camp-meeting held in Clarkson. As I entered the woods, the songs and shouts of new-born souls, and saints who were fully saved, rent the air and pierced my heart. Then I felt this was just what I wanted. I had never before seen the saints happy, nor ever heard the voice of freedom. I had always looked upon religion as a gloomy affair; but now it appeared very different.

Could I *know* my sins forgiven?—
Could I live in the light of God's countenance, His smiles cheering me contin-

ually? That was news—good news to me. I wanted a title to heaven, and I would seek earnestly for it. I soon became unconscious to all around me, and the first I knew I was at the altar of prayer. O, how the truth searched me! The depths of my heart were broken up. I returned from the meeting to my home, and found the news had traveled before me. The enemy was stirred, and my friends were also enraged.—Then began a conflict, but I kept feeling and thinking I must be saved. I then united with the M. E. Church as a seeker of religion. This brought great suffering upon me; but I desired the prayers and watch-care of the church.

The Spirit pointed out to me the surrender—and it meant *surrender*; not, as is taught in these days, give up, but live just as formerly: no change in appearance, no cross, except uniting with the visible church. A path of self-denial opened up before me. The cross covered all the way. The spirit of the gospel to me was separation—separation from all sin, the world and all its vanity and show; and I must consent to be misunderstood, reproached, and persecuted, if I would have God for my friend, and inherit eternal life.—There were right arms to be taken off, and right eyes to be plucked out. Here I stood for many long and weary months—sometimes looking to God, and then looking at the outward church and the world. Evil reasonings harassed me, and I often doubted the existence of God, heaven or hell.

My frame was unequal to the inward conflict, consequently my bodily health failed. I came to the borders of eternity. I realized at times but little of earth, but eternity dawned upon me. I shall not attempt to describe all I felt and saw but I never doubted God's word again. The world lost its power to charm; earthly joys and friendships vanished like smoke. I could cling to nothing—friends could not help me there. I was at death's door. I must go alone through death's dark valley. I must meet God alone—just as much as though there was no one else to die or stand at the bar of God. I prayed

for help, and strove to give myself to God; and God, who is rich in mercy, heard my prayer and brought me back from the borders of the grave. I was decided, but I was not satisfied, short of the witness of my adoption. It seemed that God was bent on saving me, and the enemy set on my destruction. A new scheme was laid to discourage me. No sooner had I recovered, than the cry of "insanity," "a religious excitement," constantly sounded in my ears. The conflict grew hotter. I became desperate; a mighty strength came upon me that held me to the truth without a falter. It was victory I was after, and there was no alternative; and, all glory be to God! on the 31st day of March, 1855, between my home and the church, deliverance came.—Darkness and gloom, guilt and condemnation, were instantly removed, and I was made happy, utterly beyond all I had expected or dared to hope. The height of my joy was equaled only by the previous depth of my sorrow.—Truly—

"My glad soul mounted higher
In a chariot of fire,
And the moon it was under my feet."

I was freely justified. It was just as clear as my existence.

Now came the test I had seen so long before me. I must leave my earthly home; or go back into the world; or choose a formal, compromising course, which is equivalent to renouncing Christ. The word of God said to me, "As many as are led by the Spirit of God, they are the sons of God;" but I must serve God at the dictation of friends instead. They thought they knew my duty better than God; so now I must seek to save my life by yielding to their influence, or lose it and go out homeless and friendless. I sought unto the Lord, and light came, as it always does when our eye is single.

At this time, there was great opposition to the obtaining and professing of the blessing of holiness, as a work separate and distinct from justification; but I saw this was just what I needed. I had been forgiven, but I needed the cleansing. I could not stand without

it. I could not effectually labor in God's vineyard. It was for me—Jesus had bought it for me on the tree. Again, I saw that privilege, clearly perceived, became duty. I was only justified as I walked in all the light I had. My whole being desired purity. I had given all to God for coming time. There was no reserve. As I looked to God, this word was given me, "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." I desired the blood of sprinkling. I prayed; I said, "I am thine—thou canst cleanse—*thou wilt cleanse—THOU DOST CLEANSE!*" And I heard that blessed voice inly saying, "BE THOU CLEAN!" and oh, how clean I felt! O, how emptied of self, and so little, so dependant! I felt now ready to go with Jesus—enduring the cross and despising the shame. For four years after this, I proved how Jesus could save and uphold a lonely pilgrim. I say of a truth, I gained the hundred fold, for God gave me fathers, and mothers, and houses, and lands, wherever I went. I lost nothing, but I gained all—glory be to God forever!

A war had been going on in our Conference for some time, between formalism and a living Christianity. Some of God's dear ministers and people contended for a salvation that saved from all sin; others thought the world necessary to satisfy the soul, and courted its favor, and were governed by it. In the conflict, some were thrust out of the pale of the church. From this sprang the necessity of a new organization. I was not long in deciding my duty, for I was wedded to no church—save the church of the first-born, whose names were written in heaven. So I went with the despised but honored people who believe in, and many enjoy, a FULL SALVATION. These are my people,—their God is the LORD. Eight years have passed, during which time I have learned many precious lessons, and the work is going on in my heart. I want all Jesus has bought for me.

"Where'er I go, where'er I be,
By His own hand he leadeth me."

Garnett, Kansas.

THE SCRIPTURE TEST OF MINISTERIAL PIETY.

BY REV. C. H. AUSTIN.

I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

ALL the elements in the natural and moral world that possess vitality, have their peculiar manifestations. These expressions are not easily counterfeited. Painted flames have not the roar of the devouring element sweeping through combustible matter. Landscapes, with meandering streams, on canvas, lack the real "sound of many waters."—Electricity in motion, as it battles from storm-cloud to storm-cloud, startles this lower world into awe and dread. The air must have motion to long retain its inherent virtues.

*"Winds! ye shall bear His name aloud
In your eternal roar;
While wave to wave resounds His praise,
And shore replies to shore."*

God is never at variance with Himself. Scan Him where you will, the same harmonious skill is seen in all kingdoms and in all worlds; and this Divine similarity never bends to suit the taste of mortals. "He taketh the wise in their own craftiness."

Some talk of revivals going on so nice and so noiselessly, that they lose all features obnoxious to the refined and fastidious. But who, we ask, is authorized to call these revivals God's work? With the above Scripture before us, must we not conclude that the agents who promote these rose-water revivals, with no agonizing penitents, or shouts of triumph, are not "clothed with salvation"? consequently, there is no shouting for joy under their ministrations. Alas! the "amens" have long since died out in the congregation, or gone into the basements of these nice churches, and find neither response or welcome in the pulpit. They are "objectionable" to the members who make donations of gold watches and silver tea-sets. But still, listen to the prayer—"Clothe thy priests with salvation, that thy saints may shout aloud for joy." Our difficulty, in this last half of the nineteenth century is in the

ministry. They are not "clothed," but this stillness and moral death bears its own testimony of "the shame of their nakedness." But why is this? They appear to talk well, and preach from texts of the Bible; and to one not Divinely anointed, they seem really pious! No overt acts of wickedness deform their lives, perhaps. But they are not saved with "the power of an endless life." They may have acted the part of another who fell literally dead before God's moving ark. And has this fatal incident no application to gospel times? Possibly, the saints "grieve the holy Spirit of God;" and this reaction chills the influence coming from the sacred desk. If the preacher is truly clothed and anointed, he will timely discern this, and lift up his voice for a free and unsuppressed salvation.

Let us examine this subject more closely and minutely. For the want of a more healthy discipline in the church, he may be a partaker of other men's sins. God has made him a watchman over the flock, as well as a preacher. "Thou shalt not suffer sin upon thy neighbor," is peculiarly applicable to him. Let him look at those vows he took under the solemnities of his ordination hour, and inquire if no guilt accumulates at this sacred point. Is he free from those moral pests, secret, oath-bound societies, swarming over the land, arresting justice, and carrying wo and death into the Church of God? If free himself, has he lifted up his voice like a trumpet against this clannish monster, trampling beneath its feet the sacred name of Jesus? Perhaps he is affiliating with the world in the giddy, weekly sociable, and God cannot receive him until he "comes out from among them." Again recurs the sacred text, "Clothe thy priests with salvation, that thy saints may shout aloud for joy."—Well might Cowper exclaim—

*"The pulpit,
And I name it, filled with solemn awe!"*

Equally appropriate are the words of Doddridge on the ministry—

*"They watch for souls for which the Lord
Did heavenly bliss forego;
For souls which must forever live,
In raptures or in wo."*

THE GIFT OF POWER.

