

The Earnest Christian

AND

GOLDEN RULE.

MARCH, 1889.

MURMURING.

BY REV. B. T. ROBERTS.

NOTHING stings us to the quick like ingratitude. To have kindness repaid by neglect or aversion, preys upon the spirits worse than the suffering occasioned by some great wrong inflicted upon us by one whom we had never befriended. When we are doing not only the best we can, but the best that can possibly be done, for another, we dislike exceedingly, to have him forever complaining.

If we are the children of God, He has our welfare at heart. He is doing for us the very best that can possibly be done under the circumstances. *Like as a father pitith his children, so the Lord pitith them that fear him.* *For he knoweth our frame; he remembereth that we are dust.*—Psa. ciii. 13. Do you think, then, that God would deal unjustly, or even harshly with you?—He will not. Nor will He permit others to really injure you, if you are faithful to yourself and to your God. *But even the very hairs of your head are all numbered.* *Fear not, therefore.*—Luke xii. 7. Again: *And who is he that will harm you, if ye be followers of that which is good?*—1 Peter iii. 13.

These passages, and many more to the same effect which might be quoted, plainly teach us that God has a deep solicitude for the welfare of his children. All his dealings with them are calculated to make them the richer to all eternity.

1. Then never murmur at anything which God does. He is doing better for you than you could do for yourself. It may seem difficult to believe this, but eternity will make it plain. Jacob once said of God's providences, *All these things are against me;* but a few years showed that the old patriarch was greatly mistaken. Our foresight, at best, is limited. We cannot tell how things will turn out. God sees the end from the beginning. He is fully aware of the result of conduct. He knows the effect that events will have upon us and upon others. The physician sometimes applies caustics, when the patient would prefer an anodyne. But the sufferer submits silently to superior wisdom. So God may send us blight where we looked for plenty; He may permit us to meet with failure where we felt confident of success; He may send bereavement where we anticipated the greatest comfort; but shall we repine? *We know that all things work together for good, to them that love God.*

Here we rest.

" Why should I murmur? for the sorrow
 Thus only *longer-lived* will be;
 The end *may* come, and *will* to-morrow,
 When God has done his work in me.
 So I say, trusting, As God will;
 And, trusting to the end, hold still."

2. Do not murmur at anything *you cannot help*. Why should you? It will do no good at the best, and it may do harm. Suppose it does rain when you would prefer fair weather; all your complaining will not make the sun shine one second sooner.

3. Do not murmur at anything *you can help*. If the remedy for the evil complained of is within your reach, avail yourself of it. Courage, not despondency, is demanded. When Peter the Great had been badly beaten in battle by Charles XII. of Sweden, the conquered monarch said to his officers, "Let us not despair; Charles will teach us how to conquer him yet." He raised another army, and, after many severe reverses, in the end prevailed.

Suppose you have made mistakes! God has not promised infallibility to any one. He is a good captain who can organize victory from defeat. If you do not succeed in a good work, you can do what is often better—you can deserve success. Sometimes, fortuitous circumstances have more to do with bringing about favorable results, than our own exertions. But patient, pains-taking efforts, put forth in the cause of God, will always meet with their reward. The laborer does not grumble because the crop fails. If he does his duty faithfully, and gets his pay promptly, he sleeps in peace. Then why should we—God's hired men, sure of our pay—lie down in discouragement, because we do not see the results we desired? Our business is to toil on in the vine-

yard, correct our mistakes, and double our diligence. To sit down in inactivity, and write bitter things against ourselves, will not improve matters in any respect.

4. Do not murmur at anything the devil does. If you belong to God, you must expect that Satan will do you all the harm he can. His business is to do wrong, and to instigate others to do wrong. You must not expect anything good of him, or of those who are under his influence. God is mightier than the devil. Trust in Him, and He will bruise Satan under your feet shortly. *Resist the devil and he will flee from you*; but scolding will make him your companion.

We give some reasons to dissuade you from a practice but too common among professed Christians:

1. Murmuring offends God. His displeasure at it is most intense. Hear what He said to his people anciently: "How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me. As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you according to your whole number, from twenty years old and upward which have murmured against me."—Num. xiv. 27-29. We are warned against this sin in many places in the Bible. We give but one more passage. St. Paul says: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." A sin thus spoken of in the word of God cannot be one of small magnitude.

2. It exposes one to many tempta-

tions: Impatience and fretfulness are quite likely to result. Evil speaking comes along as a natural consequence. As you would shut the devil out of your heart, close your lips against all murmuring and repining.

3. Murmuring exerts a bad influence upon the cause of God. While the religion of Jesus gives no place to levity, to foolish talking nor jesting, it does propose to make its votaries happy. They are said to *rejoice with joy unspeakable and full of glory*. But when, instead of this, professed Christians are always grumbling and complaining, what will the world think of their religion? Away, then, with your complaints. Let your heart be always full of gratitude and love. Carry a cheerful, holy atmosphere with you. Let the sunshine of the Gospel fall upon all with whom you have intercourse.

"Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions: partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and *took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*

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It is often extremely difficult in the mixed things of this world to act truly and kindly too; but therein lies one of the great trials of man; that his sincerity should have kindness in it, and his kindness truth.

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To Adam, Paradise was a home; to the good among his descendants, home is a Paradise.

RELIGION AND PHILOSOPHY.

BY THOMAS GREASON.

THE religious sentiment in the human constitution is the most powerful and permanent spring of action. It is the sovereign affection of our nature. It gives birth to emotions, feelings, convictions, purposes and perseverance, vastly more influential than any other. It enables man to enjoy, suffer and accomplish what nothing else in him can. All human history attests this important truth. For this reason religion ever has been and ever must be lord of philosophy. Philosophy is of the head, religion is of the heart. Philosophy thinks; religion feels, wills and acts. True religion, with true philosophy in union bears man straight onward to perfection. But what can philosophy do without religion? What can it do against religion? It can think, speculate, invent, contrive schemes, talk, write, make books, and amuse its disciples. But religion stirs up the deepest foundation of human feeling, throws open the gates of the spiritual world, flies to the throne of God, summons angels from heaven to the field of conflict, believes, hopes, resolves and opens a passage through the RED SEA of martyrdom to the promised land. In one way or another, it triumphs over all opposition, surmounts all obstacles and masters all difficulties. It is strong, self-consistent and perfect in its application to all human wants, capabilities and conditions; it is a living and complete personal righteousness modeled after an unexceptional divine patience. It insists on perfect truthfulness, justice and charity. It forbids all injury of man to man, and requires that evil be always resisted with good only. It bids us love our enemies and do good to our offenders, not because they are blameless and innocent, but because it is right, blessed and glorious to overcome evil with good. Is not here a good and obvious superiority in the religion of Jesus over Philosophy?

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BE just and fear not.

**A WORD TO THOSE PROFESSING
THE HIGHER WALKS.**

BY D. F. NEWTON.

BROTHER, Sister, you profess to enjoy full salvation, perfect love,—how is your daily walk? circumspect? Do you take Jesus for your pattern? walk as he walked, live as he lived? imitate him in self denial, cross bearing, going about doing good, warning the unruly, comforting the feeble minded, supporting the weak; exercising perfect patience towards all men? not rendering evil for evil unto any man, but ever fellowing that which is good, both among yourselves and all men? Are you holy, harmless, undefiled, separate from sin and sinners? Are your thoughts, words and actions, passions and appetites brought into sweet and entire subjection to the law of love? Have you no will of your own? are your wills swallowed up in God's will? It was meat and drink to the blessed Saviour to do the will of his Heavenly Father. He had meat to eat, of which the world knew nothing. Have you respect to all God's commandments and ordinances as Christ had?

Do you love the Lord with all your heart, soul and strength and your neighbor as yourself? "All the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself." Christ says, "He that loveth me, keepeth my commandments."

"He that saith he abideth in him ought himself also to walk, even as he walked."—1 John ii. 6.

Here is the true standard, do you abide by it, beloved reader? If not how can you, how *dare* you profess, what you do not possess—if you do not walk as Jesus walked, how can you consistently say you abide in him?

"God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect that we may have boldness in the day of judgment; because as he is so are we in this world. 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."—1 John iv. 16, 17, 18.

"Let us therefore," says Paul, "as many as be perfect, be thus minded."

. . . Whereunto we have attained, let us walk by the same rule, let us mind the same thing. Brethren, be ye followers together of me, and mark them which walk so as ye have us for an example—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

Are you really and truthfully what you profess to be—dead indeed unto sin and alive unto God through our Lord Jesus Christ—sanctified wholly, spirit, soul and body? Can you say as Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 20.

"What things were once gain to you, do you now count them loss for Christ? Is the word of God a lamp to your feet and a light to your path; sweeter to you than honey and the honey-comb? Do you meditate in it day and night? Are you in truth a Bible Christian? Is your holiness verily Bible holiness, your sanctification Bible sanctification in theory, in experience, in practice?

"Search the Scriptures; for in them ye think ye have eternal life and they are they which testify of me."

Is your family altar burning brightly morning and evening?

Have you a companion for life? Are you observing the marriage covenant in all respects? Eph. 5:21; Is your house orderly, peaceful, joyous? a house of God, an Eden, a paradise, the very gate of heaven? How are your children and servants trained? exclusively for life everlasting? in the way they should go, in the fear, wisdom and love of God? Are your "little ones" live plants around your table? Examples of all that is true, honest, just, pure, lovely and of good report? This setting our house in order is a question of yest import. Very many honest inquirers after the higher Christian walks are stum-

bled by seeing the children of parents who profess entire sanctification, growing up in unbelief—vain, proud, disobedient. Parents, how can you—how *dare* you profess entire consecratedness to God while living in open disobedience to a positive command? And what is this command? Read Deut. vi. 6, 7, 8; Prov. xxv. 6; Ep. vi. 4.

"Wo to the world because of offences, for it must needs be that offences come, but wo to that man by whom the offence cometh!" In the church or out of it—professing holiness or no holiness. "By their fruits ye shall know them."

Again, are you conscientiously scrupulous in little things? in meeting your just dues? in owing no man any thing but love? In all your business transactions, are you sure to act on the Saviour's golden rule? We are familiar with some professing to love the Lord with all the heart and their neighbors as themselves, that are slack in meeting just dues, and pay not; contract debts, they are not able to meet at the specific time.

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

Are you surety for debts? or do you ever request others to become surety for the payment of your debts?

"He that hateth suretyship shall be sure."—Pro. vi. 1, 2, 3, 4; Isa. xi. 15.

Are you economical in your expenditures—strictly temperate in all things? Is your adorning that of a meek and quiet spirit, and not of gold, pearls and costly array? The Saviour expects you to eat, drink, dress, and spend your time, talents, and property, and transact your business, with reference to the same objects for which you pray, read your Bible, and worship God. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Do you shun levity, light and trifling conversation, foolish talking and jesting as you would the plague? The command is, "Be sober, be vigilant;" let your conversation be to edification, becoming

the gospel of Christ. "Be sober, grave, temperate, sound in faith, in charity."

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

"By thy words shalt thou be justified and by thy words shalt thou be condemned."

There are those who testify publicly to a holy, sanctified life, meanwhile imitate popish and worldly customs in raising funds for benevolent purposes, for church building, make God's house a house of merchandise: who also patronize Sabbath-breaking establishments—a corrupt press,—read novels, romances, unite with secret, oath bound societies.

Others, again, profess to triumph in Jesus, walk in the light as he is in the light, who, nevertheless, wink at popular sins, refuse to expose the follies and fashions of the day, worldly conformity in dress and equipage, bow to a popular, man-fearing, time-serving policy. Is this Bible holiness?

Again; there are those professing to be holy in thought, word and deed, and at the same time are wedded to the poisonous "Indian weed," slaves to a fleshly appetite, and hold on to this vile lust. Oh! oh!

Persons may be eloquent, loud in their professions, speak with the tongues of men and of angels, and after all be "as sounding brass, or a tinkling cymbal." Nothing so surely and speedily brings this blessed doctrine into disrepute as the inconsistencies of those professing to enjoy it.

Once more: Do you expect the fruits of holiness in regard to the poor, the sick, the afflicted, and open your lips, "defend the poor and fatherless," do justice to the needy, rid them out of the hand of the wicked, seek judgment, relieve the oppressed, judge the fatherless, plead for the widows? bear testimony against novel readings and novel puffings, intemperance in the use of strong drink and tobacco in every form, the spirit of caste, the pride of aristocracy? and every secret abomination? These

are test questions, standing out in bold relief, and cannot be lightly passed over by those professing the higher Christian walks.

