

# The Earnest Christian

AND

## GOLDEN RULE.

FEBRUARY, 1869.

### RADICALISM OF THE BIBLE.

BY REV. B. T. ROBERTS.

The Bible is a Radical book. It never proposes half-way measures. The word radical comes from radix root—and the Bible always goes to the root of the matter.

Look at its treatment of sin. It never tolerates it for a moment. The sinner is not permitted to taper off.—He is to stop at once! There must be no parley—no delay. Now is THE DAY OF SALVATION. To deliberate over continuing in sin is dangerous: to calmly defer repentance is to doom one's self to hell.

It requires an instantaneous abandonment of *all sin*. It may be profitable. This alters not the case. It may apparently be as necessary for the support of the family as the arms are to the body—the right hand must be *cut off*—the eye that leads into sin must be plucked out. God does not wink at any thing, even in his most favored servants, which he has forbidden. David heaped together gold and silver for the temple of the Lord; but his costly offerings afforded no commutation for his offences. He took the sword iniquitously, and the sword did not

again depart from his house. His son rebelled against him, and his servant against his lineal successor.

Sin may be deeply planted in the nature, confirmed by indulgence, and strengthened by Legislative enactments. *God shows it no quarter.* Slavery struck its roots deep in the virgin soil of our country; but *God overthrew it.* Intemperance has the high sanctions of law for its support; but itself and the laws by which it is sustained are placed under the ban of the Higher Law.—*Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also.* Hab. iv. 15. *Every plant which my Heavenly Father hath not planted shall be rooted up.* Mat. xv. 13.

The Bible, unlike all human schemes, destroys sin, in the very fountains of its existence. It makes the fruit good, by making the tree good: it makes the waters sweet, by purifying the fountains: it makes the life right, by making the heart right. The promise which God gives, is, *I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.*

This is going to the bottom. This is

the way the Bible disposes of sin. It does not go at it piece-meal, but exterminates it altogether. It does not lop off the more unseemly branches, but lays the axe at the root of the tree.—*The body of sin is destroyed that we should not henceforth serve sin.* It forbids even the look that leads to sin. Prov. xxiii. 31. Mat. v. 28.

Again, the radicalism of the Bible is seen in the requirements which it makes. It imposes its commands alike upon all. Many appear to think, that because they make no profession of religion, they are not under the same obligation to obey God that those are who stand connected with the visible church.—This is a great mistake. The Bible makes no such distinction. *God commandeth all men everywhere to repent.* Acts xvii. 30. None is excused. There are no exempt cases. *Thou shalt not steal* is just as binding upon the professional thief as upon the saint. So the requirement; *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,* Mat. xxii. 37, is made in its full force upon every human being. The most devoted minister of the Gospel can do no more: the most flagrant sinner is required to do no less. God's law is universal. It covers all his creatures.

But the Bible not only makes its requirements of all; but it demands of each individual the full exercise of every Christian virtue. A large degree of one good quality cannot supply the lack of another. If a soldier is brave, his profanity is winked at by his commanders. Not so with God. Moses was faithful, but that did not excuse him for the passionate words he once uttered under great provocation. He

who is very fervent in prayer, is not any the less in danger of the damnation of hell, if he is at the same time covetous. He who gives liberally of his substance for a good cause, must not dream of Heaven, if he is wanting in that love which *beareth all things, and endureth all things.* Zeal is no substitute for humility; nor correctness of faith for irregularities of life.—No amount of religious profession can compensate for slanderous lips, and an unbridled tongue. *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* Jas. ii. 10.

If these things are true, and there is no room for doubt, we see the importance of our being *entirely*, and continuously devoted to the service of God. There is no place for trimmers among the disciples of Christ. *Ye cannot serve God and Mammon.* Mat vi. 24. It is said of Andrew Jackson that he never made a compromise;—he always went in for a clean victory, or a clean defeat. It is so with every true Christian. He never occupies middleground. He always stands his whole bigness on the side of the Lord. To be a half-hearted saint is to be altogether a sinner. To serve God moderately is to serve the devil fully. To keep back a part of the price is to ensure eternal destruction. Lukewarmness is as dangerous as idolatry. Respectable, formal piety is ruinous to its possessor, and to be shunned as a contagious pestilence by others. 2 Tim. iii. 5. As President Edwards says, "Slothfulness in the cause of God is as damning as open rebellion." Dr. Olin declares, that "Whoever chooses his creed, or his church with any, the slightest reference to the honor, or the ease, or the emolument it may give or withhold,

does, by such an admission, utterly viti-  
tiate all his claim to have any part or  
lot in the matter of saving piety."

How is it then with you? Are you  
wholly given up to the Lord? Do you  
count all things loss for Christ's sake?  
Can you take joyfully the spoiling of  
your goods, knowing that you have in  
Heaven, a better and an enduring sub-  
stance? Is it your delight to do the  
will of the Lord? If so, thank God,  
and press on. If not, hesitate no long-  
er. Do not occupy, another hour, the  
dangerous position you are in. Take  
a decided stand at once. *Come out  
from among them, and be ye separate,  
saith the Lord,* and touch not the un-  
clean thing, and I will receive you, and  
will be a Father unto you, and ye  
shall be my sons and daughters, saith  
the Lord Almighty.

### THE GOSPEL OF CHRIST.

BY REV. GEORGE W. COLEMAN.

THE Gospel of Christ is God's way  
of saving men. If not the *only* way  
that could be devised, it certainly is the  
*only way* that has been given to save  
men. "There is none other name under  
heaven, given among men, whereby we  
must be saved." Whoever is saved,  
must be saved according to this plan.  
There will be one universal song, among  
the ranks of the redeemed, without a  
discordant note,—"Unto Him that  
hath loved us, and washed us from our  
sins in his own blood." Every genu-  
ine Christian experience, through all  
time, in all places, among all classes,  
colors, conditions, is the same, in all  
its essential parts. It is a well defined  
plan. It has its laws, and conditions,  
as definite, and more permanent, than  
those which govern the material uni-  
verse.

*This plan is a perfect one.* Infinite  
Wisdom devised it. God, who never  
makes any mistakes, is its author.—

"The law of the Lord is perfect, con-  
verting the soul; the testimony of the  
Lord is sure, making wise the simple."  
There is no room for improvement.—  
The works of man are constantly open  
to a change for the better. God's never.  
It were as wise for man to tinker with  
the rolling of the spheres, that they  
may move more harmoniously, or seek  
to increase the brilliancy of the sun, as  
to try to better God's plan of salvation.  
It meets exactly the end designed. In  
the sight of human wisdom and human  
philosophy, it always has been, and  
ever will be, a stumbling-block and  
foolishness, but to those that believe, it  
is the power of God unto salvation.—  
All the schemes of men to save them-  
selves,—morality, benevolence, self-  
righteousness, religious ceremonies,  
works without faith, and faith without  
works,—have all proved signal failures.  
Whoever tries them, like the woman  
in the gospel, is nothing bettered, but  
rather grows worse.—The great Physi-  
cian works a perfect cure. "Ye are  
complete in him."

*This plan is unchangeable.* The  
laws, conditions, and principles, of this  
salvation, have never varied. They  
have been the same, all along the ages.  
They have their origin in God's holi-  
ness, and man's depravity. They will  
remain the same, while God remains  
holy, and man fallen. They are the  
result of necessity, and not of preroga-  
tive. When Jesus said, "Whosoever  
he be of you, that forsaketh not all that  
he hath, he *cannot* be my disciple," it  
was true; not because he had the right  
to say it, but because there was a *moral  
impossibility* in the way. The founda-  
tion stone of the great Christian system,  
is moral principle. Whoever becomes  
a Christian, will feel this transfused  
through his nature, and become a part  
of his being.

What was right once, is eternally  
right. Unsaved man is a creature of  
circumstances; but when the gospel  
comes to him, in power, and in the  
Holy Ghost, and in much assurance,  
he has something that raises him above  
times and places, and men, and things.  
He feels a kind of omnipotence within

him. Let it once be settled what belonged to Christianity in the past, and you know what belongs to it to-day.—Find the route the Apostles and Prophets went to glory, and whoever goes there, takes the same road. If it was once necessary for man “to deny himself, and take up his cross,” in order to salvation, it is equally so to-day. If the Apostles, and Wesley, and the Fathers, were right in preaching against worldly conformity, and worldly associations, the same thing is just as indispensable now; thousands of professed Methodists to the contrary notwithstanding. We must acknowledge that they were wrong, or hold to the old landmarks. When will we learn that the endorsement of thousands and tens of thousands, even of official dignitaries, will not change the truth of God. No matter how the tide of public sentiment may run—no matter how things may seem,—no matter whether these eternal principles are at present in the ascendant, or engulfed in the surging tides of error; God and his truth remain the same. The cause is the same, with Elijah pursued by Ahab, or Job in his affliction, or Daniel in the lion’s den, or the three Hebrews in the furnace, or Christ in the grave, or the Apostles martyred;—it stands just as secure amid its reverses, as in the sunshine of prosperity. The conflict may be fierce and long—thousands may die on the battle-fields, but the victory will come, and come to stay. He is strong, though he stands alone, who stands on the immortal principles of the gospel—he is weak, who does not. A few poor, illiterate fishermen, with these holy principles within them, exerted a power that was felt world-wide. Luther and Wesley with these, made headway against the rich and powerful church organizations of the times in which they lived. Wealth and numbers, and influence, and all sources of worldly power, are as nothing, unless they are joined to these immortal principles. They will all vanish into smoke in the great day of burning, if not before. Happy the man who feels all through his soul, amid all the conflicts

of time, that he has received a kingdom that *cannot be moved*—who rejoices in the clear atmosphere of Pisgah, while the storm clouds roll at his feet.

“Truth crushed to earth will rise again,—  
The eternal years of God are hers.”

*Albion, N. Y.*

### ABANDONED TO GOD.

EXPERIENCE OF REV. T. F. STUART.

HAVING just returned home from a tour of six weeks, in revival meetings, where many were saved, I was preparing to go into the Province of Quebec to hold a series of extra services; when feeling my great need of the Spirit’s power, I began to cry to God for an extra baptism of the Holy fire. My desire was so intense, that it amounted to an agony of prayer.

My consecration to the Lord was all renewed, but I was still unsatisfied with it.

There was a point; a *something* still beyond, for which my hungry soul panted. The Spirit led me out to cry for a complete abandonment to God.

I have often been led out to make a renewed and complete consecration, but it appears like something beyond, and above all this; being *abandoned* to God. O, it is most glorious, thus to be lost and swallowed up in the Infinite Jehovah—abandoned to Him for time and eternity.

Every faculty, every interest, every care, every desire, all, all, everything abandoned to God; yea, plunged,—lost,—and overwhelmed in the ocean of Infinite love. I never before could realize what the sainted Fletcher meant when he said to Mrs. Fletcher, “Let us now abandon ourselves entirely to God.” O, it is truly being plunged in Godhead’s deepest sea, and lost in that immensity. It is bathing, living, toiling and suffering in an ocean of Infinite love. Amen.

*So. Burlington, Vt.*

If there will be any grief in heaven, it will be for this, that we have done no more for God on earth.

## COUNSEL OF THE WORD.

BY MRS. H. A. CROUCH.

SOMETIMES, in our experience, we get into confusion—not necessarily, perhaps; but we get into a place where we do not clearly know what we are to do, and we may be circumstanced so that we must do something immediately.

I wish to give to others the manner in which I have been wont to consult the Word under such circumstances.—How I came to do so at first, I cannot tell, unless I was prompted by the Spirit; for I did not know that any one sought counsel in this way, though I have since learned that it was sometimes done by Christians in the early days of Methodism; and I find among saints at this present time, those who, in this manner, get clear and positive direction.

To bring out more clearly what I wish to say, I shall relate experience.