HOW SHALL THIS GIFT BE OBTAINED?

The question admits of two answers, according to the character of the inquirer.

If you are a faithful, zealous Christian, claim it by an act of appropriating faith. It is yours by promise.—For he is “more willing to give the Holy Spirit to them that ask Him,” etc. Yours by implication. “This is the will of God, even your sanctification.” Yours by design and duty. It is your duty to glorify God, and fulfill his will concerning you. “Herein is my Father glorified, that ye bring forth much fruit,” and I have chosen you and ordained you to bring forth fruit, and that your fruit should remain.”

If you are merely a professor, or one who has not *habitually* performed every known duty, your course is, first of all, to follow the *intimations* of the Spirit. He may suggest a closet forsaken, a class neglected, a friend unwarned, a difficulty with a fellow-Christian unsettled, an enemy unforgiven, a hard speech unrepented of, a wrong not atoned for, an injury improperly repented, an appetite unwarrantably indulged, a family altar in ruins, some vow unpaid, a prohibited indulgence, an undue deference to the opinions of the world, a forbidden conformity with the fashions and spirit of the world, some interdicted amusement, the good old Bible all dust covered and neglected, some demand of benevolence unhonored, etc.

I repeat, follow the intimations of the Spirit. Wherever they may lead you, follow them; whatever self-denial it may demand, make it; to whatever ridicule, or persecution, or inconvenience it may subject you, welcome it. But *everywhere, at all times*, under all circumstances, as you value your peace, your life, your eternal all, *go where the Spirit leads, do what the Spirit bids you.* And never falter; for “unstable as water, thou shalt not excel:” and “he that wavereth is like a wave

of the sea driven with the wind and tossed.”

The Holy Spirit is the efficient agent in man's salvation, and all the *means* to it. In Humanity's name, then, cherish it; in Humanity's name, then, go on. A world of immortal intelligences groan in sin—a remedy is at hand, and heaven urges the application—make it, Christian, make it!

The great cloud of witnesses behold thy life, and are ready to make the blue arch ring with joyful plaudits, if you come home triumphantly, crowned, and robed, and palmed. Up, then, Christian, *up!* gird thyself for life's stern conflicts!

The sound of conflict is abroad; haste, then, to mingle in the strife! Let no mere earthly motive chain thee now! Spurn from you the glittering seductions of sordid vanity, and the beseeching tones of slothful ease from down, and away to the battle-field. It is no time to parley. While you deliberate, the devil will have circumvented your desires, and blasted your hopes, and wrought out the ruin of a soul. He is not omniscient, but is too sagacious not to profit by your hesitancy. While you falter, and estimate probabilities, and calculate results, he will have fortified his position, and be fully provided against your attempt. But if to conviction you add instant and decided *action*, you may take the enemy by surprise, and gain much, before he can rally his influences to oppose you successfully. Some may think that this is viewing the matter too much in a human light; but I answer, if we would treat the devil as a great finite intelligence, instead of investing him with attributes of infinity, and then would bring the philosophy of human life to bear upon the subject, we would find encouragement many times, while now we only find despair.

Heed not the deceitful sophism that assures you that you *would do* if you were in a sphere of enlarged opportunities and extended usefulness. Remember that an ardent and glowing piety will wear its own channels, and define its own courses. Secure the

piety and the usefulness will follow. In the words of Steward, "The charter of conquest belongs only to an earnest Christianity." Be in earnest where you are.

The coral mountains never would have been formed, had not each little insect worked away in his humble sphere, and toiled earnestly at his task. What if each little one had said, "We are away down here, 1,500 feet below the surface of the water; surely we can never lift our coral home up yonder"—would those rocks and islands ever have had a being? No, no; they toiled on, and, though generations lived and worked and died, the work went on, till hundreds of miles of towering reefs attested their success. So we may live and die, but we are each adding our cell to the glorious mountain, which is to fill the whole earth.

Ministers have a peculiar interest in these things. The responsibilities of the ministry are augmenting every year. Claims, unheard of in the record of the past, come with all their babbling tongues, and each vehemently urges its separate plea, and all take time. The Missionary Tract, Sunday School, Bible causes, all have their interests, and the minister is expected to stand foremost in their support. The various reforms, temperance, educational, fiscal, and social, call his attention and tax his energies. In addition to all this, the progressive intelligence of the masses imposes upon him the necessity for constant study, in order to keep in advance of the growing intellect around him.

Scientific truths have become so familiar, and withal skepticism is so bold, that he must go with the scientific investigator into every field of experiment, to turn every new fact toward Calvary; or, at least, to preserve it from the warping power of a doubting speculativeness, or a fraudulent philosophy.

Added to all this is the fearful fact, that the time to labor for any one given case is fearfully curtailed. Men live so fast, that the time of their impressibility is short. We live down more privileges, and abuse more grace

now in ten years, than our fathers did in thirty. Hence, we grow old in unbelief, and callous in feeling, almost with the glow of youth upon our cheek. Hence, he who would win souls to Christ must labor faithfully. One hour's delay, and the favorable moment may be past; one day's procrastination, and the promising conjunction of circumstances is gone, and away in the whirl of life goes the object of our solicitude, and leaves us to the painful contemplation of our recreancy and his doom.—O, if ever God's ministers needed to be endowed with a tireless spirit, and an unflagging energy, it is now.

Would that the earnest cry might go up from the Church of Christ, "O Lord, revive thy work!" "Have ye received the Holy Ghost since ye believed?"

"We have not so much as heard whether there be any Holy Ghost!" Come then, O God, and breathe upon thy Church, and say, receive ye the Holy Ghost.

It must be sought in the use of all the means. No degree of desire for this will atone for neglect of the means of grace! All must be attended, faithfully, cheerfully, prayerfully!

It must be sought expectantly! O how God-dishonoring is our unbelief!

What! Dare to question the faithfulness of our heavenly Father! A faithfulness, too, which stands pledged to accomplish the purposes of infinite love and compassion! No—No—No!

"Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth," but never, never, let me doubt the promises of God! But remember, a "clean heart" is its prerequisite! "But ye shall receive power after that the Holy Ghost is come upon you." Think you, that they were not justified when this promise was made? And what did the "coming of the Holy Ghost upon them" import, but the sanctification of their nature by his power? This was his first work, followed by his extraordinary and miraculous influences.—*Gift of Power.*

◆◆◆
CHOOSE God for your portion.

"SIN NOT."

BY REV. R. V. LAWRENCE.

A COMMAND of God; and yet, the common belief of the Church is, that we cannot live without committing sin.

What is sin? It "is the transgression of the law." Sins are divided into those of commission and omission. A sin of commission, is doing what God has forbidden. Of omission, is *not* doing what God has commanded.—Hence, there is but little difference in the *guilt* of these sins.

There are sins of *deliberation*, and of *haste*, or *surprisal*.

When a man *plans* an iniquity, it is a sin of deliberation. Upon it rests God's heaviest curse. Over its head roars the loudest thunders of vengeance. David's sin, in connection with Uriah and his wife, was of this kind; and though David repented and was forgiven, yet the messengers of Justice were in his house from year to year, collecting the fine for that gross transgression.

When a man, in an unsuspecting, unwary mood, is suddenly led by the tempter into sin, it is one of haste, or surprisal. Many are thus overtaken by anger, drunkenness, etc. But God, after looking over the whole list of sins, authoritatively says, *Sin not*.

"But can any one live without committing sin?" It is answer sufficient to say, *God commands it*. Dare you think that He would command you to do what is impossible? Is He such a cruel tyrant?

But let us search for the sin that you must of necessity commit. Is it *murder*? Have you such a taste for blood that you cannot resist the impulse to kill? "No; I am no murderer—nor will I ever be." Then there is one sin that you can avoid.

But still, you insist that you cannot live without committing sin. Is your necessary sin, theft? Are you a victim to *kleptomania*? Must you lift some thing in every shop? "Steal! no; I'm no thief." Indeed! then there are two sins that you may avoid.

But what is the sin before which you fall? Is it lying? Has it come to pass that you do not speak the truth when you can substitute a lie? "No; my veracity is just as unimpeachable as yours." Then there are three sins that you may avoid.

What is your unavoidable sin? Is it dishonesty in business? Is there so much rascality in your blood that you must cheat your fellow in every deal? "Cheat! no. Who, of all my customers, can bring such a charge against me?" So there are four sins that you may resist.