In conclusion, permit us to drop a word of exhortation to those who are on the altar, Christ Jesus, walking in newness of life.

Live by faith every moment. Watch unto prayer. Take no anxious thought for the morrow.

We are to act for the future ; but by the minute—the present minute. Be careful for nothing ; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Testify ! be sure to witness for Jesus ; declare what great things he has done for your soul—do this meekly, humbly, on every suitable occasion. Be definite in your testimony. In the profession of holiness avoid all ostentation, display, and affectation. Let your testimony be artless, simple, easy ; let it exalt Christ, and humble you. Cultivate a due sense of your unworthiness, and let every thought, and look, and word, partake of the spirit of lowliness.

"Open thy mouth wide and I will fill it." Christ says, "ye are my witnesses." How ? by our godly walk, our meek, modest humility ! By keeping a conscience void of offence towards God and man ! By doing justly, loving mercy, walking humbly, providing things honest in the sight of all men ! Is this all ? "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

"Whoso offereth praise glorifieth me."

Be sure to let your daily walk correspond with your public testimony. Do not seek to be conspicuous. Avoid all display or pretensions of superior learning, talents, piety or professions. Call no man master upon the earth. "Neither be ye called masters, for one is your master, even Christ, and all ye are brethren."

"Be clothed with humility ; for God resisteth the proud, and giveth grace to the humble. Humble yourselves there-

fore, under the mighty hand of God, that he may exalt you in due time."

Finally, brethren, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

"Let us, to perfect love restored,
Thy image here retrieve,
And in the knowledge of our Lord,
The life of angels live."

Dead Orthodoxy.

RIGHT notions have their slender use,
But cannot a sound faith produce,
Or vital piety :
They cannot make the Godhead known,
Or manifest Jehovah One
In co-eternal Three.

That virtue doth from Christ proceed ;
That power which animates the dead,
The Spirit of life exerts ;
The Father His own Son reveals,
The triune God His image seals,
With pardon on our hearts.

A fond imagination vain,
A shadow floating in the brain,
Which we for faith misdeem,
The mere result of nature's powers,—
'Tis not a work of God but ours,
'Tis all a waking dream.

The orthodox, renowned in fight,
Fierce champions for opinions right,
May reason's strength display ;
Their Arian and Socinian foes,
And heresy's whole household knows
The Truth as much as they.

The Truth that makes us free indeed,
We cannot learn it from our creed.
The Truth that sanctifies,
To bring us faith returns from heaven,
And, Father, Son, and Spirit given,
Conducts us to the skies.

Jesus the Truth, the Life, the way,
Thou in me with thy Father stay,
Thou with thy Spirit descend.
I then shall know thee as thou art,
The God who never will depart—
My soul's eternal Friend.

—Charles Wesley.

PEOPLE think that Heaven is in the future world ; but they can make it even on earth, if they will.

THE WAY OF FAITH.

BY M. M. BROWNING.

Paul says, "Not as though I had already attained, either were already perfect: But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."—Then, mark his language: "Brethren, I count not myself to have apprehended: But *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

I am walking by faith, and I realize in my experience, the same principle of action—of heart or soul action—that Paul brings to view in his expression of "*this one thing I do*,—forgetting those things which are behind,"—and not only *forgetting*, but that, *and reaching* forth unto those things which are *before*. There is a great prize ahead. How, and what is that prize to be in every believer's history? Thus it has been with me. Relying implicitly on Jesus for a full salvation, everything is taken out of my heart, and of course, is manifested in the acts of my life, and *then*, like Paul, I forget that which I have attained—in *one* sense, count not this as my final salvation, merely a seal, or witness of it, if I abide in the truth, in the grace,—light already received. But "*this one thing I do*,—Reaching forth unto those things which are before." Through the grace given, I apprehend by faith, the promises;—more especially the one, "According to your faith, so shall it be unto you." And pressing onward, I desire the glory of God in the salvation of souls, and I say in my heart, trust in God,—believe, for the saving or conversion of a particular individual, remembering, the word is, "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Applying the same principle of faith, I may, and should

ask for the salvation of souls. Let me give an example: There was a lovely woman who had once tasted of the love of God. She was now stirred up to seek her first love, knowing the great danger of a greater darkness, a harder and colder heart, should the effort prove a failure, without fruit, while she was kneeling at the mourner's bench, confessing her sins. I kneeled down, supplicating a throne of grace. Ah! how trust was tried! There the word was,—"*and shall not doubt in his heart, he shall have whatsoever he saith.*" The present salvation of that soul was desired—no *unbelief* in the heart, and the answer is mine—there it was, plain as the noon-day sun, and in this manner the Father of Light was approached. Remove all *unbelief* in this particular, I trust thee for full salvation. Now, whatsoever is *not of faith, is sin*, and if I believe not thy promise, I have sin. I claim faith as salvation from sin. I could not do otherwise, and though a slight thrust from the enemy, in the suggestion of the impossibility, from the fact that the individual might not *expect* to be blessed *now*. But then the same word, "*Shall have whatsoever he saith.*" And "*to him that believeth, all things are possible.*" And now, as the promise is, "*as far as the east is from the west, so far hath he removed our transgressions from us;*" then, so far, he has removed *unbelief* from my heart. I have the thing desired of him—because "*According to your faith, so be it unto you.*" Upon the promises I rested, nothing doubting. Ere long, the glad news was wafted to my ears, "*the dead is alive, the lost is found.*" Now, this *one thing I do*, forgetting those things which are behind, reaching forth,—*a present duty*,—asking something not yet realized or given—though all things are mine in Christ.

Is not this one way we grow in grace, and in the knowledge of Christ? I sometimes ponder the question in my heart, how fast one might grow, and how much knowledge of Divine things might be received, if one would be true to the grace given.

MASONRY.

BY F. F. FRENCH.

In discussing the moral character of Masonry, I propose to consider,—

1. The reason why professing Christians become Masons;
2. The ultimate object of Masonry;
3. The secrets of Masonry; and
4. How Masonry should be dealt with.

1. Freemasonry is Christ-like in spirit, or it is *not* Christ-like. Its general, spiritual development, is in union with the spirit of Christ, or it is in harmony with the mind and spirit of Satan.

I think this position is Scriptural. “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” “Now if any man have not the spirit of Christ, he is none of His.”

There is no middle ground between the service of God, and the service of Satan, on which either saint or sinner can stand.

Satan's main point of attack upon fallen human nature, is in its weakest place, viz., the point where it is most easily turned a *very little* from the spirit of holiness, or entire devotion to God. “A little leaven,” (if it does not at once, will very soon, if retained,) “leaven the whole lump.” This golden truth is often reiterated for our admonition, that we may take heed to it, and thereby walk safely. Its warning voice is heard, at intervals, all through the Bible. And yet, but few, comparatively, understand and believe it.—“Know ye not,” says Paul, “that a little leaven leaveneth the whole lump?”

This golden truth is the voice of wisdom. “She standeth in the tops of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.” “She standeth in the tops of high places,”—far above the mists and clouds of spiritual darkness, and shouts

with trumpet-like voice, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean 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.”

And again, she cries with a loud voice, that can be heard above all the syren songs of earth, “Ye shall be holy: for I the Lord your God am holy.” O ye Masonic professors of Godliness! do ye hear her warning voice? Do ye understand that a “little leaven leaventh the whole lump”?

The answer of Christ to His disciples, when they asked Him Why He spake to the people in parables, is the answer and the only true answer that can be given, when the question is asked, “Why do professing Christians become Masons?” “For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed,” so that they do not “see with their eyes, nor understand with their heart,” that a “little leaven leaventh the whole lump.”

2. In considering the question whether Masonry is Christ-like in spirit, or is of the leaven of Satan, I would say, that the burden of Christ's mission was the salvation of men from sin. This is the burden of all true Christians. Now, Masonry has no such burden, neither do Freemasons have any such burden, by virtue of Masonry. Sufficient proof of this statement lies in the fact, that its conditions of membership are such as to require no radical change of heart.

The church of God exists that it may be instrumental in the salvation of men from sin, and a radical change of heart is an indispensable condition of membership to that end,—upon which condition alone could be entertained any Scriptural ground of hope.

Now the fact that Masonry has no such condition, is sufficient proof that it has, in reality, no such object in view. Moreover, Masonry does not seek freedom from sin: for no man, or body of men, with open arms embrace sin, and at the same time, seek to be free from it.

I have touched upon this point in Freemasonry, in order to meet the blasphemous assumption on the part of some of its devotees, that Freemasonry supercedes the necessity of the Church of Christ. Although there are but few professing Christians who are sufficiently permeated with this leaven to countenance this assumption, yet, it has always been a secretly cherished sentiment among Masons, that a true and genuine Mason, would, by virtue of a faithful adherence to the requirements of Masonry, thereby be fitted to join the "celestial lodge above."—This sentiment is, and always has been, sufficiently strong and prevalent, to act as a quietus to the conscience of non-professors, who have become Masons.

Thus, to furnish an opiate for the troubled conscience, and to reject Christ, by "climbing up some other way," is the ultimate result of Masonry. The rejection of Christ has been the grand and ultimate object of all Satanic systems, from Arianism down to modern Spiritism. And although Masonry is not professedly a religious system, yet this non religious profession is an element of power in accomplishing its grand object. The rejection of Christ is, virtually, the Royal Arch Wire of Masonry. It runs through the whole system, and reaches beyond all Grand Master Mason lodges and chapters, into Satan's council-chamber. And Satan, himself, works the wire with no small degree of skill and success.

The rejection of Christ theoretically, is a bold step; and this old and experienced wire-worker has too much serpent-like wisdom, not to work the wire carefully, and to pull it but lightly in this direction, as yet. It would alarm the churches too much. But let the churches become sufficiently permeated with this Masonic, or Satanic leaven, and Christ, the only "Door," would be veiled in spiritual darkness as thick as that which hangs over papal Rome. "Blindness in part," has already happened to those who, while they hold a visible connection with the church of Christ, have become affiliated with Masonry, or some other

worldly association. They admit Christ in theory, they preach Him in theory, but not with power. The power of Christ does not rest upon them. "Blindness in part," has happened to them, and they know it not. The inconsistency, and also hypocrisy, of pointing to Christ as the "Door," and at the same time, themselves rejecting Him, fastens itself upon them, with all the visible distinctness of the leprosy, the Ethiopian's skin, or the leopard's spots. And the gospel has no remedy for them, except in renouncing their "fellowship with the unfruitful works of darkness."

But there is another way in which this Masonic wire is worked with boldness; and yet, it serves as a stepping-stone to the grand object in view.

Its working in this direction may be seen in the solemn mockery of prayer over initiatory farces;—in the shameless and blasphemous prostitution of Scriptural texts, as applied to Masonic symbols, and in various other expedients,—such as the assumption that certain Bible characters were Masons—and that Jesus Christ formed secret societies,—all of which is done to give a sanctimonious coloring to this mystery of iniquity—thus dressing itself in the stolen livery of Heaven, at the expense of the word of life, and holy men of God.

Now, this phase of Masonry exhibits as much ostensible evidence of a Satanic attempt to ape things divine, as does the Hindoo or Carthaginian triad of gods give evidence of a Satanic attempt to ape the character and offices of the triune God of the Bible. And this stolen livery of Masonry, which has been taken from the Bible, is seen from such a stand-point by Masons, as to have, to their spiritual vision, the illusory effect of mirage, in optics; and Satan himself is seen as an "angel of light," and "darkness is put for light."

The initiatory ceremonies of Masonry have been represented to me, by Methodist ministers, as very solemn and imposing;—as much so as any thing they had ever passed through—just as though a farce, of any kind, could be a solemn and imposing spectacle to a

Christian, especially "a preacher of the gospel"!

"Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people," (even the sons of Levi,) "have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out" this Masonic calf, and say in their heart, and with their lips also, Behold, how solemn and imposing a spectacle! Well, indeed, it is a fearfully solemn spectacle —yet not the calf, but the ministers of Christ, who fall down before it. May it not be truthfully said of all such professed preachers of the gospel, in the language of another, that they are the "hangers-on of society—men who play the mosquito, and steal blood for a living"?

[To be Continued.]