When I first saw the narrow way, I saw also that I must strip for the journey. Those things that Wesley said were written on every truly awakened heart, were written on my heart. I had no desire naturally, for gay and gaudy things: I was rather disgusted with them; but I was keenly alive to the beautiful, let it be found where it would. So the "vexed question of dress," vexed me.\* The Spirit spoke plainly, but my will was strong. I need not tell my reasonings and arguments, and consequent perplexity and confusion. If ever a poor soul fell "into a place where two seas met," I did. I was in that distressing state of mind, where I hardly knew what was right, or what God did require. (The natural result of reasoning.) I told God, if he would show me what he required of me in this respect, through his Word, that I would do it. Not that I was ignorant of the teachings of the Bible on this point; but the almost universal example of Christians bewildered me, and led me to think that—notwithstanding

the plain commandments—such small things must be a matter of indifference to God. I was tempted to think my convictions were "temptations" of the evil one, to harass, and annoy me. "If they are convictions of the Holy Spirit," I said, "the Spirit and the Word agree, and to the Word I will go." I took my Bible and went off alone, and opened it. The first words that met my eyes were—

"In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array:

"But which becometh women professing godliness, with good works."

I could not have had a more direct answer, if God had spoken to me audibly; but, although I wanted, above all things, to do the will of God, I wanted to have my own will too. So I thought—Balaam-like—I would ask the Lord, and look again: *peradventure*, God would give me some other word. So I did, and opened upon these words:

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of 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."

I wonder now, as I think of it, that the angel did not meet me with his drawn sword, to punish me for my presumption in asking a second time, when God answered me so directly at first.

I remember a time, later in my experience, when I had forever settled all those questions, so far as myself was concerned, that it became my duty and pleasure to assist in making garments for my sisters, who were about to "go away to school." I finished my work, except putting on some very simple trimming. "I would not do such work for myself," I thought; "is it wrong for me to do it for them?" I was in a hurry to finish the work and get it off from my hands. No one else knew how: and this was my dilemma. I

\* I gave up gold, flowers, and principal adornings, without a struggle. They were minor things that troubled me.

walked the room in agitation of mind, not knowing what was right for me to do in this case; then, coming up to a bureau, where lay a Bible, the thought came that if I would open it, I would get direction from God. So I slipped in the blade of my pen-knife between the leaves, that I might not open upon some accustomed place, and opened upon these words:

"Whatsoever ye do, do it heartily as to the Lord and not unto men;

"Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."—Col. iii. 23, 24.

This was direction plain enough. I was to do it to please the Lord, and not men. It was the Lord I was serving, and not any human being. But I began to reason, and think over the matter. How disappointed my sisters would be! I thought of their going away to school, where they would be surrounded by a multitude of young people—perhaps not one of all the number plainly dressed; and how *very plain*, plain bonnets would look!—for they were bonnets that I was making, and the trimming was to be of the same, that I wished to put upon them. "Very plain bonnets," people would say, even if finished according to the pattern—*"Plain and neat."*

My sympathies were fairly enlisted for my sisters; but, I could not go forward without permission,—no, not "for a house full of silver or gold." So I thought I would look again; *peradventure* God would give me some other word. I slipped in the blade of my pen-knife, as before, and opened upon these words:

"*He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*"

This was like a clap of thunder in a clear day. Self-condemned, and condemned of God, I burst into tears. I asked the Lord to forgive me, and told him that *I would* hear his words, and do his will; and the holy blessing came right down on my head, like anointing oil, running even down to the skirts of my garments. How good the Lord is!

When I was teaching, I had among my scholars one who seemed careless and indifferent, and very much disposed to mischief. His continued offenses were such in nature and degree, as to annoy and perplex, and yet hardly positive enough to insure punishment. At one time he did something wrong, and from the apology he made, I could not determine whether he deserved punishment or not. I think I was never more at a loss to know what duty was, or what course it was best to pursue. If his design were evil, it was clearly my duty to punish him: but that I could not tell. My Bible lay before me on the desk. I lifted my heart to God in my perplexity, and opened upon these words:

"Sufficient to such a man is this punishment, which was inflicted of many.

"So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

"Wherefore, I beseech you that ye would confirm your love toward him."—2 Cor. ii. 6-8.

I did not know there was such a passage in the Bible. I smiled at its complete adaptedness to the present case; for I saw a lack of love for him upon the part of the scholars, as well as of myself; and this I considered the "punishment which was inflicted of many." I also saw clearly that his disposition to please nobody, arose rather from sullen discouragement than from any other cause: therefore, I acknowledged the wisdom which counseled that I should confirm my love toward him.

Mr. C. was at one time desired to superintend a certain oil-well, which had formerly been very profitable to its owners; but which, for some cause, had ceased to produce. There was a question in his mind as to whether it would be best for him to do so, inasmuch as the well had been worked upon the Sabbath, and he feared that the curse of God rested upon it. Asking counsel of the Lord through his Word, he received this: "*Touch not the unclean thing*"—which settled him at once with regard to the property.

I asked a brother who often seeks counsel in this way, if he always walked in the light he received. He replied that he did, lately. He once learned a lesson that taught him the importance of doing so. He was called upon to marry a couple; but, as he looked forward to the time when the ceremony should be performed, he had a fear that all might not be right. He knew no reason why the parties should not be united. He consulted the Word, and received answers indicating that something was wrong. The time drew near, and his uneasiness increased; but as there appeared no natural reason why the ceremony should not be performed, he married them. Soon after, he was met by a brother of the young lady, who expressed great consternation and grief that such a thing had happened. His sister had been left to his care, and again and again his father had charged him to take good care of her, before he would consent that she should visit him in the oil-regions. He considered the union very unfortunate, and could not bear to think of his father's grief when he should hear of it.

Once I received a sad, sad lesson. I cannot tell you now; but the time for action came, and I went right forward in the Spirit. I was afterward tempted that I had not made my course of action a subject of prayer and deliberation, as I should. I was tempted that I had been in *haste*, and this Scripture was presented, "*He that believeth shall not make haste.*" Momentous results were pending, which should either be greatly for the promotion, or hindrance, of the work of God. I was the sport of fierce temptation. To go forward was to lose every friend,—so it seemed; but I thought I was willing. You have seen flesh, yet warm from the animal, tremble and quiver. That is the way I felt. I was dead; I was crucified with Christ; but I trembled as I looked over the burning marl where I must walk with naked feet. "He that believeth shall not make haste;"—*you have been in haste!*" said the enemy. With strong crying and tears, I went to the Lord, and asked him to show me

the right way in his holy Word. This was the answer I received:

"If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

This was not all. Esther's whole course of procedure was given to me as a pattern to follow. I was to fast three days, neither eating nor drinking; the Jews were to fast with me; then I was to go forward. If I perished, I perished. Did Esther perish? Was not the royal scepter held out to her? Was there not joy and gladness, and great deliverance to the Jews? And did not many of the people of the land become Jews? But I did not get my lesson, as I should. I confined myself too much to the few verses that first met my eye; and even those I did not follow out, for I thought I would myself fast three days, but I need not ask others to fast with me. Having just returned from camp-meeting, I saw a great deal to be done; and not having learned how one could work hard, and fast at the same time, I soon found it exceedingly tedious, and finally gave it up altogether. When the time for action came—although all things were ready—I was neither blest, nor in the Spirit, and consequently could not move forward.

Very soon after this, came the fulfillment of this word, "Thou and thy father's house shall be destroyed."

You remember when the destroying angel went out to slay the first-born, that he passed over those houses which had the blood of the lamb sprinkled upon the door-posts, while within were those who were feasting upon the paschal lamb, and eating bitter herbs.—So the destroying angel passed over our house, and I was not slain, because of the blood on the door-posts; though, if I had trusted in physicians, or any human help, in that hour when I was laid so low, I must have died;—I knew it then; and I thought, "*The angel will see the blood,*" and sat down in silence

to feast on Christ, and eat *bitter herbs*. How many times the exclamation was wrung out with tears, "*This is so bitter!*"

I have not told you all. You will know in that day when the books are opened, and the dead are judged out of those things which are written in them; and I shall know how many will wail in woe because I did not fully follow the Lord. But I have written what I have, that you may see how important it is to follow the counsel of the Lord, however it may be revealed.

I might relate numerous instances in my experience, as well as in the experience of others, in which such unmistakable answers have been given, as have assured me that God does answer his people in this way.

Not unfrequently, when I have asked for light upon some point which is clearly taught in Scripture, and understood by me; or upon something which was evident enough by the teachings of the Holy Spirit; I have received in reply, "Why tempt ye me?" or, "Thou shalt not tempt the Lord thy God;" or I have opened upon blank pages between the Old and New Testaments, or upon genealogy. When this occurs, I am grieved, and see more than ever the importance of *sincerity before God*, and a preparation of heart, that I may rightly come before the mercy-seat in the most holy place, for the conjoint counsel of the Spirit and the Word: even as with sprinkled blood, and washings, and anointings, the high priest of old came to inquire at the holy oracle by Urim and by Thummin, and received the unmistakable counsel of God.

Tarr Farm, Pa.

HE that loves may be sure that he was loved first; and he that chooses God for his delight and portion, may conclude confidently, that God hath chosen him to be one of those that shall enjoy him, and be happy with him forever; for that our love and electing him, is but the return and repercussion of the beams of his love shining among us.—*Leighton.*

## HOLINESS OF HEART—HOW ATTAINED.

BY REV. E. P. HART.

ALL actions having moral character, are accounted virtuous or vicious, holy or unholy.

But what is it that gives moral quality to the action? There certainly must be something back of the mere performance which stamps it as right or wrong: else an action would possess the same moral character under all circumstances, which we know is not the case. For instance, a man may undesignedly or accidentally take the life of his fellow, but he would not be looked upon or dealt with as a murderer; for murder is the killing of a human being *with premeditated malice*. Hence, in courts of justice, when a man is charged with murder, circumstances are investigated, and witnesses examined to discover, if possible, the *state of mind*, or *disposition of heart* which the man had when the deed was committed. This is what determines the moral quality of an action. So as Wesley has said, "Holiness is not the right use and application of our powers, but it is the right *state of our powers*." It is the *right disposition of our Soul*. The command of God is, "Be ye holy."

But how are we to attain to this state? Many seem to suppose that they are to attain it by the doing or the performance of what they deem to be right actions—*hence their expectation of growing into it*. Whereas, we have already seen that they must first have the *right disposition of soul*, before their action can possibly be right.

"What are our works but sin and death,  
Till thou thy quick'ning Spirit breathe?"

No: We are to come to God to be created anew in righteousness and true holiness. Let us not attempt to bring forth fruit unto holiness, till we first get the principle of holiness implanted within. Jesus reasoned in this wise. First make the tree good, and then will the fruit be good also.

Coldwater, Mich.

# SANCTIFICATION.

BY REV. JOHN ELLISON.

MAN, in his original nature, physically, intellectually, and morally, belonged to God, and acknowledged the divine authority in perfect obedience. The Divine image was stamped upon him. He took advantage of his moral agency, and by an act of disobedience, severed himself from God. He lost the divine image, and in his guilt and misery, he wandered in exile from God. Perhaps he thought he could break one commandment and retain his relation with God, and receive a greater amount of knowledge, and thereby do more good. But the contrary was the result. If one transgression of one man has been so momentous in its results on earth and in hell, what can a lifetime be, spent in sin, in its effects? Let those who plead for sin take heed, for God declares in his word, though a man keep the whole law and yet offend in one point, he is guilty of all. *He that is born of God doth not commit sin. He that sinneth is of the devil. In this the children of God are manifest, and the children of the devil.*

The sinner is fatally diseased. Nothing but an omnipotent power can save him. The remedy is in the gospel. It covers the entire moral breach. The resurrection, the physical. Man is both an original and actual sinner. Original sin consists in the corruption of his moral nature. Actual sin is his sinful acts. The gospel, to be perfect, must reach both. God, in the act of pardon, forgives the actual deed. This is as far as pardon can reach, from the very nature of the case. God looks upon us when pardoning, as if we had never committed sin; therefore we stand in a justified relation to him. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, and rejoice in the hope of the glory of God; not only so but glory in tribulation also.* Here is a mystery the world can not understand. The child of God is a new creature. The life that he now lives he lives by faith upon the Son of God.

Sin does not have dominion over him. He has the victory through Christ.—Christ reigns and he rejoices. Christ fought the battle and gave us the victory. We must give him the glory.