Tell me, now, what sin there is from which there is no escape.

"Well, if I must go to the confessional, I fall before sins of *haste* and *surprisal*. In unguarded moments, I sometimes fall into sin before I know it."

But what right have you to allow unguarded moments? Has not Jesus said "Watch"? Not only *pray*, but *watch*. To what sin of this class are you a slave?

"Anger. Under sudden and severe provocation, anger rises before I know it."

Your anger is ungovernable, is it? Then you are unfit to go at large.—Anger, ungoverned, soon runs into assault or murder. So that, if you are a slave to anger, you should be shut up in an asylum.

"But I do not let it go so far as that."

So, after all you *can* control it. Why not apply the controlling power at an earlier stage? Why not quench the spark before it is a flame? Half the power required to prevent anger from doing murder, would preclude the kindling of anger at all. Obey the injunction, to "Watch and pray," and even *unpremeditated* sins will not have so much as a germinal existence.

Thus, when you come to search for the unavoidable sin, it is found to have no existence. "Whosoever is born of God doth not commit sin." God says, "Sin not." Go ye and obey. Guard your soul as well as you guard your money. Watch against sin as you do against a thief; and you will find obe-

dience to the Divine command both easy and salutary. Dismiss forever from your mind that most pernicious error, that one cannot live without committing sin. Why so much talk about an infinite Saviour, if we cannot live without committing sin? From what does He save us, if sin we must? With the precious blood to redeem, and the Holy Ghost to quicken, we may live without committing sin. Praise God.

THE CHURCH AND THE WORLD.

BY MISS DELIA A. JEFFRES.

WHERE is the broad line of distinction which once separated between the Church and an unbelieving world? Is it not become like a mere mathematical line? Nay, is it not, in many parts of it, become imperceptible? Should any of you come as strangers into the town, could you determine, simply by observing men's conduct, who do, and who do not profess to belong to the Church of Christ? In some, in a very considerable number of cases you might doubtless see a real difference between professors and other men; but in too many cases no such difference could be discovered. And yet if God's people are a peculiar people, a people chosen out of the world, a people in whom he dwells, a wide difference, ought ever to be seen between them and others.

An apostle, writing to Christians, says: "Ye are our epistle, known and read of all men." God himself says of his people: "They shall be known among the nations; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." In fine, the children of God ought to carry, and while they enjoy his presence, they will carry their father's name written, as it were, on their foreheads, where all may read it. Now, if this is not the case with us, if we are become like the world around us, it is certain that God, in a degree at least, if not entirely, has withdrawn his peculiar and gracious presence from the Church.— And if he has withdrawn it, it is on account of our sins; for on no other ac-

count does he ever withdraw himself from the Church. His own language is, "I will go and return to my place until they acknowledge their offence and seek my face." And this language, while it states the reason of his absence, informs us how long it will continue, and what we must do to procure his return. We must acknowledge, with unfeigned contrition, the sins which provoked him to forsake us, and with sincerity, earnestness, and perseverance, seek his presence. We have been less afflicted by it than were the idolatrous Israelites themselves. When they heard of God's determination to withdraw from them, and commit them to the guidance of an angel, they mourned, and none of them put on the usual ornaments. And shall we, who call ourselves Christians, be less afflicted by the loss of God's presence, than were these perverse, stiff-necked idolaters? Rather let us imitate Moses, who pleaded importunately for the blessing and would take no denial. Let us all, as one man, cry with him, Lord let thy presence go with us; so shall it be known that we have found favor in thy right; so shall thy Church be separated as a people from the surrounding world, and adorn the doctrine of God her Saviour in all things. My brethren, unless we do this, unless we once more obtain God's gracious presence in the midst of us, our state will become worse and worse; we shall become more and more conformed to a sinful world; iniquities, offenses, and divisions will abound till God will come in anger to scourge us, and perhaps remove our candlestick out of its place. Our all, yea our all is at stake. Oh, then be persuaded to know in this your day, the things which belong to the peace of his Church, before they are hidden from your eyes. And let those of its members, who are still favored with the presence of God, beware lest they lose it. Let them prize it above all other blessings, and walk circumspectly and humbly with their God, remembering that he is a jealous God, who will not bear a rival; and a holy God who will not tolerate sin even in his own people.

It is possible there may be some, who, in consequence of not attending to the subject, have never been aware that such a blessing as the sensible, gracious presence of God may be enjoyed on earth. Let me beseech such persons to examine the Scriptures carefully, with special reference to this subject. Let them consider impartially the promises which have been made, and the many inspired passages in which God's people are represented as either rejoicing in His presence, or mourning in loss. Let them remember that the high and holy One who inhabits eternity, has said: "I dwell in the hearts of the humble and contrite." Should they be convinced, after a careful examination, that such a blessing is attainable, that it is enjoyed by all real Christians, and that no man can dwell with God hereafter, unless God dwells in him here, they will surely need no additional inducement to seek it; for what can be so desirable, so honorable, as to enjoy the indwelling presence of the King of kings; as to be temples of the living God; as to have our mind enlightened by the Father of lights, and our hearts filled with holy love, by the God of holiness and love!

Chili, N. Y.

NO UNIVERSALISM IN THE BIBLE.

REV. Albert Barnes, in a letter to Gerritt Smith, thus shows the difficulty of being a Universalist and a Bible believer at the same time:

I could not embrace that system, with my views of the proper rules of interpreting language, without giving up the Bible altogether. *The Bible does not teach the doctrine of the salvation of all men.* It can never be made to teach that doctrine by a proper interpretation of language. If the Bible teaches anything clearly; if words have any meaning; if there are any proper rules of interpreting language, the Bible teaches the doctrine of eternal punishment of the wicked, and it can not be made to teach otherwise. You have referred to my creed, as if I held some peculiar creed. I hold just what the

mass of men have held; what ninety-nine men out of every hundred have held; what all men—Christians and infidels—except the small class who call themselves Universalists, have held, that the Bible teaches that the wicked will be punished forever in the future world. I take the liberty of saying that the doctrine of the future, eternal punishment of the wicked is not expressed in stronger or plainer language in the creed to which I have expressed my assent, or any creed held by any Christian church, Catholic, Greek, or Protestant—in the Heidelberg Catechism, in the Thirty-nine Articles of the Church of England, in the Westminster Confession, or in any particular creed of any Congregational church, than it is in the Bible. Nay, in almost all these creeds, the doctrine is stated in the very words of the Bible; and if you could convince me that the doctrine is not taught in the Bible, you would at the same time, and by the very same process of reasoning, convince me that it is not taught in any creed in Christendom, and that it is in fact held by no class of mankind. If I were, therefore, to reject the doctrine of the future punishment of the wicked, I should not be a Universalist trying to hold on to the Bible. I should become at once an honest infidel, and would reject the Bible altogether. The infidel is the only consistent man. I think in the view which I take of the fair interpretation of the Bible, that I see the reason why there are so few avowed Universalists as compared with the actual number of infidels in our country, and why it is so difficult to keep up the system of Universalism as an organization. The number of persons in any community who can be made to believe that the Bible inculcates the doctrine of universal salvation must always be small; the number of those who, for various causes, reject it altogether, may be, and probably will be, much larger. Of the two, I would be one of the latter, and so the mass of men judge, and always will judge.

THE longest life is a lingering death.

STEADFASTNESS.

BY C. P. HATHAWAY.

IN all things, a fixed determination is necessary to success. Whatever aspirations a person may have, steadfastness of purpose only will accomplish what he desires. When you see a person that is fickle, variable, rarely pursuing an object for any length of time, you may rest assured that success is something that he is not acquainted with, and probably never will be. A sensible man aims at something that he knows he can accomplish, and that will be a sufficient remuneration for the toil that will be expended in attaining it, then he goes to work with a perseverance that is eventually crowned with success. If it fails to come in on that direction, he tries another. If one plan does not work with the result wished for, he profits by experience, and another, and better one is substituted in its stead. It may be asked how can a man know that he can attain any object since there are so many uncertainties connected with business? He may know by seeing others gain the same or more difficult objects when they have no better opportunities or capabilities than he has. How is it with the one who is seeking for eternal life? Does he not know that it is within his reach? Have not thousands gained the priceless gift of God? Will not God render to every man according to his deeds? To them who by *patient continuance* in well doing, seek for glory and honor and immortality, eternal life? Is he not long suffering to us-ward, not willing that any should perish, but that all should come to the knowledge, of the truth? With this knowledge, man has eternal happiness within his reach. Will it not be a sufficient reward when he takes into consideration that he has no middle ground to stand upon? By the force of circumstances beyond his control, he has to serve God or sin. The wages of sin are death, while eternal life is but the gift of God. Will it not be a sufficient incentive to become an heir to God and a joint heir with

Jesus Christ? To avoid indignation and wrath, tribulation and anguish. The time spent in gaining Heaven is but an atom compared to the eternity in which he shall reap the fruit of his labors. Then ought not steadfastness to be the rule of the Christian life? Should not every effort be made and persevered in that will insure that immortality which is brought to light by the gospel?