DRESS.

BY NETTIE CLARK.

I HAVE often been asked why I dressed so plain—why I dressed so like an old woman? My only answer is, the word of God enjoins plainness of dress. A good sister once said at camp meeting, "I mean to keep my soul young, if this poor body does grow old." Some say that God does not notice so small a matter as our dress. I think, however, such persons must have neglected to read the third chapter of Isaiah. But this subject of dress is not only spoken of in the Old Testament, but we read it in the first epistle of Peter, third chapter, third and fourth verses. "Whose adorning, let it not be that outward adorning of plaiting the hair, and 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 in the sight of the Lord is of great price." Also, 1st Timothy, second chapter, ninth and tenth verses. "In like manner, also, let your women adorn themselves with 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." Some argue that it is an injury to the cause of Christ to dress plain, as some are kept from seeking religion through fear of becoming singular and having these idols of the heart torn from them. Christ says, that "He that loveth father or mother, brother or sister, more than me, is not worthy of me." How much more, then, must that person who loves these trifling things of the world more than Christ be unworthy of him? There is scarcely any sin spoken against in the word of God, so much as pride, and yet we cannot indulge in this outward adorning without encouraging this sin. Indeed, I very much doubt if a soul saved from pride has any desire for this adorning. "But," says one, "why talk and write about a matter of so little importance? People will wear what they please, and consider it ill-manners if any one tells them they ought to dress plain." Is it a matter of little importance whether the professed followers of Christ obey God? Before I experienced religion, I used to wonder why Christians were so much troubled about the welfare of my soul. I thought, if I choose to live in sin, and enjoy the pleasures of the world, which would end in the ruin of my soul, it would not cost them anything. But now I understand that it was their duty to warn me of my danger, and invite me to Christ; and that it is a Christian's duty to do all in our power to help our fellow Christians in the way to Heaven, and it is far from ill-manners to urge upon them the claims of God. We are commanded to honor God in all that we do. There are thousands of precious souls without the word of life, with no knowledge of God and Heaven, who might be led to the enjoyment of this glorious salvation, if the money so needlessly spent had been employed in sending them the Bible. If we disobey the teachings of God's word, and squander the means he has made us stewards over, are we guiltless? What will we say of these things at the judgment-bar of God?

EXPERIENCE IN THE WAY OF HOLINESS.

BY M. M. BROWNING.

JULY 1st, 1867.—I am severely tried to day, but I cast my soul and body upon the promise of God, therefore I will trust Him.

I have been blest in endeavoring to glorify God in my conversation. I do this way,—tell of the work of the grace of God and how. My experience, I try to hold before others, without letting self appear in it. I felt to-day to cry unto God to keep me, and rather than that I should cast away my confidence, or turn aside out of Him and his will—living to his glory, that death might ensue first,—I have had to exercise faith in God for a home; and I am led in this way, as I trust in God's word for spiritual sufficiency, so I trust Him for temporal necessities.

July 5th.—This morning, upon awaking, it required an effort to lay hold upon Jesus, as united to him, and to God through him, and for the presence of the Holy Ghost in me, but I was enabled to do so.

August 5th, 1867.—Since writing last, following the teachings of the Spirit in speaking and praying with people, where service has usually been held, a number of individuals have been converted, and others convicted; and in view of further duties, I have been called upon to renewed consecration. And I find the way opening to the desires of my heart, and to what I have heretofore thought was the will of God concerning my labors, to bring souls to Jesus by every possible means, including public exercise, and to such I have been offering myself up.

Now, as once before, I am blessed by the words of the 13th chap. of 1st Cor., in regard to charity. When I try myself by that word, I find I have the spirit therein described, without which nothing profiteth me. I have realized before that fullness of happiness, independent of every creature and circumstance. And, indeed, what but such as that

could make the creature happy in death? So to be thus, is only in accordance with one of the first principles of Christianity.

Reading one day, how a beloved disciple of Christ had asked for knowledge in regard to the word of God, and the lesson learned was that Jesus attended the marriage at Cana upon a special invitation; and that now, being specially invited, he would always attend,—and how my heart sprang up at the thought, now to invite Jesus to be present in all my reading the word, in all my devotional exercises, and to abide in my heart, by especial invitation; and when I labored in public, in prayer, in speaking, in any way, he was especially invited to be with me. How I desire him in all his power!

Yesterday was a peculiar day to me. I was offering myself up to be filled, with overflowing, for the good of others as well as for myself, whilst to day I have been receiving as I expected, while I laid myself upon the altar; and I am still offering, expecting and receiving, and may and will it not be thus, too, through all time?

A few days later, comparing my heart, spirit and life with the word of God, looking into the perfect law of liberty, I still find myself assimilated to it, and that going unto Jesus, the Way, the Truth, and the Life, I had found rest to my soul; and that God, who was able and willing to do exceeding abundantly above all that I was able to ask or think, had filled me with all fulness; and having received the Holy Ghost, I had in it "strength of salvation, with the promise of wisdom and knowledge for the stability of my times; and that the work of righteousness was in me—peace and the effect of righteousness, quietness and assurance forever. That I was "riding upon the high places of the earth, sitting in heavenly places with Christ and feeding upon the heritage of Jacob," in thus living a life of faith—standing and walking by faith. And yet I had trials which led to temptation so great as to almost at times overwhelm my soul. Yet God in mercy did not suffer them to endure long; but with

temptation, he made a way of escape, and that I was kept a willing, living sacrifice unto God, with the spirit which would qualify me to be used to the glory of God, in the salvation of souls.

ARISTOCRATIC CHURCHES.

We have said a great deal in these columns in favor of free churches. We are glad to see that there is a looking up on this subject. But free churches, built from policy, do not answer. The pew system is contrary to the Bible, and an insult to the people, and should be given up.

The following is an editorial from a late number of the St. Louis *Christian Advocate*:

The inspiration seizes us, and we write what we feel, hoping that God may make this article the means of stirring up some interest in a subject vital to the Christian church. The crime of city churches is the eager pursuit of gentility, ease, and social pleasure, and the removal of the means of grace as far as possible from the common people. The impression upon a candid mind, in viewing our city churches, is either that Christianity is afraid to grapple with the vice of the city, or that the leading spirits of our churches are utterly incompetent for any kind of leadership. About the only church that manifests any special wisdom in the planting of churches, is the Catholic. Protestants almost wholly act with hesitation, cowardice, or folly. We will not go away from St. Louis for an example. Protestant stupidity is mountainous here; it is the town talk, everybody can see it. The race for popularity has carried the congregations away from the poor, until there are very few churches that the lower classes, as they are called, can enter; if indeed they are expected or desired. If by any means the masses of the people should rush into the fine

churches of our city, there would be great astonishment and some indignation. Conceive of Almond Street going to church in one of our aristocratic churches. The Protestant churches of this city have said as plainly as acts could say anything: "We think the Devil owns St. Louis from Sixth Street to the river." The festering masses of dying men in the packed alleys and filthy dens, are given up to rapacious landlords, rum-sellers, gamblers, and the police. They are condemned to social extinction, to exclusion from Christian privileges, to hell without benefit of clergy. The time was, when St. Louis was a village, that the Methodists, Baptists, and Presbyterians made a distinct impression upon the public mind. The old Methodist church on the corner of Fourth Street and Washington Avenue was thronged with eager crowds of people. Now the march westward has begun, and nearly all the churches have moved or are preparing to do so. We notice one case in point. There was a venerable church on the corner of Fifth and Walnut, near the Southern Hotel, the best position in the city for a theater or a church. Dr. Nichols is the pastor. Crowds of strangers visited that church. It was a power for good, and might have been made increasingly useful to the poor, and to strangers, but the wealthy church were unwilling to make the sacrifice for Christ, and sold out their splendid position and moved to one far less adapted to the real object for which a church should be organized. Who would think of building a theater on Eighteenth Street? The theater is put where the so called rabble are, where the poor working people can go, but the fastidious churches are built where only the rich will go. We do not blame any one for desiring pleasant social relations; we admire a beautiful, well appointed church. We have no objections to splendid churches, august and monumental; but to exclude the poor from the church, or to put our houses of worship where the poor can not go, is a flagrant crime, for which God has already cursed the Protestant

churches of our cities. We do not pretend to compare the spiritual power of Protestant and Catholic churches. The latter are wiser as to worldly matters, but they do not convert the people. Around their most popular churches vice grows apace. Their people are made fanatics but not Christians; but in many respects they shame us. They stick to the poor, they stay down town, they contend with play-houses for the ground. We give up the wicked, forsake the dense population, move out of infected regions. Upon one of the old Methodist churches in this city is now the significant sign: "FOR SALE."

This is on the corner of Pine and Fifth, a location which is, next to that of Dr. Nichols' old church, the best in the city. It is amid the throngs. It is nearly opposite an opera house. It is near hotels—the Plauter's, Laclede, the Everett House. The congregation is wealthy, they are able to build themselves a palatial home-church in some aristocratic spot. They can make a beautiful and desirable Christian resort if they like. If they intend any such thing as saving the people, if they wish large congregations of poor folks to hear the gospel, if they are ready to contest the ground with the enemy, their moving away from their present ground is a folly and an offense which no amount of gentility can atone for. We heard with surprise the other day, that Dr. Post's people were talking of selling out their church on Locust Street, and of moving farther away from the masses living between Tenth Street and the river. We believe it is the intention of the Baptists on the corner of Sixth and Locust to get away as soon as they can conveniently; and as to the Episcopalians, they court chiefly the aristocratic, and seek to plant churches among the rich. They take always cabin passage for heaven.

Our own church has two positions in this city which are very good, the Sixth Street church and Simpson chapel; and yet neither of them are what are called "eligible places." If the church on Sixth Street could be held, if its rooms could

be packed with the ragged masses around it, if Christ could be preached there to the dying poor, if the large Sabbath school could be continued right there, if the property could be paid for, and never given up, we should like it; but we presume that the common sentiment is in favor of removing to a cleaner place, and turning the little and great ragamuffins into the street. Let the opera houses, the theaters, the saloons, and their friends, hold half the town. Let religion be decent and clean. Build fine churches with parlor attachments for the rich, and let the devil take the poor. That is very much like our policy.

The time will come when the churches permeated by a divine sympathy and filled with zeal for souls, will go down town and buy amid the masses of the people lots at \$1,500 a foot upon which to build churches for the people. They will seek places where the people can go, and will build temples for God in the midst of dark places. The finest churches will be open for all, and Christian men and women will go into the mean alleys, and dens of vice, and beg the dying poor to go with them to church. Fine carriages will bear messengers of mercy, angels of light, to the abodes of sin and death, and rich servants of Jesus Christ will gather up the poor, the lame, the halt, the blind, the leprous, and take them to Jesus. If we do not thus bear Christ to the poor and the wretched, they will die in their sins, and their blood will be upon the aristocratic churches. God has wonderfully blessed his people, but they have not made such a return as his love demanded. If Jesus were laboring in St. Louis, he would be found among the lowliest and vilest as well as among the rich. If he should build a house of worship, it would be where the most people could reach it. Notwithstanding the pressure against this view, we have a firm conviction that the greatest crime of Protestantism is the desertion of the poor, the abandonment of the people. That we are beginning to awake to our duty, is a matter for which we devoutly thank God.

A FEW PLAIN QUESTIONS.

BY NANCY M. JACKSON.

WHEN a professor of religion spends half the day and the whole of the evening, until a late hour, reading novels, and has time only on Sabbath to read a chapter or two in the Bible, has such a one to suppose that he is reading to know and do the will of our Father?

When members of the church of Christ subscribe for two or three trashy monthlies, and such papers as the New York Ledger, and do not even take their own church paper, are they to conclude that they feel a deep interest in Christ's Kingdom?

When one who professes the name of Christ, spends fifty or a hundred dollars in useless adorning of the person, and can afford to give only one dollar to the missionary cause, is it proof of a strong desire to see the world brought to Christ?

When a lady spends the precious hours of the Sabbath morning at a glass, adorning herself for the house of God, and has not time to spend five minutes in her closet, can she in the sanctuary, worship God in spirit and in truth?

When a man is so engaged in business through the week, as to have no time for prayer meeting or family worship, and is so tired as to require the Sabbath morning for sleep, can he by going to church on Sabbath evening obtain a supply of spiritual food for the week?