In this state the justified soul will feel the motions of inbred sin. The strong man bound will struggle for the victory. Pardon, we have seen, can reach no farther than the actual deed, and as man is not a fit subject for the glorified state, without moral purity, sanctification is a necessity. To sanctify is to make holy, to purify, to cleanse. As God, in the act of pardon, blots out our transgressions; so in the act of sanctification, he washes away the corruption of our nature, and stamps the divine image fully upon the soul. No justified soul will question its necessity, since God has said, "without holiness no man shall see the Lord." Is it subsequent to justification? We will let the Lord answer. *Matt. v. 48—Be ye perfect even as your father which is in heaven is perfect. John, xvii. 17—Sanctify them (the disciples) through thy truth. 1st Thes. iv. 3—For this is the will of God, even your sanctification. 1st. Thes. v. 23—And the very God of peace sanctify you wholly.* If the work of sanctification is not subsequent to a state of pardon, there can be no meaning to these passages. It is also an instantaneous work. Some think it is to be sought in a gradual growth of grace, which, if true, would render its attainment impossible.

Man's moral powers, in a state of grace, will enlarge and unfold through all eternity. If we can conceive of a time when man, by a growth of grace, will reach perfection, his enjoyment will cease, and the fountain of life become stagnant within his soul. Now, sanctification does not grow out of the development of our moral nature, but consists in the cleansing of our moral nature. In this state the Holy Ghost reigns in the heart without a rival. Then the soul has the fruit of the Spirit, which is, "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." *Against such there is no law.*

It is an instantaneous work. *Cleanse*

*yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Be ye holy!* These are commandments that refer to man in the present tense. *Without holiness no man shall see the Lord.* Do not wait. *Be ye also ready, for in such an hour as ye think not, the son of man cometh. Ye are chosen unto salvation through sanctification of the Spirit and belief of the truth. To-day is the day of salvation.* Then the unsanctified may be sanctified to-day—that is *now*. I pray God, believers may see the necessity of entering into this rest at once. I find some among us that are as ignorant in regard to the nature of holiness and its distinctness from justification, and the steps necessary to be taken to obtain it, as if they had never heard it preached. As preachers, we should be very pointed in preaching it—point out the steps to be taken to obtain it, and enforce it by the authority of God's word with all meekness, speaking the truth in love.

#### SHORT COMMENT ON ROMANS VI. 4.

BY REV. JOHN FETTERHOFF.

*Therefore we are buried with him by baptism into death: that, like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.*

ALL language is either figurative, or literal, and must be understood according to its signification. In this verse we are buried with Christ; in the 5th verse we are planted together with him; in the 6th verse we are crucified with him, and raised with him; and in the 8th verse we are dead with him. Hence the five points named, are: 1st, Burial, 2d, Planted, 3d, Crucified, 4th, Raised, 5th and last, Dead.

This must all be understood figuratively, or literally. If it is to be understood literally, then it was literal baptism in water, by Immersion, literal Burial, 2, literal Planting, 3, literal Crucifying, 4, literal Resurrection, and 5th, literal Death.

Hence we are to understand that Baptism is the agent, or cause, to effect

all this: 1st, Burial, 2d, Planting, 3d, Crucifying, 4th, Raising, and last, Death while living.

Will water Baptism effect all this? If not, it cannot mean water Baptism. It takes three things to constitute water Baptism: 1st, a subject, 2d, an administrator, 3d, water to be put into, if baptized by immersion.

In the above text, we see two things are lacking—there is no administrator, and no water named. But in the room of water the text says, "Baptism into Death," and that in the present tense: *are*, not *were*, baptised into Christ.

Then the text cannot have a literal meaning. The baptism of the Holy Ghost, or Spirit, effects all that the Apostle said, or named,—(he,) the Spirit, is the administrator; the truly penitent is the subject. By one Spirit *are*, (not *were*) we all baptized into one Body, and have been made to dwell in one spirit.—1st Cor. xii.13.

The word Body, means to conceal or hide, hence the Apostle says, "Ye are, (not were) dead, and your life is hid with Christ in God." There they are Buried, (not in water.) 2d, they are Planted into Christ (not into water.) Therefore they are to walk in Christ, (not in water.) "As ye have therefore received Christ the Lord, so walk ye in him."—Colossians ii. 6.

3d, "Crucified with him," Gal. vi. 14, by whom (Christ.) 3d, Am crucified to the world, and the world unto me, (not by water Baptism.) 4th, He (Christ,) raised us up together, and made us sit together in Heavenly places, in Christ Jesus.—Eph. ii, 6, also, Col. iii. 1: "If ye be risen with Christ," (not by water Baptism.)

4th "Those persons are dead to sin, but alive to God," Rom. vi. 11. "Likewise reckon ye also yourselves dead to sin, but alive to God, through Jesus Christ our Lord."

Thus we see that, it is all a spiritual work of the Holy Ghost, in the soul of man. A work, water, as an element in Baptism, never can accomplish. Oh, no, never! "But they are born not of blood, not of the will of the flesh, nor of the will of man, but of God."

## A SKETCH OF MY EXPERIENCE.

BY SALLIE S. WADE.

I never had religious parents to teach me the way of salvation. At the age of thirteen, the Holy Spirit touched my heart. I read the life of a pious Catholic woman, and often knelt in prayer with a sincere Catholic girl, a school-mate of mine. From this time I always knelt in prayer—was not trained by my parents to kneel. I longed to be a good girl—strove hard to give up all my sinful ways, unknown to any one. I knew not at this time that I must be justified through faith in Jesus. I never had heard the Methodists. Could I have had the advantages of many of my age I believe I should have been converted before the age of thirteen. My parents resided some distance from any Church. Occasionally I went to the Lutheran and German Reformed Church, but could not understand their preaching. O, you that daily come in contact with the young, do not forget to speak to them about their soul's salvation. A few words spoken to me in the Spirit and to the point, would have been to me as a message from God, at this time. I loved the Holy Bible, would often read it in school. My dear teacher once wrote on my copy-book, "Sallie derives pleasure from reading useful books, such as the Bible."

Between the age of fifteen and sixteen, I left school. This was a sad time, for I was much attached to my teacher and school-mates. When I came home I fell on my knees and prayed to God. It pleased God to send me among a people that knew what it was to be born of the Spirit. These people had family worship. How often when on my knees, I longed to be a real follower of Jesus. When alone, I would always have family worship with the children. With the light that God had given me, I dare not lay down in the evening without praying to God first. In the eyes of the people, I did not appear wicked, but to me my sins arose like mountains before me.—Whenever I felt condemned, or my

feelings hurt, I would fall on my knees in secret, and cry to God. I had a peculiar love and respect for the people of God, especially for those that were in real earnest in getting to Heaven. I marked all the imperfections in these people, but would not tell the sinners about it. At times I really felt awful on account of my sins. Sometimes I was troubled exceedingly, and wished somebody would ask me to go to the altar. This was in the summer of 1861. There was no special meeting for sinners, nor was there at any time during that summer, an invitation given to sinners to seek salvation. Often I wept aloud under the sermon, yet no one said to me "Come to Jesus." I praise God for a salvation that works in summer as well as winter. I believe I should have been converted at that time, if the people had urged me. I wrote several letters to my friends and told them that I meant not to stop short of conversion. I entreated them to flee from the wrath which is to come. I said I feared that the ministers and people in that neighborhood were fast going the downward road to destruction, and they would be eternally lost, if they did not change their course. This created a feeling of prejudice against the Evangelical denominations—my friends all thought that they put me up to writing such letters, but it was God's Holy Spirit working in my heart. Soon I came home again, and many asked me whether I had joined the Methodists. I told them frankly, that if any wished to be united with this people the heart must first be changed. I felt that I was not yet converted. A minister once said in my presence that he thought I was converted, because I loved the truth, and would learn to sing all the beautiful hymns that I heard. But I was not easily deceived. I told him I was not. I was jealous of the cause of Christ. I would reprove every one that I heard speak evil of the followers of Christ. I again left my dear parents for a short time. A meeting began in a private house a mile from where I lived. I attended this meeting for nearly three weeks. Con-

viction took a mighty hold upon me. I began to pray in great earnestness for the pardon of my sins. My teacher and school-mates attended, and some would cry aloud to see me struggle, but not one yielded to the Spirit's influence. Sometimes I returned home at the hour of eleven o'clock, would cross the fields and kneel in the snow in the woods at that hour, and pray aloud. I could not speak a trifling word, nor smile, nor eat, at times. O, for more convictions like it! I would invite sinners to come and go with me, and come to Jesus. My father passed one day, and when he returned, I ran to meet him, and told him I was seeking Christ, and asked him whether he was willing that I should join the Methodist church. He said I should do what I thought was right. My friends thought I was losing my senses, and some would say, "you never was such a great sinner." I never was fond of worldly amusements, was but once at a dancing party. The meeting closed, and I was not saved. I had at this time given up the vain things of this world. My hair was curly, and I had always curled it from my infancy, but I combed it back—thought it might be a hindering cause. Many pray, "Oh Lord, take away every thing contrary to thy holy will in me," but, I had light to put away such things that were not for the glory of God. As Wesley says, "All these things are written on truly awakened hearts." I felt that the Holy Spirit had written all these things on my heart.

In January, 1862, I went one day to visit the sister in whose house the meeting was held. She told me she would take me to New Berlin, a distance of five or six miles, where an extra effort was made to save sinners. After the sermon, the invitation was given, and I went forward. I forgot all around me, and looked to Jesus. All at once a light from Heaven shone, and I was powerfully converted. I praised God aloud. A brother of mine was present, and one told me he said he felt like dragging me out. I went home rejoicing, told every one I met

that Jesus had saved me from my sins. I told my parents, and began to exhort them to come to Jesus, the tears rolling down my face. I talked to mother, but an evil spirit took possession of mother, and she told me I must stop speaking, or leave the house. My sister had just been married in Philadelphia. She came home. As I spoke, she wept aloud. I left home a few weeks, when my mother forsook me. The Lord took me up, and gave me a place among the people of God. I was very happy, but had already many trials. I had to bear with much persecution from my own family, and others. When I returned home, my sister had written a letter from Philadelphia telling me to come down immediately. I bid them good-bye at home, mother wept and said, my last daughter is now going from me. My two sisters both lived in Philadelphia, and were both irreligious. They being older, had some control over me. My plainness did not please them. They began to talk to me about it, and soon I curled my hair again, and put on some things that I had given up. My sister took me to the Evangelical church. I became intimate with the pastor and his family, and I soon joined in his house on probation. I had none to take me by the hand. I saw but little fruits of Holiness in the preacher's family. I soon followed the fashions of the young of that church. Often the Lord would bless me, and I would praise him, but I lost that sweet sense of the Saviour's presence, which I enjoyed. But still I retained my place in the church, and kept up the form of godliness. I was at this time on probation. One evening a sister and myself entered St. John's Methodist church, in Third Street, in Philadelphia; they had a gracious revival. The power of God so crushed me that I could not rise from my knees. Several came and talked with me,—I told them I had lost my power with God. I went to the altar. O, how I plead with God for mercy. I went home with a heavy heart, prayed and read the whole night. The burden was removed. I felt to rejoice. But,

the next night I went to the altar again, and that night I was powerfully blessed. I never doubted my conversion from the first. I then felt that this was the church that God wanted me to join, and God pointed me to a class where I have ever since attended when in the city. I began to lay off my gay clothing. I again became very plain. I counted the cost more than before. I began to be in earnest to save precious, immortal souls. I would speak in all the public meetings, and I gained glorious victories through the blood of the Lamb.