The seeker after true riches has far more powerful incentives to persevere in his undertaking than it is possible for a person to have whose object is of a worldly nature. How constant should be his pursuit after those Christian graces which give stability to the child of God. Obstacles ought not, and bless God! will not, impede him if he looks to Him for aid who has promised to be a present help in every time of need. Difficulties may seem insurmountable, but if he will pursue his course, he will find when he comes to them they will vanish away at the touch of the helping hand of God, or wings will be given him that he may soar above them. Let constancy predominate, and there is no power that can wrest from him his crown. Without steadfastness no man can reasonably hope to enter the kingdom of God. He may run well for a season, but if he has not firmly made up his mind that the hindrances shall be overcome when met, his chances are not favorable. It is a sorrowful fact that many who embraced the word joyfully, and did run well for a season, fell away, purely from a lack of constancy and firmness.

Oh, what a sad sight it is to see those who have such lofty prospects in the coming future, such grand and glorious destinies in the other world, turn from pursuing the noble object for which they were created and let the bubbles of vanity and the pleasures of earth attract their attention and lead them to ruin.

The inquiry comes, what is the remedy for this tendency to backslide? I point to the Word of Life as containing instructions better than I can give. It is the sword of the Spirit, and a sure defence, when properly used, against any assaults that can be made by the enemy.

WOMEN SPEAKING IN CHURCH.

BY P. P. WERNER, M. D.

Is it a shame for a woman to speak in church? How many are laboring under the impression, at the present day, "that it is a shame for a woman to speak in church." And hence they feel that they have no right to participate in public exercises; no duties to perform, such as prayer, exhortation, and the relation of Christian experience. How few realize the peculiar circumstances under which St. Paul said, "Let your women keep silence; for it is not permitted unto them to speak, but they are commanded to be obedient, as also saith the law. And if they will learn any thing let them ask their husbands at home; for it is a shame for a woman to speak in the church."—I Cor. xiv: 34, 35. And again, "Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—I Tim. ii: 11, 12. The thing opposed here, was not devotional exercises, but interference with certain matters of difference, and debate, such as were common in the Jewish Synagogues upon the Sabbath. It was permitted to any man to ask questions, to object, to attempt to refute, etc., but this liberty was not allowed to any woman. And as the apostle always held, "that everything should be done decently and in order," he condemned this wrangling. "Let your women keep silence," that is, not enter into controversy with men, "for it is not permitted unto them to speak," in this way, "but they are commanded to be under obedience," and not in hostility and controversy. But if they differ from others in any matters of dispute in the church, and "will learn any thing, let them ask their husbands at home," and not enter into public strife and debate with the other sex," "for it is a shame for a woman to speak in the church," in this manner. "Let them learn in silence with all subjection;" she must not assume to dictate the other sex in these

things. "I suffer not a woman to teach, nor usurp authority over the man," and clamor for the mastery, "but to be in silence," quietly to submit to his judgment and authority. Therefore it was perfectly unbecoming for women to be contending with men in the public assemblies, on points of doctrine, cases of conscience, etc. But this by no means intimated that when a woman received a particular influence from God, to enable her to teach, (or speak to the edification and comfort of others,) that she was not to obey that influence. All the apostle opposes is their questioning, finding fault, and setting up their judgment and authority in the Christian churches, in opposition to that of the men. We should ever bear in mind that the women did not hold their proper rank among the Jews. The doctrine of the Rabbins was, that "a woman" should know nothing but her distaff. But the Gospel Dispensation places her on terms of spiritual equality, so that in Christ there should be neither male nor female.

It was declared eight hundred years before Christ, "It shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy."—Joel ii: 28. Peter, on the day of Pentecost, referred to this, and declared that the developments of that day were only the fulfilment of this prophecy. And sure enough women did prophesy as well as men, and the apostle did not think proper to forbid it. Although he forbids this usurpation of authority over the man, and also prophesying in an immodest manner. He said, "Every man praying or prophesying with his head covered, dishonoreth his head, but every woman praying or prophesying with her head uncovered, dishonoreth her head." Now the praying and prophesying in both cases means the same thing. He acknowledges the public exercises of women in prayer and exhortation as both right and proper, though it was unsuitable for them to do it with uncovered heads, a condition, by the custom of the times, indicating immodesty and impurity.

If it was wrong for them to take a part in the exercises, why did he not say so outright, instead of directing how they should do it? How absurd the idea of some churches, that the apostle, after giving directions to women for the exercise of their gifts in the eleventh chapter, of 1st Corinthians, then commands them in the fourteenth chapter not to exercise them at all, but to maintain profound silence!

The instructions of Paul which have reference to devotional speaking in public are intimately connected with certain rules in relation to female attire, to which they seem to pay little attention, "In like manner also, that women adorn themselves in modest apparel." How soon would they exclude females from their churches, if they should attempt to pray or prophesy in their meetings! Are they as particular in respect to "costly attire?" But while they forbid females to speak or pray among them in their social meetings, they do allow them to "teach," to teach not only letters but religion, and that in public, notwithstanding St. Paul has said, "I suffer not a woman to teach." They do most of the teaching in the Sabbath schools, and do it often better than it is possible for men of the same community to do it. Why may they not be equally competent and effective in social meetings? They are more likely to be more deeply pious than men; are more susceptible of suitable impulses, and more touching and eloquent in their appeals to the heart. And they frequently feel constrained to speak, and who dare prohibit them? We should ever consider them a powerful auxiliary in carrying on the work of God.

When the Saviour made his advent into this lower world, women rejoiced in him, before man or angel. I have never learned that any man ever gave Christ as much as a farthing, but women followed him, and ministered to him of their substance. It was a woman that washed his feet with her tears, and anointed his body to the burial. They were women who wept when he was going to the cross, and that follow-

ed him closely from it, and sat over against his sepulchre, when he was buried. They were women that were first with him at his resurrection, and that brought tidings first to his disciples that he was risen from the dead. Women therefore are highly favored, and these things show that they are sharers with us in the grace of life.

Therefore my Beloveds, may God help you never to be lulled into carnal security by the enemy, whether in the church or out of it, and remember if you are truly followers of Jesus, you have a work to do, are co-laborers in the vineyard of the Lord. In conclusion, ever bear in mind these words of our Saviour: "Whosoever will come after me, must deny himself, and take up his cross daily and follow me."

Barnerville, Ill.

PASTORAL VISITING.

BY REV. J. OLNEY.

How little of this real work is done in our day. There are Ministers enough, if their time was properly employed, to reach every individual, old and young, rich and poor. Who can estimate the good that could be done? *But alas*, how few of the thousands of so called Ministers even put their fingers to this part of the work! But a small proportion of them is seen outside the pulpit in search of lost souls, for whom they must give an account. Sometimes their carriages are seen at the doors of the rich members of their church, but never at the poor cottage. How unlike Jesus, who went about doing good to both soul and body, to the rich and poor, and who has commanded his servants to go into all the world and preach the gospel to every creature, and to go into the highways and hedges, and among outcasts, and bid them come in. There are a few who have a heart to go among this class of men. "The poor," said our Saviour, "have the gospel preached to them." If the poor have the offer of salvation it must be carried to their own doors, for most of the popular churches have virtually shut them out

from the public means of grace, by selling or renting slips to the rich and aristocratic. If the poor are reached at all, it must be by a few God-sent laborers who count not their lives dear unto them so that they might win some.