When people who profess to be saved by grace, are always ready to talk on any worldly subject, but have never a word for Jesus, can we think they are prepared for the society of heaven?

When members of the church go to the theatre, the circus, the gay party, and enjoy all the pleasures of the world, are they proving their love to Christ by keeping His commandments?

If God is angry with the wicked every day, is He well pleased with the professors of religion who, by conformity to the world, are every day breaking the most solemn vows made in

the presence of God and His people

If, as the word of God teaches, nothing unholy can enter heaven, what is to become of the thousands *in the church* who are living in sin?

Can a minister in the M. E. Church keep his ordination vows, without expecting to be made perfect in love in this life, and earnestly groaning after it; and if he is doing that, will he not occasionally, at least, speak of it and urge his people to seek it?

Is it not a dangerous experiment to try to see how *little* religion will save the soul and barely gain an entrance into heaven?

THE SINNER'S SLEEP.

THE impenitent sinner is as one buried in sleep: his soul is in the darkness fit for sleep, and loves to be so. That he may sleep the sounder, he shuts all the passages of light as enemies to his rest, and so, by close windows and curtains, makes an artificial night to himself within; not a beam appears there, though without, the clear day of the gospel shines round about him. The senses of his soul, as we may call them, are all bound up, and are not "exercised to discern good and evil," as the apostle speaks, Heb. v. 14. And his leading faculty, his understanding, is surcharged with sleepy vapors, that arise incessantly from the inferior part of his soul, his perverse affections. Nor hath his mind any other exercise, in this sleepy condition, than the vain business of dreaming. His most refined and wisest thoughts are mere extravagances from man's due end, and his greatest contentments nothing but golden dreams. Yet he is serious in them, and no wonder; for who can discern the folly of his own dream till he is awake? He that dreams he eateth, when he awakes finds "his soul empty," and not till then, Isa. xxix. 8. Now while he thus sleeps, his great business lies by; yet spends he his hand-breadth of time as fast, while he is fast to sleep, as if he were in continual employment. Judge, then, if it be not needful to bid this man "arise."—Leighton.

THE PRACTICE OF PIETY.

Rev^r. B. T. ROBERTS:

Dear Brother—A short time since, I found a work written by Lewis Baily, near two centuries ago, and dedicated to the Prince of Wales, titled “The Practice of Piety.” Finding it remarkably interesting, pointed, plain and practical, I thought I would present you a few extracts.

L. B. DENNIS.

“MISERIES OF YOUTH.

What is Youth but an untamed *beast*; all whose actions are *rash* and *rude*; not capable of good counsel when it is given, and *ape-like*, delighting in nothing but toys and babies? Therefore, thou no sooner begannest to have a little strength and discretion, but forwith thou wast kept under the *rod*, and fear of parents and masters: as if thou hadst been born to live under the *discipline* of others, rather than at the *disposition* of thine own will. No tired horse was ever more willing to get rid of his burthen, than thou wast to get out of the servile state of this *bondage*. A state not worthy the discription.”

“MISERIES OF MANHOOD.

What is *Man's Estate*, but a sea, where one *trouble* ariseth in the neck of another; the latter worse than the former? No sooner didst thou enter into the affairs of this world, but thou wast inwraught about with a cloud of miseries. Thy flesh provokes thee to lust; the world allures thee to pleasures, and the *devil* tempts thee to all kinds of sins—fears of enemies affright thee, suits in law do vex thee, wrongs of ill neighbors do oppress thee, cares of wife and children do consume thee, and disquietness betwixt open foes and false friends do, in a manner, confound thee; sin stings thee within; Satan lays snares before thee; conscience of sins past doggetteth behind thee. Now adversity on the left hand frets thee; anon prosperity on the right hand flatters thee; over thy head God's vengeance, due to thy sin, is ready to fall upon thee; and under thy feet hell's mouth is ready to swallow thee up. And in this miserable estate whither wilt thou

go for rest and comfort? The house is full of cares, the field full of toil, the country of rudeness, the city of factions, the court of envy, the church of sects, the sea of pirates, and the land of robbers. Or in what state wilt thou live? Seeing wealth is envied, and poverty contemned; wit is distrusted, and simplicity is derided; superstition is mocked, and religion is suspected; vice is advanced, and virtue disgraced. O! with what a body of sin art thou compassed about in a world of wickedness! What are thine eyes but windows to behold vanities? What are thine ears but flood-gates to let in the streams of iniquity? What are thy senses but matches to give fire to thy lusts? What is thy heart but the anvil whereon Satan hath forged the ugly shape of all lewd affections? Art thou nobly descended? thou must put thyself in peril of foreign wars to get the reputation of earthly honor—oft-times hazard thy life in a desperate combat to avoid the aspersion of a coward. Art thou born in mean estate? Oh! what pains and drudgery must thou endure at home and abroad to get maintenance? and all perhaps scarce sufficient to serve thy necessity, and after much service and labor a man hath got something, how little certainty is there in that which is gotten? Seeing thou seest by daily experience, that he who was rich yesterday is to-day a beggar; he that yesterday was in health, to-day is sick; he that yesterday was merry and laughed, hath cause to-day to mourn and weep; he that yesterday was in favor, to-day is in disgrace, and he who yesterday was alive, to-day is dead; and thou knowest not how soon, nor in what manner thou shalt die thyself. And who can enumerate the losses, crosses, griefs, disgrace, sickness and calamities, which are incident to sinful man? To speak nothing of the death of friends and children, which oft-times seems to be unto us far more bitter than present death itself.”

♦♦♦

It is the greatest business of life to think of the end of life, and to lay hold of eternal life.

DYING FANCIES.

My attention was awakened very much by observing the *dying fancies* of the servants of this world, differing with such characteristic singularity from the fancies of the departing Christian. It is no uncommon thing for those who die, to believe they see, or hear, or feel that which appears only fancy to bystanders. Their friends believe that it is the overturning of the intellect. I am not about to enter into the discussion of the question, whether it is or is not always fancy. Some attribute it to more than fancy; but inasmuch as in many instances the mind is deranged while its habitation is falling into ruins, and inasmuch as it is the common belief that it is only imagination of which I am writing, we will look at it under the name of fancy.

The fanciful views of the dying servants of sin, and the devoted friends of Christ, were strangely different as far as my observation extended. One who had been an entire sensualist and a mocker at religion, while dying, appeared in his senses in all but one thing. "Take that black man from the room," said he. He was answered that there was none in the room. He replied, "There he is, standing near the window. His presence is very irksome to me, take him out." After a time, again and again his call was, "Will no one remove him? There he is; surely some one will take him away."

I was mentioning to another physician my surprise that he should have been so distressed even if there had been many blacks in the room, for he had been waited on by them day and night for many years; and also my wonder that the mind had not been diseased in some other respect, when he told me the names of two others, his patients, men of similar lives, who were tormented with the same fancy, and in the same way, while dying.

A young female who called the Man of Calvary her greatest friend, was, when dying, in her senses in all but one particular. "Mother," she would say, pointing in a certain direction, "do you

see those beautiful creatures?" Her mother would answer, "No, there is no one there, my dear." She would reply, "Well, that is strange. I never saw such countenances and such attire. My eye never rested on anything so lovely." Oh, says one, this is all imagination, and the notions of a mind collapsing; wherefore tell of it? My answer is, that I am not about to dispute, or to deny that it is a fancy; but the fancies differ in features and in texture. Some in their derangement call out, "Catch me, I am sinking; hold me, I am falling;" others say, "Do you hear that music? Oh, were ever notes so celestial!" This kind of notes, and these classes of fancies belonged to different classes of individuals, and *who they were*, was the item which attracted my wonder. Such things are noticed by few, and remembered by almost none; but I am inclined to believe, that if notes were kept of such cases, volumes of interest might be formed.

My last remark here, reader, is, that we necessarily speak somewhat in the dark of such matters, but you and I will know more shortly. Both of us will see and feel for ourselves where we cannot be mistaken, in the course of a very few months, or years.—D. Nelson, M. D.

SEVEN FOOLS.—The angry man—who sets his own house on fire in order that he may burn that of his neighbor. The envious man—who cannot enjoy life because others do. The robber—who for the consideration of a few dollars, gives the world liberty to hang him. The hypochondriac—whose highest happiness consists in rendering himself miserable. The jealous man—who poisons his own banquet, and then eats of it. The miser—who starves himself to death, in order that his heir may feast. The slanderer—who tells tales for the sake of giving his enemy an opportunity to prove him a liar.

THOSE who spend their days in faith and prayer, shall end their days in peace and comfort.

RIGHTEOUSNESS.

BY REV. J. B. FREELAND.

THERE is very much said in the word of God about righteousness. Our present and future happiness is made to depend upon our possession of a righteous character. Many exceeding great and precious promises are made to the righteous. "Say ye to the righteous, that it shall be well with him,"—Isa. iii. 1. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."—Job. iii. 7. "I have been young, and now am old; yet have I not seen the righteous forsaken, or his seed begging bread."—Psa. xxxvii. 25. "The wicked is driven away in his wickedness; but the righteous hath hope in his death."—Prov. xiv. 32. "And these shall go away into everlasting punishment; but the righteous into life eternal."—Math. xxv. 46.

But without further quotations, of which there are many, we at once proceed to the all-important inquiry: What is it to be righteous, in the Bible sense of the term? Upon a correct understanding of this, much depends. It is but presumption under the guise of faith, to appropriate blessings or promises to ourselves, that are conditional, without first ascertaining that we comply with such conditions.

First, then, we would remark, that a righteous character must have for its foundation righteous principles. There are certain principles of eternal rights—certain fundamental principles that cannot be ignored, if we would rear a superstructure that has the approval of the righteous God. It is utterly impossible for that man, who has set out with a wrong principle, as a basis of action, to become a righteous man. It is a want of a proper apprehension of, or attention to, this fact, that causes many to go halting all their days. I am persuaded that here lies the reason why many that make efforts to get right with God fail. The first step for them, is to renounce their wrong principles and place their feet upon the basis of

eternal right. An illustration at this point.

At a certain Christian altar, a number of persons were bowed, pleading with God for his blessing: after engaging in prayer for a season, one arose and said to this effect: "I have a confession to make before I can get right. I have cast my vote to sustain a political party that incorporates into its platform the principle that it is right to oppress a certain part of the race of man because they are covered with a skin darker than our own: I here confess my wrong and will never do so again." I here renounce this wrong principle. Falling on his knees he soon rejoiced in the consciousness of God's favor.

Again, a righteous person must not only recognize and incorporate into his code of morals the principles of right, but must conform to them in his practice. It is not enough to know what is right. He that spake as man never spake said, If ye know these things, happy are ye if ye do them.—John xiii. 17. Again, at the conclusion of that wonderful sermon on the Mount, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock," etc. —Math. vii. 24. It is a fact that must have arrested the attention of all who have read the word of God—which is our only standard of right—that much stress is laid upon our doings. No person has a right to lay claim to a righteous character, whose life is not in all things, small and great, a practical illustration of this word of God—"Whosoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Math. vii. 12.

The righteousness that is taught and required in God's word, is not only theoretical, but eminently practical.

It will not allow us to trample upon the least right of the least of God's creatures.

A righteous man not only knows what is right and does it, but does it from right motives. That it is very possible for a man to have much out

ward righteousness and at the same time be totally destitute of that inward righteousness without which he is in the sight of God but a whitened sepulcher, is clearly taught us in the Scriptures and also by our own experience.

An act may be right in itself, and yet if it is not performed with direct reference to the glory of God, it is in his sight an unrighteous act. But an objector may say, "You teach that man is fallen, depraved and unrighteous. How then is he to meet the demands of this law that is so exceeding broad?" It is true that man is thus incapacitated by the fall. But God has made provision whereby he may be created anew in Christ Jesus, unto good works; may be renewed in the spirit of his mind, in righteousness and true holiness.

It is in this new creation that man is again placed in possession of the moral power lost in the fall, which enables him to do the will of God, which is briefly comprehended in these two great commandments. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbor as thyself." On these two commands hang all the law, and the prophets. That this is the standard of righteousness required of us in order that we may have a right to those special favors and blessings of God, I think all must admit. Who of us are thus righteous? Let this question be settled by each individual for himself as in the light of the great and last day.

WALK IN THE SPIRIT.

BY A. T. EVELAND.

Walk in the Spirit and ye shall not fulfil the lusts of the flesh.—Gal. v. 16.