Very soon after I was restored, I felt the need of a deeper work of grace. I had never read any works on Holiness or Purity, but the Bible, which I think is the best work on it. I there read, that *without holiness no man shall see the Lord*, and that it was *the will of God my sanctification*. I have always been simple enough to believe what my Heavenly Father says. Abraham believed God, and it was counted unto him for righteousness. I would often say in class-meeting I wanted a pure heart. I sung with the Spirit and understanding. Sometimes I would pray until midnight. My path was a very rugged one. I had very many trials, but under deep afflictions, I was kept in peace. At this time I never had heard any one say that they enjoyed perfect love or purity. My pastor I found out afterwards, professed Holiness. I had heard a sermon on the subject, but I do not think that he said it was an instantaneous work. Many in that church do not believe it to be separate from justification. God only knows the opposition I met with when I told them that God had sanctified my soul. Whenever I mention what God has done for me, either in a letter, or in public, I feel as if the blood of Jesus was flowing through my poor heart. It will be five years this New Year, 1869, when Jesus sanctified me throughout, body, soul, and spirit. The Lord blessed me when I testified. I renewed my covenant with God. I left the church and stayed all night with a friend. As I entered, I wished them

all a Happy New Year. I sat down. After a few moments the daughter and a young man entered. I arose and wished them a Happy New Year. I sat down again. I thought I heard a voice say, *Speak for the Lord*. I was not disobedient to that heavenly voice. I rose to my feet and said, Brother George, I must speak for the Lord. I felt solemn. I thought of my dear friends that were all unconverted. I spoke as the Holy Spirit gave me utterance. There were eight in the room. The Lord gave me such power they all wept as I was walking to and fro in the room. All at once the mighty power of God came down upon me, and filled every avenue of my soul. I knew not for some time whether I was in or out of the body. All was holy around me. I felt I stood on holy ground. Brother George arose and said it went through marrow and bone. He exhorted them to come to Christ. I was now ready to live or die. I went home. I said I was now ready to die. I took my Bible and opened it to 1st John, 4th chap. 18th verse, "There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." I thought I had never read that in my life. I got my pen and wrote in my Bible, "Was sanctified on New Year's morning, 3 o'clock, 1862. Jesus shall have all the glory. Glory! glory! glory!" I scarcely knew what I was writing, for my soul was so filled with God. In the evening I went to the weekly prayer-meeting. The devil had not tempted me that I should not tell what God had done for me. I told the sisters all around me, and praised God until I had no more strength. A dear sister after the close of the meeting, came to me and reached her hand to me. I cried out, Sister Walters, the Lord sanctified my soul this morning. She praised God for it—she knew what it was. We did not leave the church till near eleven o'clock. But, dear reader, little did I think that the church would turn against me. God only knows what I endured. Jesus never left me, and soon it was published

in the other churches, and soon I had some to go with me in this narrow way. I would at all times stand up with humble boldness, and tell in simplicity that Jesus had sanctified me. The pastor of that church did me much evil. My dear class-leader passed me, and would not say a word to me after I had spoken. Some left, but soon returned, and confessed their error. I started a meeting in the house where I was sanctified. God blessed my labors. I went from house to house to pray, and if I met one on the way, I always had something to say about Jesus. Holiness was my motto. I soon felt that I was called to go out and preach Jesus to both rich and poor, but more especially to the poor that were neglected by the church. I was young, only nineteen years of age, and through the death of my brother-in-law, I was compelled to stay at all times among strangers. I had a hard lot. I worked hard for the meat that perisheth, and had but little time to work for God. I watched every opportunity, and went about doing good. This was my greatest delight. I minded not high things, but condescended to men of low estate, as I do yet. But my health has never been good. I soon found out that my days would be few should I continue to labor for body and soul at such a rate. The doctor told me at last, I must give up one or the other. Oh! what I suffered. I could not think about giving up working for Jesus, for I felt I would lose my soul if I should. I then began to pray to God to open the way, for I felt as sure as I had a being, I was called of God, the Holy Spirit, to preach Jesus to poor sinners. When I went through the country I would visit the churches and Sunday schools, and God would open the way for me to speak. Even in the Lutheran and German Reformed Churches, I would be asked to speak, where, perhaps, there was not one that knew what it was to be converted.—Often where I went to school when a young girl, there was an opening for me to speak. I also held meetings in private houses, and saw fruits of my

labor. I would get the people to kneel in prayer—something they had never done before. Only a year ago in January, the Lord put the test to me and said, which will you do, will you go preach my gospel, or will you work for the meat that perisheth, and lose your soul? I was struck and was silent, but at last cried out, I will go and work for Jesus, and trust Him for my bread and clothing. I started as the disciples did. God has never left me yet, though with Paul, I have suffered cold and hunger, and had no certain dwelling-place. The foxes have holes, and the fowls of the air have nests, but with Jesus, the son of God, I sometimes had not where to lay my head. I have trusted God all this last year, and like Muller, I have never asked any one for a penny. I feel just now like going through this world as a pilgrim and stranger, and publishing to all the world that I have been chosen out of the world, though in the world, but not of the world. I dare stand up in any gay church, whatever the name may be, and speak the plain, gospel truth. Oh, how I love the truth, for the truth has made me free in Christ Jesus. I believe in a religion that has a cross in it. Jesus says, "If any man will come after me, let him deny himself, and take up his cross and follow me."—Matthew 16. 24. I can say—

Jesus, I my cross have taken,  
All to leave and follow thee—  
Naked, poor, despised, forsaken,  
Thou from hence my all shalt be.

CHARITY.—It is an old saying, says Cumberland, that *charity begins at home*; but this is no reason it should not go abroad. A man should live with the world as a citizen of the world; he may have a preference for the particular quarter or square, or even alley, in which he lives, but he should have a generous feeling for the welfare of the whole.

As lamps fed with sweet oil, cast a sweeter smell when they are put out, so after death, the memory of the righteous is precious.

## TALENT.

BY REV. L. N. STRATTON.

SOME persons claim exemption from taking part in social meetings, under the pretext that they are less talented than others, and therefore others should occupy the time. This is certainly an illustration of self-forgetfulness. What merchant would refuse to show his goods because others might have better? Or what farmer would refuse to exhibit his load of corn in the market because other persons might be present with loads of wheat, oats or potatoes? Are not all kinds of goods needed? Are not people in want of all kinds of produce? And what talent has God given a rational creature which may not be used for His glory?

No society can build a church out of cornices, finishings and mouldings, no more can God's spiritual temple, adapted to "all men everywhere," be built with ornamental speech, and finished phraseology.

To whom do these unobtrusive and unselfish souls think prayer is offered? Certainly not to God Almighty. For before Him the qualifications of the most gifted are but as the dust of the balance, or the ripple of a wavelet in mid ocean, in comparison to the eloquence and power of His own words, with which he framed the universe and built the worlds, and at a word flooded them with light. The world's most boasted talent before Omnipotence is so meagre, that the poorest can not be much less. From such an infinite height but little difference is seen in the size of men.

The thick-tongued, back-woods, Syrophenecian woman, speaking the mongrel language of the semi-barbarous natives of the mountains of Lebanon, prayed a prayer to Jesus, which was recorded in heaven, and answered on earth. Has God a child on earth He would not treat as well? Is there a single promise made in God's Holy Word guaranteeing any more to fluent speakers than to stammerers. Do you remember the flourishing phrases of

the Pharisee who stood and thanked God that he was not as other men, and the seeming indignity of that poor fellow who bowed his head and smote upon his breast, crying out that not very lofty phrase—"God be merciful to me a sinner?" Now which did the best? Why, the most anxious heart. So God answers hearts, not tongues. Apollo may be "an eloquent man, and mighty in the Scriptures," yet at the home of the tentmakers, Aquilla and Priscilla, he leaves lessons of the heart and soul, he had never heard before.

The Master taught the duty of using the one talent, as well as the duty of using more. And as well might the small stones of an edifice creep from their places, and leave nothing but the large stones to describe the skeleton of the former walls, as for those who have few talents, to decline their use. What a skeleton, grim, ghastly and deformed, does God's church become, when the social Christian work is performed by only a few talented magnates!

To whom, then, would the ambitious souls pray, who have but one of five talents, provided they could have ten? Clearly enough, not to God, who can hear even a young raven's cry. But unto the ears of men, to which too many of talent already pray. How well, then, that God has given but few talents to such hypocrites! What damage they might do if they could only have the power desired.

Talents are God's gifts—and it is not very becoming in a disciple of the Lord Jesus to complain of His work. His business it is to give talents—and our business to uncompromisingly use them. And since he does not apply grammatical or rhetorical tests, as hypocrites do, perhaps our petitions may go up and lodge in the audience chamber before Jehovah's throne.

A good brother recently said, "Many years ago, in the place where I attended meetings, we had an almost constant revival. It was glorious living. I had several talented brethren; they were good men, and mighty in prayer. I could not talk so well, nor pray so well as they could, but *Glorify be to*

God, I was as happy as the best of them. They could beat me in grammar, and in weaving nice things into their prayers, but when it came to that peace and joy which Jesus gives, I was a match for any of them." Let those of us who have but small abilities, take this lesson and apply it to our hearts and daily lives.

### WORLDLY CONFORMITY.

WE desire to deal plainly with this monster evil, and offer some reasons why you should avoid conformity to the world.

1st. *It violates the "General Rules" of the Church.*

Those rules forbid:—

1. Doing what we know is not for the glory of God.
2. The putting on of gold, and costly apparel.
3. The taking such diversions as cannot be used in the name of the Lord Jesus.

You have all, either expressly, or impliedly, promised to be governed by these rules. Nor can you knowingly violate them, without moral obliquity. Your fidelity to truth, to God, and to the church, is involved. Church membership means something. Its obligations are weighty. They should not be lightly assumed or easily thrown off. "Better not vow, than vow and not pay."

2nd. *It violates your Baptismal Covenant.*

In that covenant made in the most solemn manner, you engage to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires for the same, and the carnal desires of the flesh, so that you will not follow or be led by them."

With such an engagement resting upon you, worldly conformity is little less than moral perjury. It is lightly esteeming, if not discarding, the very highest obligations of your Christian profession. And here permit us to say, that one of the most alarming indications of the times, is the apparent ease with which the most weighty obligations of religion are assumed, and the

not less apparent ease with which the same obligations are thrown off. One day you may see persons approaching the altar of God, and committing themselves to his cause, by words and deeds of the most solemn import. Another day you may see those same persons pandering to the lusts of the flesh, bowing at the shrine of fashion, and identifying themselves with an ungodly world. So common, indeed, is this evil, that every Christian might do well to awake to the inquiry, "Lord, is it I?"

3rd. *It grieves the Spirit.*—It cannot be otherwise. Religion is wounded in the house of its friends. The cause of Christ is dishonored, and the enemy triumphs. The result is certain; the divine influence is withdrawn; the fruit of the Spirit disappears from the heart; barrenness comes upon the soul; unbelief regains possession; clouds and darkness obscure the future; the closet is neglected; the class-room is forsaken; profession becomes an empty name, and little remains but the mere wreck of what was once so bright and promising.

Such is the moral portraiture of thousands, who once were, or now are, in the church, but who have been lured away by the song of this worldly Siren, perhaps to their eternal undoing. O beloved, beware, lest ye also, being led away by the bewitchings of this monster, "fall from your own steadfastness." The history of the past is full of warning. The present is fruitful of evil. To sleep now, is to court danger, and invite ruin.

4th. *It hinders your usefulness.*—No Christian can be useful whose life is not exemplary. He must be consistent before the world will yield him the homage due to his profession. And you will do well to bear in mind that the ungodly are often eagle-eyed, and sharp scented in searching out and detecting any want of consistency on the part of professors. This fact should put you on your guard, and make you watchful and prayerful, lest you shall put a stumbling block in the way of others. Here let us remind you that it is not sympathizing with the ungodly in their pleasures and amusements, that is to

prepare the way to do them good, but directly the opposite. It is occupying a position that marks clearly and distinctly, the difference between the saint and the sinner; that is to give you influence for good. Just in proportion as the ungodly perceive that your sympathies are worldly, is your influence with them lessened. And just here lies the greatest barrier to the progress of the gospel in the present day—*worldly conformity* showing *worldly sympathy*.

Suppose the world is won. It is a form of religion without depth, without vitality, without power. And soon the new recruits show that they are but slightly, if at all different, from their former selves. In this way the church is plying the world with worldly elements and filling her ranks with worldly minded professors.

Perhaps no shrewder policy was ever inaugurated by Satan, than that of leading Christians into the pretence of saving the world by pleasing the world. This policy, we regret to say, is being carried out on a large scale in our churches. They are built gaudy, costly, artistic, under the plausible pretext, that in this way, the learned, the great, the noble, will be drawn to hear the gospel, and thus won to Christ. Awful mistake! What? win man to Christ by the means that Christ himself discarded? Fearful delusion! Masterpiece of Satanic strategy! We doubt if any thing like this has appeared since the hour when

"The taste of the forbidden fruit,

Brought death into the world, and all our woe."