A Minister that does not visit the people in person from house to house, talk and pray with them, cannot do much good in the pulpit. He may study and arrange his subjects the best he can, he may attract the people with his eloquence, but he cannot reach their hearts. Often he does not aim at this, he is looking for his reward here, in popular applause and great salaries.—But not so with him who has his commission from God—one that feels a necessity is upon him, a divine impulse is impelling him to go forth to lead his fellow men to Christ. He cannot keep still if he would. The word of the Lord is as a fire shut up in his bones; he cannot wait till Sabbath day comes. He is out among his neighbors, among those that are never seen inside of a church. He cannot rest and feel himself clear of the blood of his fellow men till he has done all he possibly can to snatch them from perdition. Under the light from God, he sees the masses rushing on in the broad road to death and hell. His whole being is stirred and set in motion. He is out among the lost, seeking and urging all he can to come in and be sheltered in Christ from the gathering storm. He has no time to lose. He hears his Saviour say: "*Behold I come quickly to give to every man according as his work shall be.*" A Minister with a single eye to God's glory, and in view of the judgment fires of the last day will feel as Paul felt when he was in Athens. He said his spirit was stirred within him to see the whole city given up to idolatry; and what did he do? Did he do as most Ministers do in these days—join in with their idolatry and fellowship the world? No; he raised his voice against them, both in the streets and in their markets, as well as in the synagogues of the Jews. Paul lost no time, let no opportunities go unimproved, shunned no cross, and

counted not his life dear; lost none of his zeal for the cause of God till his work was done, and then gave to his son Timothy in the gospel a solemn charge to preach the word, "Be instant in season and out of season." That is, improve every opportunity we see, and search for more. He told him to "reprove, rebuke, and exhort; for the time would come when the church would not endure sound doctrine." This time has come. But few will bear the truth—but few preachers dare stand straight for Bible holiness—the cross of Jesus—but few go out on real, pastoral labor, going everywhere, the Lord working with them, as the apostles went, taking a soldier's fare. The Lord wants such men. The world needs such in these days, if ever it did. A Minister that will go forth to work in this apostolic order, will feel the sacred fire burn in his own soul, and the blessed assurance that he is gathering stars to deck his own crown in the day of eternity. No matter if he gets repulsed in some places, he will go to others with mighty faith in Jesus of success somewhere. He is not to be intimidated by opposition, till his work is done and he is crowned as one of God's faithful servants, and hears it said, *enter thou into the joy of thy Lord.*

ADORNING.

BY R. W. BULL.

How often my heart is saddened by the carelessness of professed Christians in regard to dress. If you speak to them reprovingly, concerning outward ornaments, their reply will be, "Oh my heart is not on them; I never think of them." Never think of them! and yet by word say the main object of your life is to glorify God? Can God be glorified in these adornings? Do you put them on to please Him, or the world? Think of it, and answer candidly before God. Hold your heart to the truth, willing to have its inmost recesses brought to light. The Judge standeth at the door. What answer can you give when you read in His

word: "Whose adorning, let it not be that outward adorning of "plaiting the hair, and of wearing of gold, or putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." You may say you have a meek and quiet spirit. Your words will be tried as by fire. Have you enemies? And is the very first and deepest emotion of your heart towards them love? Does your very heart (not lips alone) go out in prayers for them? Do you rejoice in heart to be counted the filth and offscouring of the earth for Jesus sake? "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." If you love Jesus, how can you follow the vain fashions of the world? You cannot. Your heart is turned another way. You are no longer trying to please the world, but Jesus. And your heart cries out—

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

Yes, free in Christ, washed, robes made white in the blood of the lamb! You will not put on the vain trappings of the world to defile them. No! No, I will please Jesus. He is my salvation. He has redeemed me from all these vain things. I love them no longer, Hallelujah to his name. He came to save his people from their sins. This will be the language of your heart if you are a follower of the meek and lowly Jesus. Try it and see. You have been already too long halting between two opinions. Oh! come to this determination. I will serve the Lord. I will live and act with an eye single to His glory. I will come out from the world and be separate. I will not touch the unclean thing. Then He will receive you, and you will be sons and daughters of the Almighty. Yes, kept by His power from Satan and all of his

works. Oh! happy change. "Old things have passed away, and behold, all things have become new." New adorning! The ornament of a meek and quiet spirit! Yes, I have got it; I know I have. It is all of Jesus. It is His Spirit. Wonderful change. I love my enemies now. Yes, and I like to pray for them that despitefully use me and persecute me. And I can rejoice and be exceeding glad when men separate me from their company for Jesus sake, knowing that great is my reward in Heaven. Oh! I never felt this power when arrayed in the vain trappings of the world. My service was lip service then—no heart in it. But now my heart and all my powers belong to God. He has saved me from sin and the love of it. "I love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

CHRISTIAN EXPERIENCE.

BY GEORGE W. WORTHINGTON.

God converted my soul some nine years ago. I had lived in sin some twenty-four years, passing through seasons of revivals, and having strong convictions of duty, but never yielding to them. All these long years I lived with the knowledge that if I died as I then was, hell would be my portion. I scarce ever laid myself down at night to rest without offering up my prayer to God. I wanted my life protracted, but it was only to be spent in sin, misery and disgrace. Glory to God for what he can do for us when we are willing to give ourselves to him without reserve! I say *without reserve*.—Some say, when approached, that they are partially given up to God; but let it be remembered that God never accepts a part of the heart. He has the whole or none. There can be no re-

serve at all. If there is, God is displeased and does not take possession of it. In February, 1859, while at my work, I became awfully convicted. I had not attended meetings of any kind, but all alone God got hold of my soul! Glory to his name forever! My convictions followed me, and I began to pray to God for help, and continued to pray and struggle for deliverance, but never got a satisfactory evidence of my acceptance until in the month of September following, although I joined the church and attended the means of grace, and kept up the outward forms of worship. Oh, but the power was wanting! how many in the same condition rest in the form short of the power! It is the power we need—the power of God to convert and change the heart and set us going aright, and keep us going.—God is the power, hallelujah! I found, after being at a camp-meeting a short time, I had not obtained the real thing, and I determined to have what God had for me. I began to seek God in good earnest, and he was found of me quickly. When I gave up all, I received Christ and his salvation. Glory to his name forever. At the same meeting I saw that it was my privilege to be cleansed from all sin,—to have all the roots of bitterness taken out of my heart, and to be made clean through the blood of the Lamb. I sought and obtained holiness through faith in his blood, not by works of righteousness but by faith! Glory to his name! I walked in the light of God for a time. But after a while I lost the light out of my soul, and down I went; and to my disgrace and the dishonor of God my experience has been up and down.

The work that God has called me to do has been done with a feeling that it was hard; but I am cured, *cured*, *cured*. Glory! glory to the Lamb! I gladly go where God leads, and am glad He counts me worthy of the glorious calling. Yes, glad to be a co-worker with God to save souls. All things are possible with God. If He can get a chance at us how He can save us! God help us, brethren, one and all, to stand the storm and drive through tremen-

dously for salvation. God is alive yet, and he has the power to reach souls; bless his name. Who will stand for Him and go against the modern innovations that are crowding into the church?

ANECDOTE OF WEBSTER.

DANIEL Webster was a firm believer in Divine revelation, and a close student of its sacred pages. On one occasion, a small company of select friends spent the evening at his house. Tea over, the Bible and the relative beauties of its several parts became the topic of conversation. Each one of the guests had preferences. When the turn came to Webster, he said: "The masterpiece of the New Testament, of course, is the Sermon on the Mount. That has no rival—no equal. As to the Old Testament writings, my favorite book is that of Habakkuk, and favorite verses, chapter iii. 17, 18: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

"This," continued Webster, "I regard as one of the sublimest passages of inspired literature. "When in Paris, some years ago," continued Mr. Webster, "I received an account of a French infidel, who happened to find in a drawer of his library some stray leaves of an unknown volume; although in the constant habit of denouncing the Bible, like most infidel writers, he had never read any part of it. These fugitive leaves contained the above prayer of Habakkuk. Being a man of fine literary taste, he was captivated with its poetic beauty, and hastened to the club house to announce the discovery to his associates. Of course, they were anxious to know the name of the gifted author, to which inquiries the infidel replied: 'A writer by the name of Hab-ba-kook, of course, a Frenchman.' Judge of the infidel's surprise when informed that the passage was penned by one of God's ancient prophets."—*Lutheran Observer*.

Editorial.

Difficulties in Believing.

BELIEF is confidence reposed upon the statements of others. When they are persons of veracity—are in circumstances to know the truth of what they say, and have no interest in making a false representation—we cannot avoid believing the affirmations they make. If your neighbor should state that your son was killed by a railroad accident; that he sat by his side when he died; you could not disbelieve his story, however much you might wish it were not true.