To those who are laboring to enter into rest, who have set before them as the object of their hopes, the complete ascendancy of the spirit over the flesh, these words are of exceeding interest. What is it, to walk in the Spirit? Jesus answered this question when he said, "Abide in me and I in you;

as the branch cannot bear fruit of itself except it abide in the vine, no more can ye exceptye abide in me. I am the vine; ye are the branches. He that abideth in me and I in Him, the same bringeth forth much fruit." Again he declares, "Verily, verily, I say unto you except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

All who have truly believed in Jesus, and have confessed their faith in the atoning blood, and have the sweet consciousness, of the witnessing Spirit, have passed away from spiritual death unto life. The unbroken testimony of all such has been, that they have been confessed of Him. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven."

Man's greatest necessity is, an appropriating faith which embraces every promise of God. "For all the promises of God in Him are yea, and in him amen unto the glory of God by us." 2d Cor. i. 20.

"Who hath loved *us*, and washed *us* from our sins in his own blood. And hath made *us* kings and priests unto God and his Father. To him be glory and dominion for ever and ever, amen. Rev. i. 6, 7.

What folly to suppose that these are only unmeaning sentences! No, no. "But unto *us* are given exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2d Pe. i. 4. Glory be to God! in no instance has *He* ever forfeited his word. Satan can vex and harass those whom he cannot devour. If he cannot enter the heart, he can cloud the understanding, so that the bright gold of truth becomes dim; and having thus cast a shadow over the soul, he finds the heart prepared to listen to his suggestions. Unless, at such times one is upon the watch tower looking out for dangers ahead, he finds that in an unguarded moment the strategy of Satan has succeeded and, Sampson like, he is shorn of his strength. Thus we sometimes find that our hearts

have become the receptacle of doubts and fears which utterly disqualify us, for the time being from walking in the Spirit, and we are apt to conclude that God has forgotten to be gracious. The sure way to dispel these clouds is to obey the injunction to rejoice in the Lord. Whatever we are, God is faithful. It is an easy matter to rejoice when everything is clear. But God is more honored by the spirit that Habbakkuk had when he said, "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail and the fields shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stalls, yet will I rejoice in the Lord I will joy in the God of my salvation." The sun has lost none of its splendor because clouds hover over it. It is sometimes necessary to retrace the steps by which we have been led; and gather confidence for the future from a review of the past. Victory over the Devil is achieved by faith. Peter in his first Epistle says, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings banqueting and abominable idolatries."

How absurdly would a man act who should try to set a watch in motion by operating on the face! Wind up the spring we would say to such an one and then you will find the hands moving. Not more rationally does he go to work who tries to put on Christ by imposing laws and regulations upon his outward conduct. Wind up the spring; see that the heart is cemented to Christ by a living faith, and the fruits of the Spirit will naturally follow.

"This then is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all. But if we say that we

have fellowship with him and walk in darkness we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

RELIEF IN WORK.

BY MRS. ELLEN L. ROBERTS.

THERE were two camp-meetings to be held at the same time. To one I felt a desire to go, and to the other I had no inclination whatever. But I sought to know the will of the Lord; for I long since learned it would not do to go always according to our own inclinations. I found the Spirit of the Lord directing me to the meeting I would not have chosen. I have learned also that *good* is the will of the Lord. I went cheerfully, gladly, but as I went on the ground, the enemy of my soul met me with the suggestion, What good can come of your being here? He suggested many reasons why there could no good result. I listened a moment and he talked on, and on. I did not at first realize it was the enemy. He came in like a flood upon me. I tried to look to Jesus but could not get my eye fixed on him. I prayed, but found no relief. The suggestion that affected me most was, that I was out of God's order—I was in the wrong place. It was strange I could not silence the enemy at once. But I could not. I went to my Bible for help, and opened to these words, "Feed my sheep." I could not feel these were for me, for I was in no condition, I thought, to work. The following day was Sabbath—there was a crowd of people on the ground—I was tossed by the enemy, felt no better. After the morning sermon, as I saw the multitudes streaming around, I thought to myself, I'll go out and talk with individuals about their soul's salvation, for I have known about Jesus, if I do not feel His presence now. I went and talked to them as I met them. I did not select out of the crowd but as they came along, I spoke to all classes from the gray-headed sinner down to the

little child. I had not gone far, before I felt a calmness and quietness entering my soul, and it increased as I warned and exhorted those I met; and testified for Jesus. Bless His name! Satan flees when we wage an aggressive warfare. I obtained from many the promise of seeking the Lord at once; others said they would return to their Father's house. My heart was melted over many sad stories of backsliding from God. Thus I spent the hour between morning and afternoon service. Jesus had said to the wind and waves, "Peace be still," "and there was a great calm" in my soul.

The next day, I was led to go between meetings from tent to tent, and talk with individuals, and to the praise of Jesus I would say, I never learned such a blessed lesson of the value of personal effort, as I learned at that camp-meeting. That which looked to me, as I went on the ground, as the least likely to result in good to my own soul or to others, was made the greatest blessing of any season during the meeting to me. How many times my soul has been abundantly watered as I have practiced that lesson since: a lesson I have long been learning. Tempted followers of Jesus, in whom the love of God dwells, go work in his vineyard. "**HE THAT REAPETH, RECEIVETH WAGES.**"

WALK WITH GOD.

BY MISS DELIA A. JEFFRES.

ENOCH walked with God, and had the testimony that he pleased Him. He had, for a long series of years, care and perplexity, yet he kept his eye single to the glory of God, and God was pleased to take him to himself.

The example of Enoch ought to be an encouragement to every one that loves the Lord. God is no respecter of persons. We live under a dispensation far more glorious, than that under which Enoch lived. He looked through types and shadows to a Saviour to come, and yet such was his blameless life that he was permitted to walk, and

talk with the Invisible, three hundred years.

In Genesis but little is said of him. In Hebrews xi. 5, we read—"By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."

We, too, may walk and talk with the Lord. But we must walk very carefully. We must keep a single eye. Jesus taught his disciples to pray after this manner: "Thy will be done on earth as it is done in Heaven." Had we not the ability, assisted by Him, who says he is a "present help" in every time of need, Jesus never would have prayed this for us. But the pillars of Heaven will crumble, before one promise of our covenant keeping God will fail.

I had the pleasure of being at the G. Q. meeting that was held in Windsor a few days ago, and there I met with some of the saints of these days that, I felt, were doing the will of God, as it is done by the obedient ones above, and were walking and talking with God. Oh, how I praised God in my inmost soul that I was permitted to come in contact with such a holy people. In the love feast on Sunday morning, my soul was awed under a sense of the Divine presence and glory. It exceeded almost anything I had previously seen.

As I awoke in the morning of that to me memorable day, I felt as it were a sensible touch of the hand of God on my heart, accompanied with—

"The sacred awe that dares not move,
And all the silent heaven of love."

And there I saw how I too might talk and walk with God. Sweet revelation of God to the soul! The Invisible revealing himself to a feeble worm! A sinful soul fitted up by the Divine Spirit to be the abode of the Triune God—the Father, Son and Holy Ghost! Hallelujah to God and the Lamb forever! The power of the Mighty One is not limited, neither is he changed.

Ye pilgrims in this vale of tears, he encouraged. Lift up your heads and rejoice; the God with whom Enoch

walked, is our God. He'll let us walk and talk with him a little longer here below, and then he will himself, conduct us to our heavenly inheritance above, and give us a seat at his right hand, where are pleasures for evermore.

BAXTER'S SAYINGS.

THE TRUE CHURCH.—"For one sect to say, 'ours is the true church,' and another to say, 'Nay, but ours is the true church,' is as mad as to dispute whether your hall, or kitchen, or parlor, or coal-house is your house; and for one to say, 'This is the house,' and another, 'Nay, but that;' when a child can tell them that the *best* is but a part, and the house containeth them all."

SCRUPULOUS CHRISTIANS.—"If you send your servant on your message, you had rather he went on his way as well as he can, than stand scrupling every step whether he should set the right or left foot forward, and whether he should step so far, or so far at a time. Hindering scruples please not God."

DEGENERACY.—"We are no sooner warmed with the celestial flames, but natural corruption is inclining us to grow cold; like hot water, which loseth its heat by degrees, unless the fire be kept continually under it."

DUTY AND FEELING.—The struggle between duty and feeling for the moment, is hard, very hard. We can hardly believe it is not for the best to obey our present feelings. We always like to make great allowance for them; to believe they are right, and best to be followed. Yes, even when we feel that they are opposed to duty. But how wrong is this. Duty above everything; above feeling, desire—everything. And though we may not see how this will accomplish for us a dear object, yet we should remember that there is a *God in the world*, and that he can bring to pass what is for the best, and in a way not our own. *Let every one do his duty, trusting in God, and he can live no higher life; no, not in Heaven.*

THE TONGUE.

THERE are but ten precepts of the law of God, says Leighton, and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the tongue, (one in the first table, and the other in the second,) as though it were ready to fly out both against God and man if not thus bridled.

Pythagoras used to say that a wound from the tongue is worse than a wound from a sword; for the latter affects only the body, the former the spirit—the soul.

It was a remark of Anacharsis, that the tongue was at the same time the *best* part of man and his *worst*; that with good government none is more useful, and without it, none more mischievous.

Boerhaave, says Dr. Johnson, was never soured by calumny and detraction, nor ever thought it necessary to confute them; "For," said he, "they are sparks which, if you do not blow them, will go out of themselves."

We cannot, say Cato, control the evil tongues of others, but a good life enables us to despise them.

Slander, says Lacon, cannot make the subjects of it either better or worse. It may represent us in a *false* light, or place a likeness of us in a *bad* one. But we are the same. Not so the slanderer; the slander that he utters makes him worse, the *slandered* never.

No one, says Jerome, loves to tell a tale of scandal except to him who loves to *hear* it. Learn then to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.

No man sees the wallet on his own back, says the old proverb, alluding to the fable of the traveller with two packs; the one before stuffed with the faults of his neighbors—the one behind with his own.

It was a maxim of Euripides either to keep silence, or to speak something better than silence.

St. James says the tongue is an unruly evil, full of deadly poison.

COVENANT OF GRACE.

THE following is a copy of the covenant made by the pilgrims of New England in 1629, and renewed from time to time. No wonder God was with them.

We copy from Cotton Mather's Ecclesiastical History of New England, a valuable book rarely met with.

"We covenant with our Lord, and with one another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ.

"We avouch the Lord to be our God, and ourselves to be his people, in the truth and simplicity of our spirit.

"We give our selves to the Lord Jesus Christ, and the word of his grace for the teaching, ruling and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men in his worship.

"We promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies and suspicious, back-bitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us.

"In public or private, we will willingly do nothing to the offence of the church; but be willing to take advice for ourselves and ours, as occasion shall be presented.

"We will not in the congregation be forward either to show our own gifts and parts in speaking or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto, knowing how much the Lord may be dishonoured, and his gospel, and the profession of it, slighted

by our distempers and weaknesses in public.

"We bind ourselves to study the advancement of the gospel in all truth and peace; both in regard of those that are within or without; no way slighting our sister churches, but using their counsel, as need shall be; not laying a stumbling-block before any, no, not the Indians, whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil.

"We do hereby promise to carry ourselves in all lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord, that they should have encouragement in their places, by our not grieving their spirits through our irregularities.

"We resolve to approve our selves to the Lord in our particular callings; shunning idleness as the bane of any state; nor will we deal hardly or oppressingly with any, wherein we are the Lord's stewards.

"Promising also unto our best ability to teach our children and servants the knowledge of God, and of His Will that they may serve Him also; and all this not by any strength of our own, but by the Lord Christ: whose blood we desire may sprinkle this our Covenant made in his name."

HEAVEN.

It is a theme of contemplation worthy of the noblest mind and most exalted genius. *Where is heaven?* How far has that spirit flown which, but just now, was here? A moment since it animated this lifeless clay; *now* it is listening to the songs of angels! . How long is the journey it has just accomplished? Can it be measured by earthly numbers? Are those sparkling gems which "adorn the night" permitted to approach nearer to that world of bliss than we? Where, in the illimitable universe, has God chosen his throne? Ah! who may tell? "O mighty theme? O feeble thoughts!"