Herein, surely, Satan has been transformed into an angel of light, and has deceived even the very elect; yes, has outwitted many of the great and of the good of our own day. We write with a heart burdened with grief, but with a conviction deep as our "heart of hearts," that in this matter, the church is practicing a grand imposition upon herself. Nay, more:—that she is committing a great iniquity, by seeking to hide the shame of the Cross, by throwing around it the tinsel of the world. No, no; if men are drawn to Christ, it must be by way of the cross. There is no other way.

And if they will not accept the cross, with all its shame and ignominy, with all its tears, and sweat, and groans, and blood, it is certain they will not accept it at all.

If the success of Christianity had depended, in any measure, in throwing around it the trappings of earthly greatness, then Christ had not been born in a stable, and cradled in a manger.—Then had he not been the despised Nazarene. Then had he not been the lonely wanderer, leaving his foot-prints amidst the burning sands of Judea, and exclaiming, "the foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head." It is a striking fact, however much overlooked, that all the circumstances of the birth, life, sufferings, and death, of our Lord Jesus Christ, are in utter condemnation of this worldly policy of the church. And it should be engraven upon all hearts, that the religion of Jesus *cannot be rendered pleasing and honorable in a worldly sense, or by worldly means, "for then would the offence of the cross cease."* We impugn no motives, but we express our deliberate conviction, that the costly, palatial churches, rising up among the Methodists, are working against the spread of vital godliness, and paving the way for another apostasy. O that the leaders of our Israel did but comprehend the dangers that environ the church at this point, and would lift up their united voices against it! Then might we hope to escape the perils that threaten us, and remain a holy, spiritual people "O Lord, arise and have mercy upon Zion."—*Methodist Home Journal*.

**HINTS FOR LIFE.**—It is almost as difficult to make a man unlearn his errors as his knowledge. Mal-information is more hopeless than non-information: for error is always more busy than ignorance. Ignorance is a blank sheet on which we may write; but error is a scribbled one, from which we must first erase. Ignorance is contented to stand still with her back on the truth; but error is more presumptuous and proceeds in the same direction.

## THOUGHTS ON PROPHECY.

SEVERAL requests from brethren in the ministry induce me to put down some thoughts upon prophecy, rather in the hope of suggesting and educing some excursions from the beaten track and worn ruts of interpretation, than of securing acceptance for any system I have to offer. Indeed I almost believe any system of interpretation of unfulfilled prophecy, from the nature of the case, impossible, while our faith may rest firmly on certain great mountain summits of future facts rising above the waters.

1. The powers of the human mind are limited in the observation of facts, both in space and time. We cannot take in any existing panorama otherwise than by successive observations. We do not see the present: what we think we see at present is the part of the object from which light is reflected on us. The sun, for instance, we see eight minutes old, the fixed stars hundreds or thousands of years old. The celestial and terrestrial landscapes, mingled in our outlook at the present moment, are centuries apart in time, and we have no means of distinguishing past from present in our visions. No man can tell the actual or relative distances of distant stars. All calculations of that kind are mere guesses based upon assumptions of size and splendor, which may be true or erroneous. It is manifest, that while God gives us to see the lights of heaven in the present, he does not mean us to know much about their positions, or relative distance back from us. Now this question of distance has much to do with apparent position. You look along the street, and the distant lights seem to converge, to touch one another; but comparison with similar lights near, shows you that they are spread over a great distance.

May not our outlook in time resemble our outlook in space in its necessary imperfection? May not future events, crowded into a verse, occupy centuries in their evolution? May not stars of prophecy, phenominally in one place,

be really distributed centuries apart in the future? Has not the Lord assured us that "It is not for you to know the times and the seasons which the Father hath put in his own power?" in which case a system of the prophetic future must be as erroneous as any map of the heavens. Is not this the radical error of all systems of interpretation of prophecy?

2. It is certain that the church in the past erred in its interpretation of the prophecies of Messiah's first coming.—Not indeed in regard to the great fact, nor yet in a general way in its expectation of the time and place, but in the quite important feature of the design of his coming, and of the manner of his work. They expected, what indeed we in their places would have expected, no such interruption of his work, by an absence of centuries, as the fact has proved. I can find no prediction of the Old Testament capable of impressing them with the belief of a second coming, any more than we can find any passage of the New Testament teaching us to expect a third coming. Nor do I see any reason to believe that our expectations of the nature and extent of Christ's judgment at his second coming may not be as erroneous as the views his apostles indulged of the design of his first coming. This is an experience which we need to ponder, if we would read Scripture aright. Our views of the future coming and kingdom of Christ may not be more correct than those of the apostles, before the fulfilment of the predictions corrected them.

3. The failure of so many successive systems of chronological interpretation of prophecy is also instructive. The commentators, with wonderful unanimity, fixed on 1866 as the year of the overthrow of Antichrist, the beginning of the millennium, etc.: instead of which, we behold a new uprising of Ritualism and Rationalism in Europe, and such an increase in numbers and influence of Papists in America, and such a prevalence of atheism, drunkenness, profanity, and all uncleanness, in all our large cities, as fills all Christians with dismay. Instead of the universal

peace, we behold twice as many armed men as in the greatest wars of France and Rome, awaiting the word of battle of such battles as Magenta, and the Wilderness, and Sadowa. Then the defeat and retreat of the church in France and Germany; and even in London and New York, before the increasing thousands of an avowedly ungodly population, does not bespeak millennial advance. The lukewarmness of the church, in such a state of affairs, is also quite inconsistent with millennial awakening. A single heathen temple in India receives annually more money than all the missionary societies in the world. All the churches in the United States, if six times sold, would not equal the sum this Christian nation pays for liquor. The progress of our railroad civilization is the progress of saloons, gambling houses, and Sabbath-breaking, and Christians are the owners of these institutions!

4. The ministers of my acquaintance who study the world exegetically, desiring to ascertain the correct text, and the true principles of interpretation, without regard to systems thus demonstrated erroneous, are agreed that we must adopt either the Rationalistic or the Realistic system of exegesis. The former would accept prophecy as subjective; an embodiment of the religious language of the church, and therefore in the main features inspired by a divine instinct, while expressed in the drapery of Hebrew ideas. Thus, we would not expect any thing like a literal resurrection, either first or second; but only rising of humanity to a new life, through the power of religious civilization, etc.

The latter would accept the prophecy as a real prediction of objective realities, to be accomplished by the power of God, often without reference to the longings of the church, or even contrary to them; and in all cases far above her own ability to accomplish. Both the prediction and the facts predicted would thus belong to the supernatural operations of God in the world. No objection could therefore arise against the

actual personal return of the Lord, the actual resurrection and reign of the saints, or of any other event predicted in prophecy, on the score of its incongruity with the laws of nature or with our notions of its propriety; since it is not to be accomplished by the laws of nature, and we are no judges of supernatural propriety.

Either of these courses gives a self-consistent exegesis; but it is impossible to unite them, to apply the Realistic mode to the past and the Rationalistic to the future, or to literalize one part of a prophecy, and spiritualize the other, after the fashion of Whitby, Scott and the commentators of the past generation, with any consistency. It is purely arbitrary to interpret one part of Christ's prediction of the siege and fall of Jerusalem, and of the latter days typified by it, literally: as, for instance, the wall, the abomination of desolation, etc., and then to make the earthquakes, darkening of the sun, etc., symbolical of political revolutions; or, to make the first resurrection spiritual, and the second fleshly. We must adhere to some one principle.

5. The current of authority seems to set strongly in favour of the Realistic interpretation. Those inclined to Rationalistic views perceive that they must, to be consistent in their denial of the supernatural, deny prediction altogether: so that the interpretation of prophecy does not much concern them; save as one might feel some interest in expounding *Paradise Lost*, or any other poem. Those who believe they see in the aspects of the times the fulfilling of the predictions of the last great apostacy, on the other hand, feel that the dreamings of the chronological and spiritualizing interpreters have done the faith of God's elect an immense mischief, by weakening men's confidence in the predictions they pretended to expound, while in reality they filled them with their own fancies. Englishmen making the Pope, or Napoleon, the Antichrist, the missionary societies the millennium, etc. They are beginning to speak out with emphasis accordingly. Renouncing the hetero-

geneous incongruities of the pre-millennarian systems, they fix on certain great heads of prophecy, which, however, they are unable to convert into a system; such as the rapid advance of atheism, the continued existence of popery down to the advent, the revival of the Fourth Empire, and the appearance of a personal Antichrist in the latter days, an apostacy in the visible church, a fanaticism of the ungodly, persecution of the people of Christ, and the slaying of the witnesses, the personal advent of the Lord with his risen saints, a fierce warfare against him and them by the hosts of Antichrist, his victory and reign over the earth. To such an exegesis the leading modern commentators give their sanction. The names of French, Ellicott, Tregelles, the Bishop of Oxford, the Bishop of London, Alford, Lange, and Tischendorf, are sufficient to indicate this class of scholars and divines. No modern commentator of any eminence, so far as I know, save Dr. Brown, adheres to the post millennarian exegesis.

6. Such being the logical, providential and exegetical state of this great question, it assumes quite a practical aspect to ministers of the word; especially to the younger men, who, if the Realistic exegesis be correct, and the Bible contains actual predictions of coming facts, cannot expect to escape the great conflict. The fathers may perhaps fall asleep in the comfortable dream of an entrance into the kingdom of heaven without tribulation; but stern facts are upon us, and we must awake to them for our own sakes and for our people's sakes. It is time therefore to throw aside the lumber of traditional interpretations, and to betake ourselves to our Bibles and lexicons, and to our God, by prayer for his Holy Spirit to open our eyes, that we may learn the things coming on the earth, so far as needful for the salvation of our own souls, and the souls of our people. It is worse than folly to trouble our minds with comments falsified by patent and unanswerable facts. Nothing but bitter disappointment and infidelity can come of expectations of a

Christless millennium to a Laodicean church. Let every minister of the word examine this question in such a way as to be able to answer for himself, and to give a reason of the hope that is in him with meekness and fear. The question now forced on us is, "Believest thou the prophets?"

7. Should we find reason to accept the Realistic interpretation of the prophecies, and to own signs of the times, as denoting the imminence of the great crisis, it will manifestly give a different tone to our lives and ministry, than if we continued to hold the traditional, spiritualizing system. The Bible will become a real book of record for the future, as well as a real history. Indefinite visions of a judgment 365,000 years distant, must vanish before the sharp thunders of the great earthquake. The opinions of fathers and synods must be feeble authority to the man who expects ere he dies to behold the Lord standing on the earth. And the shortness of the time will inspire a diligence and earnestness in winning souls, incomprehensible to the man who believes that the Lord delayeth his coming; who never prayed, "Lord Jesus, come quickly."—*Robert Patterson, D. D., in the Evangelical Repository.*

### GOD'S WILL.

BY MRS. ELLEN L. ROBERTS.

I was at a camp-meeting with a child of six or eight months, in my arms.—He had been troublesome through the day, and kept me every moment caring for him, and it was past his usual time for sleep, for the night, before I could get him out of my arms.

I then went to a prayer-meeting, which was about closing. As I entered the tent, I heard a sister praying the Lord's Prayer. I instantly felt the Spirit ask me if I could use those words, "Thy will be done," truthfully? I knew that to turn a deaf ear to this still, small voice, would be to grieve the Spirit,—and I listened, and asked myself, Am I willing to have the experience of to-day, repeated again and

again? I knelt and prayed till I saw such consecration in that prayer of our Lord's, as I never saw before, and till I could say from a full heart, *Thy will be done*. Oh, the power and glory unutterable that filled my being! No words can express it. Such resignation—such love for God's will! The next night when I heard the songs of the saints, and shouts of the newly saved, and was kept at *my work*, I looked up and said, "Jesus, give me my portion here." So much of Heaven came down as made the place shine, and my cup run over. There seemed no place like the place where Jesus put me, and no work like the work he gave me to do. Oh, ye mothers! let your work be done in faith, and look for a satisfying portion in doing it. You have just as good a right to feel blessed in your souls, as though you were on your knees pointing sinners to Christ, and pleading with Him to save them. Do not say, as I have heard some say, "I think I could do more good in some other way." This seems like presuming to be better judges in the matter, than our Creator is. I have heard sisters call such work, "the work of the enemy,"—an easy way of disposing of some dispensations not agreeable to the life of self in us—and I have seen them *lean* in their souls. I have heard them complaining, and thus lose God's favor.