God will not lie. It requires no arguments to prove this. Every one who believes in His existence, believes in His veracity. But many of the instructions, verbal and written, given to seekers of justification and sanctification, imply that the great difficulty with these seekers is, that they do not believe God. The real trouble in the way of their getting *healed slightly*, as they are likely to, under those teachers who multiply converts so easily, is, *they do believe God*. A culprit, arraigned before a court, was weeping bitterly. A by-stander, thinking to comfort him, said, "Do not feel so bad; the court will do you justice." The culprit replied, "*That is what I am afraid of!*" So with many who find it so hard to believe. *They do believe God will do just what He says*. They know His promises are conditional. You promise to pay a man for doing a piece of work. If he knows he has not done the work, he cannot, with any assurance, ask you for the pay. So when God says, *Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you*, how can one who is *unequally yoked together with unbelievers*, by strong oaths and affirmations, believe that God *does receive him*? To urge him to believe it, is to urge him to believe a lie. God does not receive him, and never will, until he meets the conditions. What is required in such a case, is obedience to a plain command of God, and then there will be no difficulty in believing.

The Holy Ghost says, *Be not conformed*

to the world. How can a woman who does conform to the world, in *that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel*, believe that, while she is doing this, *she is transformed by the renewing of her mind*? She is not herself conscious of any transformation having taken place, nor is there any, apparent to others. No wonder you have hard work to make her profess holiness. The light within her must become darkness—great darkness—before she can do it with any degree of confidence. When she has learned to substitute darkness for light,—the traditions or misinterpretations of men for the plain word of God,—then she can make the highest professions of grace, and become a teacher of the "short and easy way of faith."

Jesus says, *How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?*—John v. 44.—This suggests the *real* difficulty in the way of believing. It is a want of consecration—of *entire consecration to God*. The very last thing, generally, that men give up, is their reputation. They hold on to that, even when property and talents are consecrated to God. Yet that must be so fully given up, that they not only will not seek honor of men, but will not receive it, even of their brethren, when voluntarily professed.

Read this, carefully—especially all ye who call yourselves Methodists. John Wesley says:* "With regard to contempt, then, my first position, in defiance of worldly wisdom, is, every true Christian is contemned, wherever he lives, by those who are not so, and who know him to be such: that is, in effect, by all with whom he converses; since it is impossible for light not to shine. This position I prove, both from the example of our Lord, and from his express assertion. * * *

"My next position is this: Till he is thus despised, no man is in a state of salvation. And this is a plain consequence of the former; for if all that are not of the world are therefore despised by those that are, then till a man is despised, he is of the world :

* Works, vol. iii., page 125.

that is, out of a state of salvation. Nor is it possible for all the trimmers between God and the world, to elude the consequence: unless they can prove that a man may be of the world, and yet be in a state of salvation. I must, therefore, with or without the consent of these, keep close to my Saviour's judgment, and maintain that contempt is a part of the cross which every man bears who follows Him; that it is the badge of his discipleship—the stamp of his profession—the constant seal of his calling: insomuch that though a man may be despised without being saved, yet he cannot be saved without being despised."

How contrary this is to the doctrine now being taught by many, who style themselves the followers of John Wesley! To secure honor of men, splendid churches must be erected, costly apparel worn, and every outburst of genuine religious emotion suppressed!

Multitudes fail of the grace of God by believing that they are accepted, when they are not. Their teachers cry, *Peace, peace, when God has not spoken peace.* They are healed slightly.

Much of the teaching, among people styled evangelical, is rank heresy—down-right universalism. The people are told "that Christ died to save them, and all that is necessary, for them to have the joys of salvation, is to believe it." The popular sentiment finds expression in the stanza so generally sung—

"Nothing, either great or small,
Remains for me to do:
Jesus died, and paid it all—
All the debt I owe."

That a hymn, so thoroughly unscriptural, could obtain so wide a popularity, is a just cause of alarm to every lover of God and man.

To repent, and to make restitution, is *doing something*; and *something* that is often extremely disagreeable; and yet it must be done, wherever there is occasion—and where is there not?—or we cannot truly and Scripturally believe.

Go to the bottom, Repent in the dust before God. Where you have wronged your fellow men in reputation or in property, make restitution as far as possible. Where

you have taken a wrong position in relation to the work of God, frankly confess it; come out from all voluntary, intimate association with the worldly. In short, honestly obey God, and you will be astonished to see how readily your difficulties in believing will disappear.

Persecutions.

THE days of persecutions are not ended. The fagot and the thumb-screw are outlawed—the world has outgrown them; but many are still subjected to torture of the most exquisite kind, for conscience's sake. Some endure it manfully; others yield to the pressure. Now, as in the Saviour's day, the stony-ground hearer—the superficial professor—when persecution arises because of the word, is offended.

Many are persecuted for taking the EARNEST CHRISTIAN. This seems strange; but so many instances have been brought to our attention, that we must give the matter a passing notice. One Presiding Elder boasted to us that he had succeeded in having every copy of the EARNEST CHRISTIAN, but one, that was taken upon his district, stopped.

A pilgrim, sixty years of age, writes us as follows: "I have been a member of the M. E. Church forty years. We have almost come to nothing. Masonry has destroyed the Church here. There are but five members left. I have been complained of for circulating the EARNEST CHRISTIAN in the church. God help me to send it to every house! I plead guilty, and demanded a trial. The complaint was withdrawn.—The EARNEST CHRISTIAN has been a welcome visitor."

A little persecution evidently does this brother good. He sends us seven dollars and a half for six subscribers. God bless him!

We have never heard of any members of any church, but that to which this brother belongs, being proscribed for taking the EARNEST CHRISTIAN. And yet, we challenge any one to point to a single sentiment which we have ever published, for which full warrant cannot be found in the writings of Wesley and Fletcher, of Watson

and Clarke. Several of our contributors are eminent ministers of the M. E. Church. By far the severest things that have been published in our columns against the departure of that Church from many things that characterized Methodism in the outset, were written by these respected ministers, who refuse to bow the knee to the modern god—expediency.

We do not publish a denominational journal. Each of the editors belong to a different denomination. Our writers stand connected with the various tribes of Israel. We endeavor to promote—not sectarianism, but experimental and practical godliness. The unpopular truths we publish, are cherished by many of the most devout of all evangelical denominations. An intelligent, devoted Elder of the Presbyterian church,—who has been one of our subscribers for years says, “The EARNEST CHRISTIAN is as good a Presbyterian publication as I desire.” Our aim is not to make money—but to do good; hence no one must look for the cautious silence touching popular sins, and popular men which would be observed if articles were estimated by their influence upon our subscription list. We believe, and therefore we speak; not in the timid language of doubt—but in the earnest utterances of heart-felt conviction.

We hope that none of our subscribers will, by any threats, or any frowns, be awed into a rejection of our monthly visits.—*Stand fast in the liberty wherewith Christ has set you free.* If the EARNEST CHRISTIAN is lying upon your table, do not remove it because your preacher is coming, as the papist hides his Bible from his priest. If he objects to it, invite him to read it.—A careful perusal of its pages will do him good. Remember Daniel, and take courage. *He prayed as openly as aforesaid, making no effort at concealment, and God delivered him.* He is still MIGHTY TO SAVE.

The New Year.

BELOVEDS, accept our cordial wishes for your welfare. But do you know that your happiness depends upon your devotion to God? Your own experience assures you of this. Then be decided. Come out fully

on the Lord's side. Live up to your convictions. Dare to be singular for Jesus' sake. Pray God for courage to enable you to take your true position before the church and the world. Do not even seem to give your countenance to what you know to be wrong. Let the dead bury their dead, but do you follow a living Jesus. *This year may end your probation.* Then make sure work for Heaven.

Dedications.

AT NEW LONDON, Oneida Co., N. Y., we dedicated a Church on Wednesday the 23d of January. It is centrally located, a good substantial two story edifice, originally built for a school house. It makes an excellent Church. The Lord was with us, and His blessing rested on the people.

Bro. Burdick, of Ilion, has taken hold of this enterprise with a whole-hearted devotion. He made the purchase—raised the money for the first payment—went to work seating it and fitting it up for meetings, and then went to work preaching salvation and laboring for souls. May this house be the birth-place of many souls.

AT PITTSFORD, Monroe Co., N. Y., six miles east of Rochester, we dedicated a church on Thursday, the 31st of December. It was formerly an Episcopal church. It is a very neat, pleasant, and convenient edifice. There was a good congregation, and an interest was felt in the cause that will, we trust, result in the salvation of many souls.