And *what* is heaven? Go back through the vista of time to the Isle of

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Patmos, and ask the revelator ; and
though his eyes have seen those unim-
agined glories, and his ear is still ring-
ing the halleluiah of that multitude
"which no man could number," yet, in
the poor language he must use for our
comprehension, it can never all be told.

"A sea of glass," "a golden city," "pearly gates;"
"A throne, and Him who sat thereon."

But who shall tell us how brightly
plays the light upon the sparkling
waves of that celestial sea ? Who will
show us the luster of that burnished
gold ? Who exhibit to us the dazzling
splendor of those heavenly pearls ?
What artist will paint for us the efful-
gent dyes of that rainbow which for-
ever spans the throne of God ? And
what human imagination can conceive
the fearful glory, upon which angels
dare not look, but with meek humility
vail their faces, while they "wonder
and adore." Poor earth-born mortal !
Is it *so small a thing* to be "made meet
for the inheritance of light" that you
thus carelessly pass it by ? You will
know, when you stand in the judgment,
whether the subject was worthy of
your notice or not. Scoffing infidel !
you will soon know, whether this be
but the "frenzied dream of doting fools"
or no, for "the things that are" are fast
passing away, and your *next step* may
be that "fearful leap into the dark"
which you now contemplate with so
much security. Sorrowing Christians,
look up and rejoice ! The dear vision
you have held to your heart for so
many weary years, will soon be bliss-
ful reality. The snatches of heavenly
music you have heard in your dreams
will soon be the only sound that will
fall upon your ears. That "white stone,"
the unwasting token and sign of victory,
shall soon be yours.

GOSPEL POWER.

The Gospel is the power and wisdom
of God, in its inworking ministries.
The Holy Spirit is all divine in its
agencies, and demonstrates itself to be
so to the subject of its operations. The
Gospel appears not only to our moral
obligations to serve and love God, but

to the gracious spiritual lodgment within—always its precursor and accom-
paniment. The soul is awfully con-
scious of this divine movement within,
and feels it to be the power and wisdom
of God.

So the evidence of justification and
acceptance—the witness of God's Spirit
—is divine, and so felt to be. So also
are the various manifestations of the
Spirit as Comforter, Sanctifier, Helper,
demonstration of God's power and
wisdom. "I will send another Com-
forter, that he may abide with you for-
ever, even the Spirit of truth: he shall
teach you all things."

Of the same character are the Chris-
tian's love, faith, hope—his oneness of
interest with Christ—his habit of leaning
on Him, all of which gradually be-
come well defined and appreciable to
the Christian, as much so as any other
feelings or pursuits.

This accumulation of interior, experi-
mental evidence is, after all, that on
which the Gospel rests. This is God's
intention. Millions know the truth
from experience and consciousness.—
They are God's witnesses. They testi-
fy for Christ by words—by actions—
by unseen, but felt influences. Men
believe them; they can not avoid it.
The thunder of this testimony to the
truth swells upon their ears. A power
goes out from this mighty cloud of
witnesses, which pierces the "joints of
their armor," and enters into their
hearts. If these Christians know any
thing on earth, they know that they
have communion with their Savior;
that in trouble and sorrow they find
God a very present help. These facts
in the inner life of the soul are as much
realities to them as any of the objects
by which they are surrounded. They
have a secret history, of whose events
they can take full cognizance, and in
the truth of which they cannot be mis-
taken. Their hands may be employed
in secular pursuits, they may buy, and
sell, and plow, and plant; but there is
an interior life, with whose joys and
sorrows a stranger may not intermeddle.
They are eye, ear-conscious witnesses,
not liable to be deceived, with no mo-

tive to deceive; and man's nature must hear them. Thus the general mind—the general heart of society, is rife and instinct with the awful conviction, produced by no argument, but flowing out upon them, as it were spontaneously, from the Spirit of God in each individual Christian, and from the spirit of the Church, that the Gospel is the power and the wisdom of God.—*Olin.*

THE EFFECTS OF SMOKING ON BOYS.

DR. Decaisne, (*Bull. General de Ther.*) in the course of investigations on the influence of tobacco on the circulation, has been struck with the large number of boys, aged from 9 to 15, who smoke, and has been led to enquire into the connection of this habit with impairment of the general health. He has observed 38 boys, aged from 9 to 15, who smoke more or less. Of these distinct symptoms were presented in 27. In 22 there were various disorders of the circulation—*bruit de souffle* in the neck, palpitation, disorders of digestion, slowness of intellect, and a more or less marked taste for strong drinks. In three the pulse was intermittent. In eight there was found on examination more or less marked diminution of the red corpuscles; in twelve there was rather frequent epistaxis; ten had disturbed sleep; and four had slight ulcerations of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. In children who were very well nourished, the disorder was, in general, less marked. As to the ages, eight of the boys were from nine to twelve years old; nineteen, from twelve to fifteen. The duration of the habit of smoking was, in eleven, from six months to a year, and in sixteen more than two years. The ordinary treatment of anaemia in general produced no effect as long as the smoking was continued; but, when this was desisted from, health was soon perfectly restored if there were no organic disease.—*British Medical Journal.*

LIGHT.

LIGHT may break in upon a man after he has taken a particular step; but he will not condemn himself for the step taken in a less degree of light; he may hereafter see still better than he now does, and have reason to alter his opinion again. It is enough to satisfy us of our duty, if we are conscious that at the time we take a step, we have an adequate motive. If we are conscious of a wrong motive, or of a rash proceeding, for such steps we must expect to suffer.

Trouble or difficulty befalling us after any particular step, is not, in itself, an argument that the step was wrong. A storm overtook the disciples in the ship; but this was no proof that they had done wrong to go on board. Esau met Jacob, and occasioned him great fear and anxiety, when he left Laban; but this did not prove him to have done wrong in the step which he had taken. Difficulties are no ground of presumption against us, when we did not run into them in following our own will; yet the Israelites were with difficulty convinced that they were in the path of duty when they found themselves shut in by the Red Sea. Christians, and especially ministers, must expect troubles; it is in this way that God leads them; he conducts them "*per ardua ad astra.*" They would be in imminent danger if the multitude at all times cried, "Hosanna!"

We must remember that we are short-sighted creatures. We are like an unskilful chess-player, who takes the next piece, while a skilful one looks further. He who "sees the end from the beginning" will often appoint us a most inexplicable way to walk in. Joseph was put into the pit and the dungeon; but this was the way which led to the throne.—*Cecil.*

A zealous soul without meekness, is like a ship in a storm, in danger of wrecks. A meek soul, without zeal, is like a ship in a calm, that moves not so fast to its harbor as it ought.

Editorial.

As Little Children.

MANY men make money who do not keep it. Every now and then an old firm, that for years rode in triumph upon the tide of prosperity, goes down with a crash. They were elated with success. Habits of luxury took the place of habits of economy. Extravagant expenditures absorbed the profits, and made ruinous inroads upon the capital. Their greatness was their overthrow.

As it is in business, so is it often in religion. Many make a good beginning, run well for a season, and then either fall into sin, or lose their spirituality, and become formal, proud, and worldly. This is by no means uncommon. Many become puffed up with pride, and fall into the snare of the devil. They do not continue as they commenced. They began in humility; they grow up in haughtiness. At first, they were self-denying and Scripturally plain; but they have become lovers of pleasure, and remarkable for their worldly conformity.

The Holy Ghost says, *As ye have therefore received Christ Jesus, so walk ye in him.* —Col. ii. 6. But how did you receive him? With pomp, and splendor, and affected gentility? When the Lord Jesus consented to take up his abode in your heart, was it when you put on airs, and made an ostentatious display of your purple and fine linen? Jesus has told us better. *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.* —Mark x. 15. This is a universal statement. It admits of no exceptions. It is plain, then, that if you have entered the kingdom of God at all, it was as a little child. If you would continue therein, it must be as a little child, in many respects. Not in knowledge. In that we are commanded to grow. *Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.* —1 Cor. xiv. 20. This passage points out one important particular in which we are not, and one in which we are, to be like children. We must not be ignorant of

the things of the kingdom. But we must be as free from all old grudges, and all ill-will, as a little child. A disciple of Jesus must not cherish enmity.

A little child is easily led by its parent. The more it is afraid of strangers, the closer it clings to the parental side. How often do you see a little child, if it cannot get hold of its parent's hand, catching hold of some portion of its dress, and thus following it along! So we are to let God lead us. When He goes before, we should press closely on. Abraham thus went out—not knowing whither he went. We should be like him. When we know God has us by the hand, we should, with all child-like confidence, submit ourselves to His guidance. If He leads us into dangers, He will protect and deliver us. He has led His children, unharmed, among the lions,—through fire and flood,—and he can do so again.

But children are sometimes led away by strangers. They caress them, indulge them, give them toys and sweetmeats, until they get them in their power; and then they abuse them without mercy.

We are not thus to be as a child. *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine whereby they lie in wait to deceive.* Let God lead you; but let no man lead you astray, no matter how smoothly he may talk.

Little children act natural. The child of the wealthiest cries just as lustily as the child of the poorest. It requires a great deal of training to have him put on airs, and become affected. Among little children, there is no aristocracy. So, if you would keep in the kingdom of grace, you must be simple and natural. Do not imitate any one. Let your words be plainly spoken. Let your tones be natural, and unaffected. Let your whole bearing be modest, humble, and unostentatious.

If little children want anything, they ask for it. If it is in the parent's power to give it, and it is something they really need, they expect it. If hungry, they do not make speeches, or present reasons why they should be fed. Their one argument is, *I am hungry.* If asking does not bring re-

tive to deceive; and man's nature must hear them. Thus the general mind—the general heart of society, is rife and instinct with the awful conviction, produced by no argument, but flowing out upon them, as it were spontaneously, from the Spirit of God in each individual Christian, and from the spirit of the Church, that the Gospel is the power and the wisdom of God.—*Olin.*

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LIGHT.

LIGHT may break in upon a man after he has taken a particular step; but he will not condemn himself for the step taken in a less degree of light; he may hereafter see still better than he now does, and have reason to alter his opinion again. It is enough to satisfy us of our duty, if we are conscious that at the time we take a step, we have an adequate motive. If we are conscious of a wrong motive, or of a rash proceeding, for such steps we must expect to suffer.

Trouble or difficulty befalling us after any particular step, is not, in itself, an argument that the step was wrong. A storm overtook the disciples in the ship; but this was no proof that they had done wrong to go on board. Esau met Jacob, and occasioned him great tear and anxiety, when he left Laban; but this did not prove him to have done wrong in the step which he had taken. Difficulties are no ground of presumption against us, when we did not run into them in following our own will; yet the Israelites were with difficulty convinced that they were in the path of duty when they found themselves shut in by the Red Sea. Christians, and especially ministers, must expect troubles; it is in this way that God leads them; he conducts them "*per ardua ad astra.*" They would be in imminent danger if the multitude at all times cried, "Hosanna!"

We must remember that we are short-sighted creatures. We are like an unskilful chess-player, who takes the next piece, while a skilful one looks further. He who "sees the end from the beginning" will often appoint us a most inexplicable way to walk in. Joseph was put into the pit and the dungeon; but this was the way which led to the throne.—*Cecil.*

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A zealous soul without meekness, is like a ship in a storm, in danger of wrecks. A meek soul, without zeal, is like a ship in a calm, that moves not so fast to its harbor as it ought.

Editorial.

As Little Children.

MANY men make money who do not keep it. Every now and then an old firm, that for years rode in triumph upon the tide of prosperity, goes down with a crash. They were elated with success. Habits of luxury took the place of habits of economy. Extravagant expenditures absorbed the profits, and made ruinous inroads upon the capital. Their greatness was their overthrow.

As it is in business, so is it often in religion. Many make a good beginning, run well for a season, and then either fall into sin, or lose their spirituality, and become formal, proud, and worldly. This is by no means uncommon. Many become puffed up with pride, and fall into the snare of the devil. They do not continue as they commenced. They began in humility; they grow up in haughtiness. At first, they were self-denying and Scripturally plain; but they have become lovers of pleasure, and remarkable for their worldly conformity.