Let us learn to say in the depths of our hearts, "*Thy will be done!*" I once complained, and *felt* that my path was not pleasant. In a little while, to my deep sorrow, I found I had grieved the Spirit, and lost in my soul, and the way back to Jesus was far more difficult, than it was away from Him.—But I learned a lesson never forgotten. I learned to call nothing common or unclean, that Jesus has not called so. I learned to look upon things in the light that God gives us in His word, and to believe that to be entirely consecrated to God, means more than most suppose. If we really belong to God, we shall *let* him steer our bark, and all will go right. This is a great Salvation.

## BIBLE CHRISTIANS.

BY LUCINDA GARLOCK.

Do you, who profess to be Bible Christians, do all the Bible requires, as near as you can? Unless you have the pure love of Jesus in your heart, you cannot do it. O, how many deceived souls there are, who will say, "Have we not prophesied in thy name, and in thy name done many wonderful things." Then Jesus will say, "Depart from me, I never knew you." It means a great deal to be all the Lord's, in word, and deed, and even in thought. With the love of Jesus, and overcoming faith, we can live in Heaven on earth! Praise God! We pray, "O Lord lead me by thy Spirit." Do you understand what you ask for? God's ways are not our ways. He will lead sometimes in a rugged way. Then can you say, I will follow thee, "Only thou me leader be." He will lead you to love your enemies, to pray for those who spitefully use you and persecute you, to love your neighbor as yourself.—Jesus' love will enable you to return good for evil all the while. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps, who did no sin, neither was there guile found in his mouth, who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously." We have a righteous Judge, praise his name! we must bear all things for Christ's sake.

I cannot live and do his will acceptably, without a realizing sense of this love in my heart, continually. Evermore give me this love! Charity never faileth. Once more give me this charity! I never could realize the saving grace of God since my conversion, as I do now, in the will of the Lord. I am where his grace alone can save, and I feel like striving to live a Bible Christian as near as I can, with the help of the Lord. I expect to overcome through the blood of the Lamb, and the word of my testimony.

## TO THE OVERCOMERS.

BY NEWMAN CHAMBERLAIN.

Jesus speaks seven times in Revelations, and once in the Evangelist, to him that overcometh. "He that overcometh shall not be hurt of the second death." "He that overcometh shall eat of the tree of life in the midst of the Paradise of God," etc., etc. Oh, what a history we have of God's Israel in the Old Testament. After they were taken from the bondage of Pharaoh into the wilderness to go by God's commandments to the land of Canaan, only two followed the Lord fully. Among all the commandments that the Lord gave them, was one that they should not make any covenant nor any league with the wicked nations that they passed through. If they did, God told them he would not drive out their enemies before them. We are now in the wilderness, taken from the bondage of sin and Satan, going to the New Jerusalem, by God's commandments. If we make any league with the wicked, we are lost, surely. But many of our professed pastors, instead of adding to their faith the Christian graces, are taking degrees in Masonry. Shame on such disobedience! Then the excess of tobacco-using is another departure from God's word. Jesus says, "Cleanse yourselves from all filthiness of the flesh." Why? These bodies are the temples of the Holy Ghost. Says Dr. Clark, "Were I to present a sacrifice to the devil, I would stuff a pig with tobacco, and lay it upon the altar." The Holy Spirit is enough to help our infirmities. Sinners, in the Church and out of it, why should you compel the lips of Jesus to curse you? Why should you compel those lips which for long ages have spoken grace to you, to utter the irrevocable sentence of your doom? Eternal destruction! The damnation of hell! O, perishing sinners, why will you die? All who fail to become converted or born again, and overcome the world, the flesh and sin, will be at the second resurrection cast alive into a lake of fire and brimstone! They are hence-

forth tormented in hell fire forever and forever! Not only is open confession of a belief in Jesus, God and Heaven, and to have part in the first resurrection, necessary, but also a high degree of actual as well as imputed sanctification.—Rev. xiv. 4, 5. It is evidently possible, even in this life, to become, by increased faith in Jesus and prayer, wholly sanctified and be preserved blameless unto the coming of Christ, (1 Thess. v. 23.) and cleansed from all sin and unrighteousness, (1 John, 1, 7, 9,) and redeemed from all iniquity. Titus ii. 14. John xvii. Ephes. i. 4.

David says, "Mine eyes are ever toward the Lord. My mouth is filled with his praise and honor all the day." Never a man perished with his face towards Jesus Christ. I must sing the highest notes of praise to him who hath washed me in his own blood. I am fixed and kept in the Holy Spirit upon the rock of ages. All is serene, all is peace within. I mean to sit in those blissful seats in the New Jerusalem with the celestial choir, and sing with them the song of Moses, the servant of God. Glory to God in the highest, and on earth peace and goodwill toward men.

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 QUIETNESS.
 

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BY DELIA A. JEFFRES.

There is, perhaps, no lesson that is more difficult for us to learn perfectly, and to practice continually, than that of sitting quietly before the Lord. Quietness is one of the Christian graces: and when it is learned, and practiced, we are pretty well advanced in the school of Christ.

To be just where God would have us be,—to do just what he would have us do—to say from the heart, "Lord choose for me," is to be in a state of quietness.

How often we have wished God had done otherwise than he did! How often we have asked, and asked amiss, and our prayers have not been answered, and we have afterward seen that had we had our own way, it would have caused trouble.

God never promised us a flowery path to the skies, but tribulation. The Prophets and Apostles knew nothing of beds of ease. Their lives were lives of toil; and yet they were happy, for they had learned to trust God, and be content with what he gave.

Quietness is a state in which there is no complaining or murmuring—no carking care, no desire for *any* thing that God is not willing to bestow.—Thankful in affliction, that it is no worse; rejoicing under correction, and exceeding joyful in tribulation, assured that “tribulation worketh patience, and patience experience, and experience, hope,” and that *all* that is sent upon us is necessary to purify, and fit us for glory.

Trials are the more severe as we look at them, dwell upon them, and ponder them our hearts. Looking continually at an object magnifies it. Turning from all our surroundings, and fixing the eye on Jesus, and on Him alone, obstacles are removed, and difficulties of mountainous dimensions, vanish, and the soul rests in quietness, in the arms of Infinite love, secure from all that can harm.

Oh, ye tempest-tossed, learn the lesson of casting all your care on Him, who careth for you. Carry your heavy burdens no longer. Do *all* you are required to do in the vineyard of the Lord, and leave results with Him who numbers the hairs of your head, and you will find that “you can run, and not be weary, walk and not faint.”

*North Chili, N. Y.*

### BE STILL.

It is often easier to *do* than to *suffer* the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ, a satisfaction in the consciousness of doing good. A little grace, with favoring Providence, may make a Christian hero; while abounding grace alone will suffice to make a Christian martyr.

*Be still when persecuted or slandered.* If unjustly accused, you may regard

every epithet of abuse as a badge of discipleship. Your divine Master and his apostles and witnesses were marked in the same way. Then, too, every lie has the seeds of death within it. Let it alone, it will die of itself. Opposition may look very formidable; it may seem as “though the mountains were carried into the midst of the sea; the waters whereof roar, and be troubled: the mountains shake with the swelling thereof;” but the voice of wisdom cries, “Be still, and know that I am God.”

*Be still when thwarted in your plans, and disappointed in your hopes.* You are not responsible for results. If you have sought trustworthy ends by lawful means, and have done your utmost to attain them, the issue is of Divine ordering, and should be no more the subject of murmuring or repining than the changes of the seasons or the rolling of the spheres. The purpose of God in your loss or disappointment, may not be obvious. You may have to content yourself with the thought, “These are but parts of his ways.” But the fact that they are *his ways*, must hush the soul in quietude under the most trying and mysterious crosses of life. Faith will take Cowper's song:

“Behind a frowning Providence,  
He hides a smiling face.”

*Be still under sore afflictions.* They are all deserved. They are all ordered of God. They are embraced among the “all things” that shall work together for good to them who love God.—Murmuring does not lessen, but rather increases the burden of griefs. Submitted to—acquiesced in—sanctified—every sorrow may distil new joys; every affliction may work out “a far more exceeding and eternal weight of glory.” Many a saint has never experienced the infinite preciousness of the Gospel, till the rod of God is upon him. It is when in the vale, with eyes uplifted and the mouth closed—“I was dumb”—that the stars of promise glisten in the spiritual vision, and the Sun of righteousness darts his rays of comfort and holy joy on the stricken soul.—Heber.

## RELIGIOUS EXPERIENCE.

BY ISAAC N. EASTON.

It has been eleven years the past winter since I made my peace with God. I was under the deepest convictions for six weeks, until I was enabled to say,

Nay, but I yield, I yield,  
I can hold out no more.

The change was as great as the convictions were deep. A victory had been won for God, and all nature seemed to participate. A lion had become a lamb; a sinner a child of God. Instead of heaviness, darkness, and oppression, light and joy prevailed within and without.

Then my Christian course began.—Not a life of ease and self-indulgence, but rather the reverse. My first experience was attended with few trials and temptations. The Lord knew I was young in the way, and could not stand the trials of an old veteran. "Strong meat belongeth to those of full age."—Heb. v. 14. Soon after my conversion, I attended Alfred University, N. Y. Here I had an opportunity of letting my light shine. This I did by talking with my young associates, attending every means of grace, and taking up the cross. It was sometimes heavy, at other times light and easy. These words came to me often: "Grow in grace and in the knowledge of the truth." My faith being weak, He showed me my duty very plain, and I began to have severe trials and temptations. I thought there must be something wrong, and began to look about me.

I talked with those older in the way, and found it to be the common lot of all working Christians—trials and temptations for hours, days, and perhaps weeks, and then glorious blessings and victories. Their experience encouraged me to go on. And as I grow older, I find it is a way of faith, and that he is a Father still, though he hides his face. Now I submit my will to Him in all things, both spiritual and temporal. Not without struggles. No! no! they have been long and severe sometimes,

but at last faith would triumph. And I can say:

"That in the darkest battle-field,  
I have known where to strike."

## A Night Thought.

BY THE LATE MRS. JEVONS.

"Yea, though I walk through the valley of the Shadow of Death, I will fear no evil, for Thou art with me." [Psalm xxiii.]

Thou must go forth alone, my soul!

Thou must go forth alone,—

To other scenes, to other worlds,

That mortal hath not known.

Thou must go forth alone, my soul,

To tread the narrow vale;

But he, whose word is sure, hath said,

His comforts shall not fail.

Thou must go forth alone, my soul,

Along the darksome way;

Where the bright sun has never shed

His warm and gladsome ray.

And yet the Sun of Righteousness

Shall rise amidst the gloom,

And scatter from thy trembling gaze,

The shadows of the tomb.

Thou must go forth alone, my soul!

To meet thy God above:

But shrink not—he has said, my soul!

He is a God of love,

His rod and staff shall comfort thee

Across the dreary road,

Till thou shalt join the blessed ones,

In Heaven's serene abode.

ETERNITY—Look backward, and time was when souls were not; look forward, and our souls shall be when time shall not be. Who will not deny himself for a time that he may enjoy himself forever? What is the world to them that are in the grave, where our bodies must shortly be?

Remember you are at the door of eternity, and have other work to do than trifle away time? those hours which you spend in your closets, are the golden spots of all your time; and will have the sweetest influence upon your last hours. Our life is a passage to eternity; it ought to be a meditation of eternity, and a preparation for eternity.

## GEMS FROM CECIL.

THE direct cause of a Christian's spiritual life is union with Christ. All attention to the mere circumstantials of religion has a tendency to draw the soul away from this union. Few men except ministers are called, by the nature of their station, to enter much into these circumstantials: such, for instance, as the evidences of the truth of religion. Ministers feel this deadening effect of any considerable or continued attention to externals; much more must private Christians. The head may be strengthened till the heart is starved. Some private Christians, however, may be called on, by the nature of those circles in which they move, to be qualified to meet and refute the objections which may be urged against religion. Such men, as well as ministers, while they are furnishing themselves for this purpose, must acquiesce in the work which God appoints for them, with prayer and watchfulness.—If they cannot always live and abide close to the ark, and the pot of manna, and the cherubim, and the mercy-seat; yet they are drawing the water and gathering the wood necessary for the service of the camp. But let their hearts still turn toward the place where the Glory resideth.