Thank God for FREE CHURCHES, where the poor may go and have the Gospel preached unto them!

How to Get Subscribers.

WE are satisfied that all it needs to largely increase our list of subscribers and consequent usefulness, is a *prayerful, vigorous effort on the part of our friends.* God is doing a great work through the EARNEST CHRISTIAN, but its circulation ought to be greatly increased. To show what can be done where there is a will, we give the following from brother Edward Mathews:

“I am all the Lord's. Bless his name forever! One day last week I got the loan

of a horse and started out on an errand for the Lord, from an impression I had on my mind of spreading the Earnest Christian. I prayed before going, and went praying for success. I called on twelve families and received eight subscribers. Never in my experience do I remember undertaking any thing in which the Lord helped me so much as in getting subscribers for the Earnest Christian." Who will go and do likewise.

Another brother writes us :

"When I received your circular my business was such that I could not possibly leave, but my wife took the matter in hand and went out, Paul like, and obtained eight new subscribers. Some make no profession of religion. We ask no compensation, only your prayers and God's blessing. We want the old fashioned religion to take the world through the prayers of the Pilgrims. We shall keep to work getting subscribers.

R. R. PULLMAN."

Revivals.

THERE is a field for honest laborers in God's cause almost any where. The fields, white for the harvest, invite the sickle of those who are able and willing to work.—There are plenty willing to preach for a congregation that can assure them a support; but how few have the faith and courage to go out where there is nothing, and work for Jesus, relying upon His promise for all things needed, for body as well as soul! Thank God! there are some.

At the last session of the Genesee Conference, Rev. E. Herrick, after raising up several good societies, took a superannuated relation. But he did not give up working. He went out, before most of the preachers were settled, into the regions beyond any organized circuit, and commenced meetings near the military road in Niagara Co., New York. The preacher on the adjoining circuit—brother E. P. Sellw—co-operated heartily, and the result, thus far, has been the conversion of about thirty precious souls. If one has a mind to work, promising fields will not be wanting. Who will venture out, relying upon the promise, *Lo, I am with you always?*

Fire.

A FIRE in this city, recently, destroyed the *Democrat* office, and other buildings. The alarm was promptly given, and the fire might have been put out; but the chief engineer of the fire department was too much under the influence of liquor to attend to his business. All was confusion.

Property, life, the welfare of the family and of community—every valuable interest for time and eternity—all demand a prohibitory law, rigidly enforced. When will Christian men arise, and give their united influence to the suppression of this terrible traffic?

Our loss by fire amounted to about seven or eight hundred dollars. We had stereotype plates, all ready for the press, of a valuable work by Dr. Bowen, on "The History and Origin of the Free Methodist Church." We had expended, on this work alone, about five hundred dollars. Then the plates of our Hymn Book, Discipline, and Tracts, were also burned. We had no insurance.

Will our friends help repair our loss, by extending the circulation of the EARNEST CHRISTIAN? We want three thousand new subscribers the present year. Make a vigorous effort, *in faith*, and God will bless you.

Literary Notices.

ISAIAH; with notes, critical explanatory and practical. Designed for both pastors and people. By REV. HENRY COWLES, D. D. New York: D. Appleton & Co., 90, 92, and 94, Grand St., 1869.

We have received from the publishers a copy of the above work. It is the third in the series of notes on the Old Testament Prophets, of which the first on the Minor Prophets, and the second on Ezekiel and Daniel, are already before the public.

Prof. Cowles was for many years editor of the *Oberlin Evangelist*. He is well qualified, by education and by grace, for the work he has undertaken. He is learned without being pedantic. He gives the results of his investigations without perplexing the reader with the steps by which he reached

his conclusions. No Hebrew or Greek quotations are made. It is written in plain English. The views of the author of the meaning of the text, are clearly presented. It is a work which may be read with profit by all.

That our readers may form some idea of the work, we give the following notes on Chapt. I, verses 16, 17: "*Wash ye; make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.*"

"Reform! change your life! The first figure, 'wash ye,' comes from the previous conception of their blood-stained hearts. Wash off those blood stains by most thorough repentance, and prayer for pardon, and henceforth keep your hands pure from crime and your hearts too. Let no evil appear in your doings, even to the eye of the All-seeing One. Cease from all doing of evil; learn by practice to do well; aim at real and pure justice for all; seek judgment every where. The clause rendered, 'relieve the oppressed,' may be closely translated, *set right the cause of the oppressed.* Be sure that you befriend him and do him justice. Let no man's rights be ignored. Let no man be trodden under foot for his weakness. The fatherless and the widow, here as often elsewhere, represent the unprotected classes of society. God claims that they have the special protection of human law and the comfort of friendly sympathy. As men love God and hope for his favor, let them remember his *helpless poor!* Verily God is a great Father, and loves to take care of his feeble children! These verses in their connection express with great force the oft-recurring sentiment that God will have mercy and not sacrifice; or none *before* and *above* sacrifice, or any of the mere forms of religious worship in place of the moral duties of justice and love for man, or as an atonement for their neglect or violation."

This book contains 552 pages, is got out in the usual neat style of the Appletons, and is sold at \$2.50. A copy will be forwarded by the publishers by mail, postage paid, upon receipt of retail price. Sold in Rochester by Adams & Ellis.

Correspondence.

A Word to the Earnest Christian.

EARNEST CHRISTIAN, do not fear! we have not a word of reproof or discouragement. For seven years you have been my friend and companion. I love your doctrine and name so well that I would not wish to have it changed if I could. The more I become acquainted with you, *Earnest Christian*, the greater is my love for you: for I do love all that are contending earnestly for an Earnest Christianity. I have no sympathy whatever, with those God-dishonoring ones that are trying to unite the world and religion. But with such as are inquiring for the old paths I'll live and die.

Oh, how I enjoy perusing your pages one after another; especially your love-feasts. Sometimes I almost imagine I hear the shouts of the redeemed, the glories and hallelujahs as they ascend to heaven.

Go on, *Earnest Christian*, promulgating the truth. We bid you God speed. Go in the name of our Master, leading believers on to perfection, teaching transgressors the way, and pointing sinners to the Lamb of God that taketh away the sin of the world, as did your faithful Editor when last I saw him at the Tonawanda camp-meeting, standing upon the walls of Zion proclaiming salvation to the people from these words: "Weighed in the balances and found wanting,"—giving the trumpet a certain sound in order that each one might prepare for the battle.

Precious volume, how I love you. Language is inadequate to describe the deep interest I feel for your welfare. Almost three hundred and sixty five days have rolled into eternity since we last wished you a happy new year. Again we welcome you, yes thrice welcome you to our much loved homes, praying that you may be the instrument in the hands of God of leading thousands and tens of thousands to the Savior. Long live the *Earnest Christian*.

RHODA CLAPSADDLE.

Porter, N. Y.

DYING TESTIMONY.

SISTER ISABELLA LOWREY went home, from the house of her parents in Lebanon, Ill., a few months since. She was twenty-four years of age at the time of her death, and *seldom* do surviving friends mourn the loss of one *more* lovely and amiable, and *better* fitted to adorn the family circle or society at large. The Saviour pardoned her sins at the early age of twelve, but by mingling with the thoughtless and "giddy throng" in the school-room she lost her confidence in God in a *measure*, and lived on in a backslidden state until in the 17th year of her age in St. Louis, under the labors of Brother Travis, she was reclaimed, and until her death was a living witness of the power of God, "to save to the uttermost." She was a very obedient child, and *loved* her Sabbath school so *intensely*, she has *often* arisen in the still hours of night to study the Scriptures and pass over her Sabbath lessons. It was a joyful consideration in her last sickness, and she often spoke of it to others that she learned so *much* of the holy Bible, when she was but a child, and as she suffered long, weary months on a bed of pain, she could repeat words of comfort from God's blessed book. In the fall of 1866, as she was following her avocation as a successful teacher of youth, she was smitten with disease and went home to die! Brother Neal, her pastor, was a constant visitor at her sick bed, and I transcribe some items from his pen in relation to her constant patience and triumph in Christ. "O," said she, "I am not afraid to die. I am patiently waiting the summons that bids me. No longer a pilgrim to roam. I am going to Jesus. I never expect to get well, and have no fears." After a night of extreme suffering, she said: "O what a blessed night!" I wish somebody could have been with me and sung hymns of praise. One who has real religion—none of the spurious or frothy kind, but those who have the *real* love of Jesus. "Father, thy will be done," was her daily language; and as the outer man failed, the inner grew stronger and stronger. Murmur and complaints never escaped from her lips, but grace shone out and

triumphed to the last; and she could cry, "O death, where is thy sting? O grave, where is thy victory?" She met the "king of terrors," and there was no terror to her in his grim visage; he was a conquered foe. Hallelujah! God's saints find it all light. Jesus has traveled that way, and the glory still lingers!