The Holy Ghost says, *As ye have therefore received Christ Jesus, so walk ye in him.* —Col. ii. 6. But how did you receive him? With pomp, and splendor, and affected gentility? When the Lord Jesus consented to take up his abode in your heart, was it when you put on airs, and made an ostentatious display of your purple and fine linen? Jesus has told us better. *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.* —Mark x. 15. This is a universal statement. It admits of no exceptions. It is plain, then, that if you have entered the kingdom of God at all, it was as a little child. If you would continue therein, it must be as a little child, in many respects. Not in knowledge. In that we are commanded to grow. *Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.* —1 Cor. xiv. 20. This passage points out one important particular in which we are not, and one in which we are, to be like children. We must not be ignorant of

the things of the kingdom. But we must be as free from all old grudges, and all ill-will, as a little child. A disciple of Jesus must not cherish enmity.

A little child is easily led by its parent. The more it is afraid of strangers, the closer it clings to the parental side. How often do you see a little child, if it cannot get hold of its parent's hand, catching hold of some portion of its dress, and thus following it along! So we are to let God lead us. When He goes before, we should press closely on. Abraham thus went out—not knowing whither he went. We should be like him. When we know God has us by the hand, we should, with all child-like confidence, submit ourselves to His guidance. If He leads us into dangers, He will protect and deliver us. He has led His children, unharmed, among the lions,—through fire and flood,—and he can do so again.

But children are sometimes led away by strangers. They caress them, indulge them, give them toys and sweetmeats, until they get them in their power; and then they abuse them without mercy.

We are not thus to be as a child. *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine whereby they lie in wait to deceive.* Let God lead you; but let no man lead you astray, no matter how smoothly he may talk.

Little children act natural. The child of the wealthiest cries just as lustily as the child of the poorest. It requires a great deal of training to have him put on airs, and become affected. Among little children, there is no aristocracy. So, if you would keep in the kingdom of grace, you must be simple and natural. Do not imitate any one. Let your words be plainly spoken. Let your tones be natural, and unaffected. Let your whole bearing be modest, humble, and unostentatious.

If little children want anything, they ask for it. If it is in the parent's power to give it, and it is something they really need, they expect it. If hungry, they do not make speeches, or present reasons why they should be fed. Their one argument is, *I am hungry.* If asking does not bring re-

lief, crying does. So we should come directly to God, for what we want. Grandiloquent expressions are utterly out of place. The plainest language that can be used, should be employed. *By prayer and supplication, with thanksgiving, we should make our requests known unto God.*

Little children are free from anxiety. It may be too wet or too dry; the spring may be too late; or the frost may come too early—they do not lie awake on account of it. Their enjoyments are not disturbed by apprehensions for the future. They sleep quietly, feeling assured that their parents will provide.

So Jesus bids his disciples not to have any anxiety about what they shall eat, or with what they shall be clothed. Let them do their duty, and God will care for them, as He cares for the birds and the flowers. His word is full of assurances that He cares for the temporal welfare of his children.—*The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing.*—Psa. xxxiv. 10. Read that part of the Sermon on the Mount, O ye anxious ones, that is recorded in Mat. vi. 24-31. If you have not a crust of bread, and do not know where it is to come from, do your duty, and trust in your Heavenly Father, for He careth for you. If you are in trouble, you can depend upon his compassion.

Let us, then, walk before God in child-like simplicity—relying, not so much upon his promises, as upon his Fatherly care.—The old saints, through faith—simple trust—*obtained promises.*

What Harm?

A SUBSCRIBER asks us the following question: “Will you tell us what harm there is in following the fashions, and wearing flowers, as long as it does not take our whole time and attention? I cannot see the harm, and wish some one wiser would tell me.”

This question is candidly asked and we will give it a candid answer.

1. It is expressly forbidden in the word of God. “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.”—1 Pet. iii. 4, 5.

Here, outward adorning is plainly forbidden. Under this head, is included everything that is worn merely for ornament. Flowers answer no purpose whatever except to adorn. They are, therefore, prohibited. Mark! *It is an act that is here prohibited, without any reference whatever to the motive from which it was performed.*—The sin of Adam,

“Which brought death into the world,
And all our wo,”

consisted in disobeying a plain command. His motive was to obtain knowledge. The motive was good, but the act was sinful. We are not to do evil—disobey God—that good may come.

It is astonishing, how intelligent people allow themselves to be deceived upon this point. They say, “they take no pride in these things—their heart is not set upon them;” not realizing, that what God forbids is worldly conformity—the *adorning themselves with braided hair, or gold, or pearls, or costly array.*—1 Tim. ii. 9. A man may not steal—not even to give bread to the hungry. The end does not sanctify the means. You may dress to please friends, or gratify taste; but that does not excuse you for putting on what God tells you must not be worn.

2. If following the fashions does not occupy the whole time and attention, it certainly absorbs altogether too much. But the children of God—men and women who expect to be rewarded to all eternity for the work which they do for Jesus—have no time to spare. Life is short—the harvest is great—the laborers are few—the reward is glorious beyond all human comprehension: so we cannot afford to let the golden opportunities pass unimproved.

* 3. “Following the fashions” leads many into vice and crime.

“The adorning thee with so much art,
Is but a barbarous skill;
‘Tis but the poisoning of a dart,
Too apt, before, to kill.”

Perhaps more women fall utterly, through a love of dress, than from any other one cause. A lady lived near us in a city where we formerly resided. She was a member of a fashionable church. Her means partly failed. She could not consent to dress less extravagantly than her associates. So she took to stealing,—would visit the stores, look at goods, and manage to conceal some about her person. She began in fashion, and ended in a prison.

Fashion is the gilded road to hell. It stimulates the passions, deadens the religious sensibilities, sears the conscience, grieves the Holy Spirit, and conducts its votaries along a frequented path to destruction and perdition.

Vice Expensive.

SOME church members complain of the cost of maintaining the institutions of Christianity. But sin is far more expensive.—The contributions to the cause of God, in this Christian land, are a mere mite compared with the contributions made to the cause of the devil. Take a single item. David A. Wells, Esq., Special Commissioner of the Treasury Department, ascertained from returns made under the Internal Revenue law, the amount of liquor sold in the United States for the year 1867. It amounted to the enormous sum of \$1,483,491,865.—This is the amount of the licensed sales. The unlicensed was probably nearly or quite as large. The licensed sales alone, in one year, amounts to over eight times the value of all the church property in the country—which, in 1860, was \$171,398,000. That is, if all the churches in the country were burned up, the amount paid for liquor at the licensed houses in one year, would build eight times as many as we now have! It would build nearly every mile of railroads in the country. In 1862, there were spent in all the loyal States, \$22,000,000 for education. This gives sixty-five dollars for licensed liquor, to every one paid for education.

We pay every year, about \$30,000,000 for religious purposes; or one dollar for religion, and forty-six dollars for licensed liquor.

In 1867, the population of the United States was 34,305,822. The licensed liquor

houses numbered 130,000, or one to every fifty-three families.

Distilleries, in the United States, have increased from 1193 in 1861, to over 3000 in 1867. That is, they have more than doubled—nearly trebled—in six years.

These are astounding facts. They show that we are not quite so near the millennium as some seem to suppose.

But this financial view is altogether the pleasantest aspect of the case. Look at the hopes blighted—the hearts crushed—the homes made desolate—the wretchedness, and suffering, and vice entailed—and the multitudes of bloated, haggard men and women, dropping daily into a drunkard's grave, and a drunkard's hell!

Men of God! Break away from all political ties that bind you to become partakers in other men's vices; and give your influence, as Christians and as citizens—in the sanctuary and at the polls—against legalizing this horrible traffic, that costs the nation, in one year, a sum equal to one-half the debt contracted in a four years' war; and which sends more victims to a dishonored grave than the shot and shell of contending forces, when the conflict was the hottest. *To him that knoweth to do good, and doeth it not, to him it is sin.*

Old Grudges.

IT does not do for one who thinks of going to Heaven, to hold old grudges against any person. If others have sinned against you, that is no reason why you should sin against God. If you have been defrauded or wronged, even by a brother, the Lord has promised to be your avenger. 1 Thess. iv. 6. Leave yourself in his hands. Be of a forgiving spirit. Watch for their amendment with the solicitude of a parent over an erring child. And if there is any change for the better, be ready to encourage it.—*Charity hopeth all things.* We should be willing to forgive all whom the Lord will forgive. *Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*—Col. iii. 12, 13.

The Easier Way.

SOME, who used to be cross-bearing, self-denying Christians, congratulate themselves upon having found an easier way. So they have. *But it is not the way to Heaven.*—That has not changed. It is still, as when Isaiah saw it, *the highway of holiness.* To make any progress in it, requires constant diligence. To gain Heaven, men must be in earnest. Self must be subdued—the devil put to flight, and the world overcome. All this cannot be effected without a struggle.

The way to hell was always easy. Your own inclinations will take you there in a few years, at longest. In almost any place, you have only to give yourself up to the current of worldliness that prevails, and it will carry you, without a struggle, to perdition. None go there more easily than those who make a profession of holiness, and yet live in disobedience to God's plain commandments. Their "easy way of faith," will work out the sad result of the loss of the soul.

If your faith does not lead you in the path of self-denial, of renunciation of the world, rest assured it is only presumption. *Work out your own salvation with fear and trembling: for it is God that worketh in you to will and to do of his good pleasure.*

The Earnest Christian.

WE have never received so many testimonies, in the same length of time, of the good the Lord is doing through these pages, as of late. Thanks to our friends for their encouraging words! We shall do all we can to make this magazine increasingly useful. If you feel inclined to write for our pages, if you have not the baptism of the Holy Ghost upon your soul, *wait until you get it.* We want our pages filled with truth—burning, blazing hot. We look for a good deal more than mere literary merit in an article; we want point and power, earnestness and unction.

From many testimonies we have received, we select the following,

"DEAR BROTHER—

"For my own part, I have come to the conclusion that I cannot do without the

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Earnest Christian. I admire and love its uncompromising spirit, its frank and outspoken hostility to everything that "savors not of God," whether in the church or out.

"I hope its future career will be onward and bright, and that it will never be less hostile to every form of sin. I never read its heart-searching, soul-stirring pages, without feeling more deeply my responsibility as a minister of Christ.

"Yours in Christ,

"Concord, Pa.

WM. SCHRIBER."

"DEAR BRO. ROBERTS—

"I want to say something about the *Earnest Christian.* I am fully satisfied that it is what the church and the world need to-day. The lamentable way in which a very large proportion of those professing to be gospel ministers, and also of the religious press, varnish over and sugar-coat the sins of the age; and hide, in a great measure, the plain truth of God's word, to suit the tastes and fancies of their hearers and readers—for fear they will lose their support and patronage—is doing more harm, and damning more souls, than all the rest of the machinery the devil has in operation. I believe, with the apostle Paul, in becoming all things to all men, so that he might win some, *in the sense the apostle himself believed in it.* But the character and teachings of that truly great and good man, and inspired apostle, forbid me to believe that he would yield the truth of God in any degree, for the purpose of adding a few high-sounding names to the church record, or of adding a few wealthy and influential persons to his congregations—which is now one of the great sins of the church. If ever we are to be extricated and saved from it, it must be through the publication and dissemination of such periodicals as the *Earnest Christian*; and by the labors of faithful men,—men who are willing to take the Truth of God in their hands, and rely upon the power of the Holy Spirit. Their names may be cast out as evil, and they may be looked upon as the filth and off-scouring of all things now; but in the Great Day a saved world will honor them; and God has said of them, 'They shall be mine when I number up my jewels.'

JOHN SUMNER."

Working for Jesus.

WE once lived near a blacksmith, who was diligent in his calling. The ring of his hammer roused us up to read God's word, and pray—to study and devotion. The Holy Spirit said, Ought you to be less diligent to lay up treasures in Heaven, than this man is to secure an earthly competence? So his industry was made to us a means of grace.

And thus, as Jeremy Taylor says, we should learn of the frugal man; and, avoiding sordid actions, save all we can, and change our arts of getting into providence for the poor, and we shall soon become rich in good works. Why should we not do as much for charity, as for covetousness; for heaven, as for the dying world; for God and the holy Jesus, as for the needless superfluities of the body?

Dedication.

AT ALTON Wayne Co., N. Y., we dedicated a very neat, commodious, new church edifice on Saturday the 14th of February. The edifice is plain, and pleasant—just what is needed. It was crowded during all the services with an attentive congregation. The meeting was a precious season. The saints were greatly blessed and a revival commenced which is still, we learn, in progress. O God! save souls.

In Simplicity.

Do not make prayers when you pray.—Rhetoric and eloquence are of no account whatever before the mercy seat. David says, *God heard my cry.* Figures of speech were of no account, but the simplest expression of heart felt want, brought immediate relief. In simple language, but in strong faith, make your requests known unto God.