THE Christian's fellowship with God is rather a habit than a rapture. He is a pilgrim, who has the habit of looking forward to the light before him; he has the habit of not looking back; he has the habit of walking steadily in the way, whatever be the weather, and whatever the road. These are his habits; and the Lord of the way is his guide, protector, friend, and felicity.

As the Christians exigencies arise, he has a spiritual habit of turning to God, and saying, with the Church, "Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest thy flocks to rest at noon?" I have tried to find rest elsewhere. I have fled to shelters which held out great promise

of repose, but I have now long since learned to turn unto Thee. "Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest thy flocks to rest at noon?"

TRUE grace is a growing principle. The Christian grows in discernment; a child may play with a serpent, but the man gets as far from it as he can; a child may taste poison, but the man will not suffer a speck of poison near him. He grows in humility; the blade shoots up boldly, and the young ear keeps erect with confidence; but the full corn in the ear inclines itself toward the earth, not because it is feebler, but because it is matured. He grows in strength: the new wine ferments and frets; but the old wine acquires a body and firmness.

CHRISTIANS are too little aware what their religion requires from them, with regard to their wishes. When we wish things to be otherwise than they are, we lose sight of the great practical parts of the life of godliness. We wish, and wish, when, if we have done all that lies on us, we should fall quietly into the hands of God. Such wishing cuts the very sinews of our privileges and consolations. You are leaving me for a time, and you say you wish you could leave me better, or leave me with some assistance; but if it is right for you to go, it is right for me to meet what lies on me, without a wish that I had less to meet, or were better able to meet it.

AFFLICTION has a tendency, if long continued, to generate a kind of despondency and ill-temper; and spiritual incapacity is closely connected with pain and sickness. The spirit of prayer does not necessarily come with affliction. If this be not poured out upon the man, he will, like a wounded beast, skulk to his den and growl there.

THE world will allow of a vehemence approaching to ecstasy, on almost any occasion but that which, above all others, will justify it.

## Editorial.

### How to Promote Revivals.

EVERY minister of Jesus Christ ought to be a revival preacher. If he is not, it is his fault. *He is either backslidden from God, or has mistaken his calling.* This is the true state of the case. But as some of you will not believe this statement, we must prove it from the Bible. We feel distressed over the preachers. May God get us under conviction! Hear what Paul says (Eph. iv. 11): *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Here we have the work of the ministry defined. It is—

First. *To perfect the saints*,—not to make them believe that they must, of necessity, be forever sinning and repenting. To encourage them to press on to the full enjoyment of *all the gifts and graces of the Spirit*,—and not to make them so afraid of fanaticism that they do not dare to get blessed in their souls.

Second. *To edify the body of Christ.* The body of Christ is His Church in the aggregate. To edify it, is to build it up. How is a building put up? By adding new courses of brick to those already laid. So, it is the work of the minister to increase the number of saints on earth. This is to be done by the conversion of sinners.—This, then, is his work. Building meeting-houses, and raising money, are altogether secondary affairs.

The Master is still more emphatic. He says (Mat. iv. 19): *Follow me, and I will make you fishers of men.* But who would fish from week to week, from month to month, and catch nothing? Yet is not this what many ministers are doing? Even those they claim to catch, they leave as thoroughly immersed in the world as ever. But Jesus says (Luke v. 10): *Fear not; from henceforth thou shalt catch men.* Not merely fish for them; but actually catch them, and bring them to land.

Now if you are called of Jesus Christ to preach, do not again lay your want of suc-

cess to the hardness of the people. *That has nothing to do with the case.* He who can melt the hardest heart has promised to give you success. Do not attribute it to your want of talents or education. THE GIVER of all gifts, says, *I WILL MAKE YOU FISHERS OF MEN*,—will give you all necessary skill, and understanding.

But, to promote a revival of God's work, you must—

1. *Be right with God.* Hypocrites can promote superficial revivals. Some may be really saved; but the mass of the converts will soon go back to the world. To have converts that will stand, one must himself be right before God.

In Wesley's day, many of the preachers had never truly been born of the Spirit.—It is so in our day. Some have grown up into religion. They do not know when or where they were converted. They have grafted habits of piety upon the old, unsanctified nature. Others have mistaken conviction for conversion. They were awakened by the Spirit, but never went through the straight gate. Others, who once had a genuine, religious experience, have backslidden from God. It is strange that men who have lost their piety, should desire to preach. But many do. They must know that they are destitute of saving grace; but they cover it up, and keep on. When they get so bad they cannot stay in one Conference, they go to another. Some substances leave so strong an odor behind them, that the vessels in which they were contained carry the fragrance for years.—It is so with grace. He who has once really had it, though it is now gone, can talk as he could not if he had never known the way. We once saw a peach tree, broken down to the ground, but full of delicious peaches. The bark was unbroken for a short distance on one side, and there was enough of vitality passed through it to ripen that crop; but it was the last it ever bore. So, many who have really backslidden from God, bear some fruit for a season; but they soon wither, and become barren and unfruitful.

But you may not be wrong in any great matters, but still lack the holy fire. Whatever your talents, you will not do much

good until you receive the baptism of the Holy Ghost. *God gives this to them that obey Him.*—Acts v. 32. Wherein you have failed in little things, confess it. Break down before God. If you have taken a wrong position in reference to the work of God, own it frankly. If you are dry and powerless, tarry in your closet *until you are endowed with power from on high.* Settle it in your heart that it is your fault if souls do not get saved, and then you will be much more likely to get into a position to do something.

2. *To promote revivals you must have spiritual discernment.* Blows aimed in the dark are quite as likely to miss as to hit. Getting souls saved is supernatural work, and needs supernatural wisdom. Old experience will not answer. Because a bullet has once done execution, that is no sign that it will again. Correctness of aim has quite as much to do with its effectiveness as has the power with which it is sent. Sermons may be faultless in matter and in style, and yet have no more tendency to promote revivals than to raise the dead. So the good effect of many sermons is lost for want of being properly followed up. An impression is made, but not fixed, and contact with the world soon wipes it out. In revivals, a great deal depends upon the services after the sermon. If these are conducted with Heavenly wisdom, the good results will soon be apparent. But if the preacher takes up all the time, but little will be accomplished. The great thing to be done is to get the Church to act, and to get sinners to confess their sins and pray for pardon. This point must be definitely aimed at, and, if secured, the work will move on. I have been astonished to see the incapacity of some preachers to hold a prayer-meeting. They are as sure to fail as is the General who issues good proclamations but cannot handle his troops upon the field of battle.

3. *To succeed in promoting revivals a minister must be industrious in his calling.* He must work to secure a revival. In all branches of business, patient, well-directed labor wins the day. The ministry is no exception. He who enters it because it promises an easy and genteel livelihood may get

his reward—a living—but he will not only fail of saving the souls of others, but will, in all probability, lose his own. An indolent minister is an astonishment to Heaven and hell. The incentives to work are such as to arouse to the highest pitch of activity the most sluggish and ease-loving.

If, then, you want a revival, go to work for it. Do not leave it all for God to do. God works through men who work. Wesley, Edwards, and all that class of men whose labors were signally owned of God, were working men. They toiled in the vineyard early and late, and

"Ceased at once to work and live."

The Roman Catholics are spreading more rapidly in this country, and in heathen lands, than any other denomination—not because they have most of truth—not because God is with them—but because they outwork all others. Their Priests, and Sisters of Charity do not wait for calls, or stipulate for salaries, but rush in at every opening to spread their doctrines. No community which receives their creed is neglected because they are poor. No family is deprived among them, of the means of grace, because they are unable to buy or rent a seat. They work hard, dress plain, live poor and die poor to build up their Church, and in spite of the most serious drawbacks, the rapidity with which Romanism spreads surpasses all human calculation. What might be accomplished through a band of truly holy men and women, equally laborious, self-denying, and devoted, with God and truth on their side!

Up! fellow-laborer in the kingdom of Jesus, and at thy work! Arouse from the dreams of self-indulgence, to the realities of the conflict! The enemies of the cross are numerous, and artful, and strong. No feigned attacks will drive them from their strongholds. No sudden onset, however vigorous, will decide the day—steady unflinching courage is demanded.

Go in for a thorough work. Let no superficial revival satisfy your aspirations. Do work for eternity—work that will survive the fires of the last day.

*Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.*

### Easy Conversions.

WHEN Paul was under conviction for sin he was in deep agony of soul. He had never been an outbreaching sinner. He tells us that he had lived in all good conscience before God and man. Yet such was his distress that he cried out, *O wretched man that I am. Who shall deliver me from the body of this death?* He fell to the ground. He went three days without eating or drinking; then God spoke peace to his soul.

Luther, awakened by the sudden death of a friend, began in good earnest to endeavor to secure the salvation of his soul. "Sometimes," says one of his biographers, "his meditations on the divine justice and wrath awakened such terrors in him, that his bodily powers failed him, and he sometimes lay motionless, as if dead. He was indeed found one day on the floor of his cell without any signs of life." He was converted to God, and his religious experience was dearer to him than life itself.

Whitfield, when he saw his condition, as a sinner exposed to hell, prostrated his body on the bare earth, fasted during Lent, and exposed himself to the cold till his hands began to blacken, and by abstinence, and inward struggles, so emaciated his body as to be scarcely able to creep up stairs. He never needed to go over that ground again.

You, who are in middle life, can remember when in all the churches the doctrine of repentance was preached. Those who sought the Lord were expected to confess their sins, to forsake them and to pray to God earnestly for forgiveness. Wicked associates were abandoned; gay and costly apparel was laid aside, and there was a complete reformation in the life.

But times have changed. We have seen competition run so high between steamboats that passengers were not only carried for nothing, but berth and supper were included. Perhaps it has not gone quite so far between the churches; but certain it is that the standard of conversion has been lowered down till a person, especially if possessed of wealth or influence, can gain admission to the church almost upon his own terms. Conversion, in politics and in religion, are made to mean about

the same thing. It is simply a change of opinion or an avowed change of the will. It is divested of every supernatural element. In some cases all that the sinner is required to do is to avow his *submission to God*.—This may be done by word or some prescribed action. We once preached in a church where, previous to our going there, the entire congregation was converted in this way. A union meeting was held. A good many had professed conversion. The time for closing the special effort had arrived. The church was crowded. A sermon was preached—good in the main. At the close, the preacher, after a half hour's effort, succeeded in getting the entire congregation to kneel. "Now," said he, "just as fast as you will submit to God, get up from your knees." Of course, they were not going to stay upon their knees all night. As they arose, God was thanked for their conversion, and the report was sent abroad of a wonderful revival!

But now the submission theory is nearly supplanted by the debt theory. Sin is represented as a debt. Christ paid the debt. To become a Christian, you must believe this fact.

Doing any thing is represented as sinful. *Only believe*, is the cry. Of course, when a debt is paid, no honest man will demand payment again. The creditor may not know that it is paid, but his ignorance of a fact, does not alter the fact. This theory, now so popular, is, in reality, a species of Universalism.

It has many advantages for a worldly church. 1st, It requires no self-denial—no coming out from the world—no abandonment of its pleasures—no restitution for wrongs done—no confession of sins. Converts can be multiplied with great rapidity. 2d, There is comparatively little danger of a reaction. John Bunyan says, "He that is down, need fear no fall." Universalists and Masons, do not backslide. The Roman Catholic, the old Lutheran, the English, or any other church which builds a religious profession upon human nature, unchanged by grace, unsanctified, can depend upon the stability of its members. Depravity is stable. Nothing short of Almighty power can remove it.

There is, however, one serious drawback to these easy conversions. *They deceive souls to their eternal undoing.* They fill up the churches with men and women who are utter strangers to the grace of God. These select ministers after their own hearts and the evil is perpetuated. The real work of God is denounced as fanaticism. *He that is born after the flesh, persecutes him that is born after the Spirit.*—Gal. iv. 29.