JULIA L. LOVEJOY.

LOVE FEAST.

E. F. NYE.—I do praise God for what he has done for me, though he has seen fit the past summer, through afflictions of body, to shut me up from meeting with His believing children. His grace has sustained me above expectation. And He so thoroughly saves me from all desire for the things of this world, that when I look upon the popular formality I sometimes feel as if I was favored of God above the majority, and my rejoicing soul sings forth:

Should earth against my soul engage,
And fiery darts be hurled,
Then I can smile at satan's rage,
And face a frowning world.

Praise the Lord for free and full salvation, that we may be washed white in the blood of the Lamb, and not go groping our way in darkness, and hoping and trusting so, but feel the blood applied to our hearts to cleanse from all sin. I never was called nervous or excitable until I received this free and full salvation. Praise the Lord. I am daily praying for this same nervous excitability to come upon my friends and neighbors. I go the thorough, radical, and only route for heaven. Lord save us from lukewarmness.

Pittsford, N. Y.

EZRA DOMINY.—I have been a member of the Presbyterian Church this forty years. I like your pamphlet much. It speaks the truths of the Bible. It is awakening and calculated to teach Christians their duty. I hope you will succeed and prosper in your endeavors to give your paper a circulation. I believe it will do much good in the world in bringing many from sin unto holiness. I am now 82 years old, and I think I shall take it whilst I live.

Ottawa, Ill.

BETSEY SHERWOOD.—I am the Lord's. He is my companion and friend. He helps me over the difficult places, and meets all my wants. His will becomes mine. My confidence in him is unshaken. Glory to the Lamb! The blood cleanses; through it, and the word of my testimony I expect to overcome.

Gainsville, N. Y.

LIBBIE HODGMAN.—All is given and Christ received. O glorious exchange. I am living on that bread which if any man eat he shall never hunger. Jesus is a satisfying portion, the way the truth and the life in my soul.

"'Tis a heaven below,
My Redeemer to know."

I love the thorough and clean work—that which lifts us above the cares and perplexities of life, and will stand in the day of judgment. Praise God for grace that enables us to triumph over all.

"If no greater joys are known
In the upper region,
I'm resolved to travel on,
In this pure religion."

Albion, N. Y.

J. BATES.—I am now resting in Jesus Christ without *one anxious care or thought*. He gives me my daily food, and supplies all my needs. I prove Him to be a satisfying portion—all that my soul desires. He does for me just what he promises to do, "numbers the hairs of my head." Trusting in Him I do not want any thing in this life, neither shall I in the world to come—for I shall then see Jesus as he is, and be like Him, and dwell in His presence eternally.

South Warsaw, N. Y.

EDWARD MATHEWS.—All hail! Jesus saves me! Bless his name forever. We have been holding meetings in this place for some time; the result is good, bless God! The number that have found Jesus I am not able to say; but this I can say without hesitancy, that some of the hardest cases for miles around this country, have repented with that repentance that needeth not to be repented of, and they are now telling the story of the cross. Glory be to God.

Whitehouse, O.

C. W. HUDSON.—Away from my home and the friends of my youth, among strangers and formalists, I am trying to live worthy of the name of a Christian. I feel my heart's affections cling with an unyielding grasp to Jesus. I would ask every reader of the E. C. to pray for one that loves the cause of God better than life.

Springville, N. Y.

HANNAH J. BRILL.—My feet are on the solid rock, Christ Jesus. I walk, talk, eat, and drink to his glory. Whether sleeping or waking I do all to the glory of God. Precious Jesus. Only Jesus will I know, and Jesus crucified.

RHODA CLAPSADDLE.—I feel the love of God shed abroad in my heart by the power of the Holy Ghost. The devil rages without, but Jesus reigns within most gloriously! Praise the Lord. With Jesus, the unconquerable conqueror verily present, I have constant victory in my soul. I find no desire in my heart to shun the cross for

The only way to heaven,
Is the royal way of the cross.

I praise God that I belong to the blood-washed army. I have joined during the war, and in the strength of grace I will face the foe! And when the last battle is fought, the last victory won, I expect to hear Jesus say: "It is enough; come home my child." I will then exchange the cross for the crown.

Porter, N. Y.

E. OSBORN.—I feel this morning that Jesus reigns in my poor heart, and is able to save to the uttermost. I am glad, Brother Roberts, we have a whole Saviour—one that can save from all sin. Praise His holy name.

Burlington, Iowa.

MRS. MARY A. MORSE.—I will here inform those of my friends that read the EARNEST CHRISTIAN that I am still traveling the narrow way to glory. The Lord has led me through very deep waters of afflictions, trials, and severe temptations. Dear Brothers and Sisters, please give me your

prayers that I may ever live for the promotion of God's glory and the upbuilding of his holy cause. O, the revealed beauties of a Saviour's love that shines forth in my heart. O how I praise my blessed Redeemer that he ever found a dwelling place in my heart, and I am now ready to testify before the world that there is efficacy in the blood of Christ to cleanse from all sin. Amen.

Ionia, Mich.

From some of God's dear children in Kansas.

FREEMAN MARTIN.—(Alluding to one who spoke before him.) Here is a brother who says he feels saved down in his heart. Well, there six feet two inches and a half of me, and it is all on the Lord's side. I feel saved clear down through. Glory to the Lamb.

MATILDA MARTIN.—The way grows better and better. I love to do my blessed Master's will. O, glory! It is n't a bit too straight for me. I feel washed in the blood of the Lamb, and clean; O! so clean. Glory to God!

BRO. LAUGHTON.—I am summoned as a witness for Jesus this morning, and I bless God for it. I tell you, brethren, when I do my duty I have a good time; but let me once neglect it, and I don't feel like doing it next time. Why, brethren, I was a most awful sinner; but Jesus has saved me from everything I used to love. Yes, He has saved me from tobacco after using it all my life, and I tell you I am going to do my duty.

MARY BROWN.—Glory! glory! glory! I am in the way and on the way. My feet press the solid rock this morning. I feel that the blood of Jesus cleanses me from all sin. Hallelujah to Jesus forever.—Amen.

ANDREW PECK.—Well, brethren, I praise God that I am poor. Yes, my riches are in heaven, and I am bound to make heaven my home. Why, I have a rich father. My blessed Jesus knows what is best for me, and I am going to follow him all the way.

HARRY MATHEWS.—I find light, life, and liberty in obeying God. I feel present, saving power in believing in Jesus Christ my Saviour. Nothing is hard to me. I realize that the Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. Glory to God for ever and ever.

JAMES MATHEWS.—My soul shall make her boast in the Lord. I have proved Christ to be a friend in need for over ten years. I have a present confidence in God the Father; a lively faith in God the Son; and sweet communion with God the Holy Ghost. I have sung a good deal on my pilgrimage thus far, and though away off towards sunset, deprived of the blessed communion I so often enjoyed with the saints in the East, yet I still sing and thank God. No change of season and place can make any change in my mind. I have never been through college, yet have taken a degree. At present I claim A. M., as my right, since in Christ "ALL IS MINE." I am trying to be a Methodist *in fact*. I have the form, and am seeking the power of godliness. Pray for me away out here. The work is going on. Prejudice is giving away. Dagon falls before the ark of God. We are going in for a clean work. Thank God there is one whole circuit in the Free Methodist Church in which not a member uses tobacco in any shape. It is Xenia Circuit Kansas. Many of the members were slaves to the abominable vice, but they are now made free through faith in Christ. Praise His name!

J. W. SAWYER.—The Lord has been with us on our charge. At our first quarterly meeting Brother Freeland was with us, and was helped to preach some plain truths. The meeting increased in interest. The Lord has been doing a good work here.—Sinners have been saved. Backsliders have been reclaimed, and believers have been sanctified. Glory be to God for ever and ever. We are looking up for a large shower. This work has been deep. Glory to His name forever.

Liberty Falls, N. Y.