Songs for Pilgrims.

We are sorry to say they are not yet ready. We are urging on the work as rapidly as possible. But we depend on others to do the work—printers, stereotypers and binders—so there is, of necessity, delay. Have patience.

Correspondence.

Labor Lost.

FAITHFUL minister.—

"Rise! for the day is passing,
And you lie dreaming on;
Others have buckled their armor,
And forth to the fight have gone."

Does this faithful minister preach and pray, pray and preach!

To be sure he does. His zeal is manifest in every sermon, exhortation, prayer. His labors in the pulpit and out of it are intense, absorbing, indefatigable. He exhausts himself physically, mentally, spiritually. And yet, what does he accomplish? During his protracted efforts, from day to day, from night to night, week in week out, only here and there a soul bows to the mild scepter of King Jesus. Children are brought to the birth, and there is not strength to bring forth. Wheretore? The church is not harnessed for the work, alive, awake, on fire for salvation! What avail has preaching to sinners over the head of a cold, formal, selfish, backslidden church! It is labor lost, worse than lost,—water spilled on the earth that cannot be gathered. Had these professed disciples of the Lord Jesus, in connection with this faithful minister, been wholly given up to God's service—body, mind and soul, on the altar Christ Jesus—filled with faith and the Holy Spirit, "strong in the Lord and in the power of his might"—multitudes, during these protracted efforts, might have been converted and sanctified. Every knee in the whole community might have bowed to King Immanuel. Angels' voices would have tuned afresh, "Glory to God in the highest, on earth peace and good will to men." This instance of failure, of beginning to build, and not being able to finish, is a specimen of what is going on yearly in our land.

Minister beloved, why labor in vain—spend your strength for nought? Why not obey God—follow the New Testament order—"Tarry at Jerusalem" till power is received from on High, the baptism pentecostal, the tongue of fire? "Then one will chase a thousand, and two put ten thousand to flight."

"Return to thy first love,
And thy first work do o'er.
Be zealous and repent; for Christ
Is knocking at the door."

Suppose God, in his superabounding, miraculous mercy, should pour out his Spirit—awaken and convert sinners in the midst of these dry bones—in the midst of a formal, fashionable, popular-seeking church—would such a revival prove a blessing, or a curse? If the salt have lost its savor, wherewith shall it be salted? As the fountain, so the stream. "A little leaven leaveneth the whole lump." Where now these newly born ones, once in the enjoyment of redeeming love—mounting up as on eagle's wings? Alas! as a morning cloud and as the early dew they are passing away! These souls, once enjoying the effervescence of the sweet, sanctifying influences of heavenly grace, have returned to the beggarly elements, forsaken the Lord that bought them, "prokoked the Holy One of Israel to anger, gone away backward."—Isa. i. 4. O, how sad, how lamentable. What! a young convert, a newly born soul lose his first love, the holy unction—extinguish the heavenly flame, the live coal from God's altar—go back into the world—sip the muddy streams of sensuality! Loss unspeakable—heart-rending! And is not the young disciple sure to stumble upon the dark mountains of error and sin, while surrounded on every side by an infectious moral disease? The leprosy of a corrupt Christianity—a church having a name to live, while dead—professing godliness, meanwhile denying the power thereof?

N.

Revivals.

BEAVER DAM, WIS.—I held a Quarterly Meeting by request of Brother Dake, the Chairman, at Beaver Dam, Wis., in December last. The meeting was one of great power. The Lord wonderfully blessed his people, and converted several. Among the number was one old man, 83 years old, and one old lady 77 years old. Praise the Lord! Bro. Nobles is doing a work for God there, though his health is quite poor.—Bro. Lindsay is helping what he can. They need a preacher very much at Berlin, Wis.

Can you not send them one? Bro. Dake's work is so large that he cannot tend to his district. I am helping him what I can.

Ridotte, Ill.

D. M. ROSE.

AT MIDDLEBURGH, Schoharie Co., N. Y., six miles from Barnesville, Br. C. H. Austin has just closed a series of meetings and God has blessed his labors to the salvation of thirty-five souls. He organized a Free Methodist Society of eighteen, who solemnly vowed to live wholly for the Lord. May there be added to their numbers weekly such as shall be saved. We do not remember ever to have attended a better meeting anywhere. The people are intelligent and warm-hearted, and felt highly favored to have such a meeting held in their much-neglected and rural district.—Religion had become almost extinct. A spirit of Christian love and fellowship prevailed, and still continues, which is an example worthy of imitation. Also a gracious influence was extended for miles in that locality, and Br. Austin will long live in their memories. May the Lord still continue to thrust him out, and make him instrumental in winning many precious souls to Jesus.

P. P. Werner.

Barnesville, N. Y.

DYING TESTIMONY.

BRO. SAMUEL MARK died August 25th, 1868, aged 53 years. On our first visit to the Wales charge we stopped with Bro. Mark. This was about three years previous to his death. We found him and his family to be *earnest* Christians, sincere lovers of Jesus, and until memory has fled we shall never forget the *precious*, PRECIOUS season we had at the family altar that evening.

"Heaven came down our souls to greet,
And glory crowned the mercy seat."

From this time, to the last interview we ever had with him, we found him the same uncompromising, thorough, joyful Christian. In the winter of '67, Bro. Mark encountered an attack of the enemy of souls, which at one time threatened his overthrow; but the Lord not only delivered, but so saved him, that trials, both of poverty and

sickness, never thereafter shook his triumph over the world, the flesh, and the devil. The last visit we were permitted to make him, was in the spring before his death; and although suffering from that dread disease, consumption of the lungs, he seemed to forget it all in his anxiety to make sinners see what Jesus could do to bless and save the dying. Although housed in an apartment where the noise and clatter of business was continually annoying, yet he triumphed as in the palaces of the New Jerusalem, amidst its golden streets of quietude and happiness. He has left a wife and three children, who are contending for the faith, amid bereavement, destitution and sickness. May the God of all grace supply them with all things needful.

A. H. GREENE.

LOVE FEAST.

MRS. E. LYON.—I am a Methodist of the old stamp. Holiness has been my motto, for years, and shall be till I die. Some who may read these lines may recollect me by the name of Eunice Perkins, born in Bristol, Hartford Co. Conn. Others, by the name of E. Fuller, and some by the name of E. Lyons, which is my present name.—At the age of thirteen I embraced religion, joined the M. E. Church. I love the doctrine of scriptural holiness, it does my soul good to read in the Earnest Christian, the experience and testimony of God's dear children. I pray for the sanctification of believers, as well as for the salvation of sinners. I am established in the faith. I am near sixty-seven years old, and "all the days of my appointed time will I wait till my change come."

Weymouth, Ohio.

REV. W. M. PARRY.—In regard to my personal experience, I never felt better than I do now. I am fully committed to do the whole will of God, to walk in his statutes, and do his commandments. I have been constantly in the harness since I have been on this Circuit, but I love the work better than I ever did. *Labor is ease, and pain is sweet, when thou my God art near.*

MARY D. FULLER.—I attended the General Quarterly Meeting at Ransomville, which was held on the 21st of January.—It was a season of uncommon interest. I never attended a meeting where there seemed to be so much of the real spirit of freedom as there. O hallelujah, grace is free. The meeting was one of especial profit to me. The Lord helped me to see and feel His power as never before. I was so subdued and melted before Him that I could pray from the depths of my heart, Not my will, but Thine be done in all things. Precious privilege, to be one of Christ's little ones. "The willing and the obedient shall eat the good of the land." Jesus the Conqueror reigns: yes, He reigns in my heart—wholly, fully. I do find in Him a satisfying portion.

West Somerset, N.Y.

ANNIE STEWART.—I am, to-day, all the Lord's. My body is the temple of the Holy Ghost. I live as seeing the Invisible.—Jesus communes with me all the time.—Rebellion rose once in my heart,—yea, I had a "carnal mind," and it was enmity against God; but grace subdued it, and O, the change. The lion has become the lamb, and to God be all the glory. All I have is on the altar, and all shall be used up in the service of my Heavenly Master.

Toledo, O.

REV. THOMAS H. VAN DORN.—Through grace, I have been enabled to give God a perfect consecration of my all to the work of the Gospel ministry, to be, and to do, what God shall order. I have found the benefit of obedience. My heart is fixed trusting in God. The truly consecrated are one in Christ, the prayer of Jesus is answered, and *by this unity through the Spirit*, Christ is seen to be the true Messiah.—I am doing all I can to put the "Earnest Christian" into every family. Pray for us.

Chabanee, Ill.

JAMES MULFORD.—God, the Eternal, is my portion and my all. In Him I live, move, and have my being. Do I lack any good thing? No, bless His name! "Praise Father, Son, and Holy Ghost!"

REV. J. ODELL.—You would like to know how I am spiritually. Glorious! It is glorious beyond description! Oh, such peace such holy joy! Jesus saves me! Oh, how I rest in Jesus! Free from every anxious care. No fear of want. More than all in Christ I find, whether I abound, or suffer want,—all's the same. My joy is in the Holy Ghost,—does not depend on circumstances. Oh, praise the Lord—he is my everlasting portion.

East Schuyler, N. Y.

WM. BOSWELL.—The hallowed fire which God kindled in my heart while in Chili, under Bro. Wm. Kendall's labors, ten years ago, still burns on the altar of my heart. I am glad I obeyed the Divine injunction, *Be ye holy, for I the Lord your God am holy.* Though tempest-tossed, my anchor is cast within the vail. It grapples the rock, and I never intend to part the cable. He has been with me on land and sea, bless the Lord!

MRS. MARY A. GITCHELL. — My soul is happy, no enemy disturbs its peace, my intercourse with God is open and I enjoy the unclouded light of His countenance. This last week I have run my course with joy and closely walked with God. I rejoice exceedingly, constantly and I trust increasingly, in my God. My heaven born soul, delighting in his love, struggles to declare in more expressive language, my life of delights, through and in a crucified Redeemer, but here I fail. I cannot. But I can say, "God is love." Leaning on his arm, deriving support from it, I live in the world, I trust unpolluted and unsullied by its cares.

But O the hope of heaven, and the pledge of one day realizing all I now believe for! It fills and elevates my mind above all earthly joys. Thy paths, O Lord are delightful to me, thy spirit cleanses my conscience from dead works, quickens and renews me in righteousness, causing grace to conquer nature. Pray for us Brother.

Mishawaka, Ind.

REV. J. P. SHATTUCK.—I have Jesus for my portion, and my all. He is to me the one altogether lovely, and I expect to live

for him here, and to reign with him hereafter. Praise his name for what he has done and is still doing for me. I expect to see the inside of Glory.

Burns, Wis.

D. M. WEAVER.—I have been preaching, for some fourteen years, for a denomination of Christians that I have thought were about as near the Bible platform as any other. Some two years ago, Bro. J. Ellison put the *Earnest Christian* in my hands, in book form. I read it some, and thought of it some; but must confess that I halted some between popularity and Christianity. Although I promised Sister Ellison that I would go straight for the Lord, I must now ask her pardon for having partly forgotten my promise; though sometimes, I have dared to preach sanctification through Christ. Now, thank the good Lord! I have got far enough to dare to preach holiness of heart and say hallelujah! if I am frowned upon by some of the good brethren. I do not know how to be thankful enough to some unknown friend for sending me the *Earnest Christian*. I am free; salvation is free; sanctification is free; and I will preach it, God being my helper, as long as I live.

Hastings, Mich.

MRS. H. A. COON.—God bless you, Bro. Roberts, and keep your soul filled with holy fire, while you send out the *Earnest Christian* to encourage and cheer poor pilgrims on their way. It comes to me, laden with rich food for my soul. I want every half-hearted professor to peruse its pages. May Jesus pour His burning love into the hearts of all those who write, till all who read may be led to the fountain, and get baptised with the Holy Ghost! Dear *Earnest Christian*! may your pages be so full of God that light may shine into hearts yet dark,—hearts where error and prejudice now reign,—until they shall be led to exclaim, "The blood of Jesus cleanseth!"

Glory be to God! I'm in the furnace; and still He causeth me to triumph, and at times to feel the glory that's unutterable and full. O, praise the Lamb! My heart cries out, on this my fortieth birth-day—

"My life, my blood I here present,
If for Thy truth they may be spent."