Oh, ye who have to do with souls! see to it that you have yourself a genuine, Bible experience. "If the blind lead the blind, both shall fall into the ditch." Then as you prize your own eternal salvation, deal *honestly and thoroughly* with all with whom you have to do. Do not heal slightly. Encourage none to hope that they are accepted of God, until they have clearly complied with the conditions of salvation as laid down by Christ and the Apostles.

### ♦♦♦ To our Friends.

We thank our friends for the many kind, encouraging words they send us. Many say, that they prize *The Earnest Christian* next to the Bible. Pious, devoted families consider it a necessity. We have preserved many extracts of letters, which we thought of publishing; but can only give a few specimens.

A brother, writing from Chickasaw Co. Iowa, says: "It is all the earnest preaching we get here, in this western country."

Another, writing from Berrien Springs, Mich., says: "The January number comes laden with the precious fruits of The Kingdom. It is worth more than the subscription price. It is full of inspiration—food for the soul."

Another writes from Greene Co., N. Y.: "I always am blessed with means to pay for so valuable a visitor as the *Earnest Christian* has always been in my family.—My wife says, she cannot think of discontinuing it."

A sister, writing from Sterling, Iowa, says: "It is full of good, sound, Gospel doctrine, and I hope I am the better for perusing it."

A brother, writing from Burlington, Vt., says: "Your magazine tells the hard, sol-

emn truths of God so pointedly, many cannot endure it. They cannot bear to have their idols hurt, so they cannot take it anymore. O! how will they stand the judgment, if they cannot stand your book? The Lord pity them! The fashionable dresses of some are assailed; the pipe and quid of others suffer; another sells yellow-covered novels, and all the race of soul-destroying fiction—as the *New York Ledger*—and so he does not like it; the Masons honor its honesty, but say it speaks of what it does not know: and so it goes."

A sister, writing from Westport, N. Y., says: "Its pages I have eagerly perused for the last five years, and have found them 'as rivers of water in a dry place'—refreshing my soul, and furthering me onward in the way of life and salvation. Many, many times has my soul been blessed in reading the experiences of others, and the victories achieved through 'Jesus Christ, the Captain of our salvation.' May the Lord bless you, and prosper every work of your hands, and open the hearts of the people to receive the Word in its purity and fullness."

A devoted preacher writes us from Coldwater, Mich.: "I have been holding a meeting near Albion. The Lord was with us in power; have organized a class of fifteen. We are introducing the *Earnest Christian*; for, in these days of worldly policy and conformity, it is refreshing to find so bold an advocate of the truth as your excellent periodical. E. P. H."

### ♦♦♦ Rev. E. Bowen, D. D.

THIS eminent minister of the gospel, after over fifty years spent in the ministry of the M. E. Church, has united with the Free Methodists. He said, upon joining, that he had for over fifty years been a Free Methodist. They were the people with whom he originally united. He could not run the risk of losing his soul, by even seeming to countenance the anti-Scriptural innovations which have become so firmly entrenched in the church to which he nominally belonged. He could not, and would not, belong to a church whose leading Bishop would sell his influence to the *New York Ledger*.

## Old Age.

Most people desire to live to old age, but how few are ready to welcome it when it comes! The follies of youth cling to many, even when the days of youth are gone forever. They study deception. Various artifices are employed to make them appear younger than they really are. From the pains taken to color the hair, one would think that gray hairs were a great disgrace. In this, as in many other things, there is a flat contradiction between the Bible, and the practice of many professors of religion. *The beauty of old men is the gray head.*—Prov. xx. 29. To color it, is to substitute deformity for beauty. Again, *The hoary head is a crown of glory, if it be found in the way of righteousness.* Prov. xvi. 31. It is no disgrace then, to appear old, if you are only right with God. If you have neglected your duty to your Maker for years, you may well be ashamed of neglected opportunities and misspent time—but deception will not help you. Come to Christ as quick as you can, and devote your remaining days to His service. Let your only care be, to be FOUND IN THE WAY OF RIGHTEOUSNESS.

## Chili Seminary.

THE charter has been granted. The building is nearly ready for plastering.—WE ARE GREATLY IN WANT OF MEANS.—The Genesee Conference, last fall, pledged to raise over \$2,000, of which about sixty dollars have been paid. The Susquehanna Conference pledged one thousand; they have paid about thirty.

We are perplexed and embarrassed. If any who read these lines have any of the Lord's money that they wish to devote to a good cause, we know of no better. Send to us without delay.

## Our Hymn Book.

THE plates of our Hymn Book were all destroyed by the recent fire. This is the reason of the delay in filling some orders that have been sent us. We shall have it ready, with some valuable additions, as soon as possible.

## Premiums.

WE have on hand bound volumes of the **EARNEST CHRISTIAN** for 1865-6-7-8. To any one sending us FIVE NEW SUBSCRIBERS, WITH THE money, at \$1.25 each, we will send either one of them, when requested, postage paid.

Or to any one sending us six new subscribers, with the money, at \$1.25 each, we will send a copy of that remarkable, soul-stirring book, "SHOCKS FROM THE BATTERY," by Rev. B. Pomeroy.

## Literary Notices.

**CHRISTIAN CYNOSURE**—The tenth number of the paper bearing the above title, is before us. Its special object is opposition to secret societies, especially Free Masonry. It is filled with important and interesting matter, and is ably conducted. Dr. Blanchard, President of Wheaton College, and Rev. I. A. Hart, are editors. Published by Ezra A. Cook, 88 La Salle St., Chicago, Ill. Fortnightly, at \$2.00 a year.

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Published semi-monthly, at \$1.00 a year. Address JOHN R. GARRETSEE & Co., Rochester, N. Y.

## A Thought for the Times.

BY S. RAYMOND.

It has long been a subject of wonder to me, what the great mass of professing Christians are living for. Certainly not to glorify God, and enjoy Him forever in Heaven. We are placed on earth only a short time, to prepare for a never endless existence. It should take all our talents, time and energy, to prepare for that endless existence.

We can never repay our Saviour's matchless love. He has pointed to glories so bright, a home so beautiful for us on High, if we only keep his commandments here below. But how few church members there are that will do it. They read in their Bible, passages so plain, that a child could not fail to understand, and either do not believe them, or do not realize their force. I would not exchange a hope of Heaven, for all the riches and honor this world can afford. Ask the great men that are suffering in the flames of Hell, of what avail is the fame they achieved on earth. "Ye cannot serve God and Mammon." For a few years of earthly glory, many have bartered their heritage to Satan. They cannot even get a drop of water to cool their parched tongue. Some are living only for riches, cheating themselves in the belief that there is time enough by-and-by. They want to get a little more of this world's goods, first. They little think that perhaps the decree has already gone forth, "Thou fool, this night thy soul shall be required of thee." Then, "What shall it profit a man if he gain the whole world, and lose his own soul. Will his riches avail him anything in Hell? Will it give him one hour's respite from the torturing flames? Some are living merely for fashion. Go with me to one of our modern churches—see the butterflies of fashion, decked in all the trappings of the present day. They come tripping in, the gayest of the gay,—and these are church members. They have taken the sacred vow that they belong to God, and are his children. Oh, what an example for the world's people! Can they not see their amusements are preferred to something else? How few church mem-

bers hesitate to attend theatres, operas, parties, and other amusements the world affords. How many indulge in the fashionable schemes of gambling? Yet they would be shocked if you were to tell them they had been gambling; but what else can it be called? Are there many that will not join the Free Masons, or other secret societies? It is a shame,—a disgrace to the holy cause of religion—and is it not time something was done? Can we sit still and see this great evil raging through the land, and not say a word? God help us one and all.

## DYING TESTIMONY.

ROYAL MUNGER.—My father, Royal Munger, in early life, experienced religion, in Livonia, Livingston County, N. Y., and found a home with the Baptists. He soon, however, removed with his family to Alleghany, N. Y., a comparatively new country then, where he had to struggle with inconveniences and hardships, and being deprived of religious privileges, he became entangled in the yoke of bondage, and lived in this way indifferent to the great interests of his soul, until twelve years prior to his death, when this town, thank God, was visited with a revival spirit. My father re-embarked on the old ship. From this time, until the day of his death, it might be truly said, he lived a life of prayer. Two years before his death he was afflicted with a shock of palsy, partially paralyzing his brain, depriving him of reading the Bible, but his mind seemed concentrated in Jesus, sometimes trembling with fear, at other times exultant with hope.—During this time, old age, with all its infirmities, was preying upon him, and he was declining very fast, until one week before his death, when he caught a severe cold, and inflammation ensued, and he was called to meet the monster, Death. Jesus appeared in this trying moment, and the aged pilgrim exclaimed, "All is right! I am going right." We mourn not as those that have no hope. Blessed be God! He died in Benton, Mich., Dec. 11th, 1859, in the seventy-fourth year of his age.

DAVID MUNGER.

### LOVE FEAST.

MRS. J. H. CARLETON.—Jesus has ever been a present help in time of trouble. He helps me stand boldly on the side of truth and righteousness. I know he saves me from the love of the world, and I am striving to make Heaven my home; where our loved ones will not fall on the battle-field, or be dragged to rebel prisons, and be starved to death; but where I can, if faithful, praise God through eternity. I would not exchange the hope I have in my soul, for all the vanities of this life. The prospect of Heaven, Oh, how cheering! The EARNEST CHRISTIAN I love. It is a feast to my soul. I wish I could put it in the hands of every family in the land.

*Hudson, Mich.*

MARIA PETERSON.—I do praise God for a free and full salvation through Christ. It is a privilege to me to bear the cross, to be counted worthy to be one of his little ones, and to know that I am washed in his blood. I have been through the furnace of late, but the form of the Fourth has been with me, glory to His holy name!

*Appleton, Wis.*

MARY DOW.—I love God, and I love his people, and I love the doctrine of holiness. I am glad that I have been made a partaker, in some degree, of this holiness. I praise God for a present, and complete, and full salvation.

"The cross for Christ I'll cherish,  
Its crucifixion bear."

I have enlisted during the war. I bless the Lord for his goodness to me. Oh, bless Him forever!

*Sherburne, N. Y.*

JOHN WEIK.—The Lord is with me. I am proving that the path of the just is as a shining light, that shineth more and more unto the perfect day. Holiness to the Lord, is my constant theme. *This moment* I have the unclouded witness that I am wholly sanctified—that Jesus lives and reigns in my soul, causing my body to be the temple of the Holy Ghost. Glory! glory! glory! I am filled with love. I

bathe in that ocean that is without bottom or shore—the ocean of God's love. Hallelujah! Praise God! I am convinced that there is no way to get right with God, but to have a thorough breaking up of the heart; and no way to keep right, but by perfect submission, and entire obedience.

W. F. MANLY.—I enjoy heart-felt, experimental religion to-day. I know that if this body was to fail, now, I have a building not made with hands, eternal in the Heavens. Glory be to God forever! My peace is deep, calm, and lasting. I never was more resigned to the will of the Lord, in all things, than at the present time. I am now the son of God, and it doth not yet appear what I shall be, but when He, (Christ,) shall appear, I shall be like Him, for I shall see Him as He is. Be changed from glory into glory, and sit on the throne with my blessed Master. Blessed be His holy name.

*Fairfield, Iowa.*

MISS ELIZABETH T. HAND.—I am on my way to glory, with some of the foretastes in my soul, while tarrying here below. I am so glad that this is the inheritance of God's saved people, to have "Glory begun below." Oh, Hallelujah! I feel it in my soul just now! A religion—a salvation that comes right down from above, I believe in, and enjoy. Glory be to God! The blood of Jesus cleanseth me from all sin, and I rejoice that this fountain is always open, "and every believer may now plunge in." I have been trying and exhorting others to plunge in, and blessed be God, some have been washed clean, and stand fast in the liberty wherewith Christ hath made them free. I will labor on, at God's command, and offer all my works to Him, raising the blood-stained banner amidst the hosts of sin, and doing battle for the Lord God of Hosts, until He says, "It is enough. come up higher."

H. O. SPICER.—I stand with Jesus looking onward and upward. I expect to gain Heaven. I am in the narrow way that leads to glory. Glory to Jesus for free salvation! It fits me for Heaven, and eternal glory. Praise His name!