

# The Earnest Christian

AND  
GOLDEN RULE.

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## HOLINESS IN THE MINISTRY.

BY REV. ELIAS BOWEN, D. D.

DEAR BRO. ROBERTS,—You may recollect, that a year or two since I sent you an article, which you published, on Holiness in the Ministry; and from the importance of the subject, and the necessity of keeping it constantly before the mind, I trust the following additional remarks upon the same subject, will not be unacceptable to you.

The normal condition of man, as he came from the hands of his Maker, was that of *holiness*. "God made man upright," and capable of remaining so; and as holiness and happiness are inseparably connected, of course He made him to be happy. "Sin, which has brought death into our world and all our woe," being contraband of the laws and purposes of man's creation, was forbidden on pain of death; and so intent was the beneficent Creator upon our happiness, that even after we had fallen and made ourselves miserable thereby, He provided for a restoration to a state of holiness—with our own co-operation and consent, of course—that we might still realize the end of our creation—a joyful and happy existence—notwithstanding the fall.

Our own personal happiness, however, is not the only motive to a holy life. We can no otherwise glorify God, or be useful to our fellow-creatures, than by being holy ourselves. But, while holiness is equally necessary to the personal well-being of all classes

and conditions of the human family, its paramount importance to the ministry, on account of the superior influence they exert over the character and destiny of mankind generally, requires that we insist upon it more especially as it relates to them. When God said, "Be ye holy, for I am holy;" there are many reasons for supposing that he must have had special reference to the ministry, on whose character and influence so much depends. As God is holy in his own character, it might have been concluded *a priori* that he would choose those, and those only, to represent and serve him in the ministry who are *like himself*.

Accordingly we find the command actually given, "Be ye holy for I am holy;" i. e., *be like Me*, that ye may be prepared and qualified to promote the interests of my kingdom, into which "nothing unclean can possibly enter."

What earthly sovereign or ruler was ever known to select his cabinet, and other officials belonging to the executive corps, from among the disloyal? All must be of the same political character with himself. And the moment any one fails to act in harmony with him in the administration of the government, that moment he is summarily superseded by another who will faithfully carry out the instructions received from headquarters. And will God employ an unholy ministry, who fail not to compromise the interests of his kingdom by "serving divers sins and lusts?"

"He that sinneth is of the Devil;" but all unholy ministers sin; therefore all unholy ministers are of the Devil.

And are these the characters whom the Head of the Church has chosen and sent forth to propagate "a holy religion," and persuade a revolted world "to be reconciled to God?" Ah, no: They "have neither part nor lot in the matter;" but are *practically* at least "the enemies of the cross of Christ," building up the kingdom of darkness and peopling the regions of the damned! As "a corrupt tree cannot bring forth good fruit, or a bitter fountain send forth sweet waters;" so neither can an unholy ministry promote the interests of true religion. They may "add many to the church," by means of their bogus revivals; but not "of such as shall be saved."

2. The necessity of holiness in the ministry will farther appear from the *nature* of their calling. In all our various undertakings pertaining to the present life, there is sought to be a correspondence between the character we possess and the object of our pursuit. There is little hope of success upon any other ground. Hence it is that we are accustomed to consult the genius, the temperament, the taste of our children in determining their occupation or mode of life; and in the division of labor generally, the peculiarities of each individual and his adaptation to particular situations and employments, are carefully considered. So in like manner, there must of necessity be a correspondence between the character of the Christian minister and the objects of his calling. The adaptation of the means to the end so necessary in all other pursuits, can never be dispensed with in relation to the ministry. If we are *holy* "we can do nothing *against* the truth, but *for* the truth;" if *unholy*, nothing *for* the truth, but *against* the truth.—"By their *fruit* shall we know them." "Men do not gather grapes of thorns, nor figs of thistles." The tendency of the life and ministrations of an unholy minister "is evil and only evil continually." "If the gospel, be hid," however, even by these miserable experts in deception, it can only be hid from those who are willingly "blinded by the god of this world." "Those who walk in the light, as Christ is in the

light," following their spiritual guides and teachers even, only as they follow Christ, cannot be imposed upon. The unholy minister, like the wolf in Esop's fables, may draw his sheep-skin over him, and pass for awhile among the flock, *in silence*, for one of their number; but he no sooner opens his mouth and begins to speak, than the sheep are terrified by the harsh and grating tones of his wolf-voice, and fly from him with the utmost precipitation and horror.

3. But the wonderful susceptibility of mankind to be affected by *example*—especially that of their religious teachers—evinces, beyond almost anything else, the necessity of holiness in the ministry. It is well known, that every faculty or passion of our emotional nature, has its corresponding or appropriate external object. And as *example* becomes the corresponding object, or natural excitant of the faculty of imitation, we are all more or less affected by it; for we are all possessed of the faculty of imitation, and all brought into contact with example by which this faculty is brought into exercise.—We are aware that our children must be farmers, having their flocks and herds and implements of husbandry; or mechanics, having their shops and tools and furniture; or preachers even, having their churches and congregations and pulpits, and must sing and pray and preach: according to the example of their parents or guardians, or others associated with them in the various relations of life. And we know how to take advantage of this imitative faculty in them, to teach them letters, business, or whatever we wish them to learn of things pertaining to this life. We understand that they must be *shown* as well as told—must be aided in the acquisition of whatever we would teach them, *by example*—and we fail not to make them, in general, what we desire in these respects. Nor is it otherwise with those of riper years: these also, still possessing the faculty of imitation, are still reached, and more or less controlled—unconscious to themselves, it may be—by the power of example.

Let us remember, then, that while

the susceptibility of our nature to be affected by example constitutes one of those social qualities which place the character, and consequently the destiny, of others, very much in our hands; the most scrupulous advantage should be taken of it to make our children, and all others coming within the sphere of the influence of our example, what they must be in order to be saved. By this admirable arrangement—the adaptation of example to influence the imitative faculty—it is placed in our power to make others good by being good ourselves; and of bringing them into the enjoyment of the higher attainments of religion even, by exemplifying those attainments in our own lives. This is the privilege of all; nay, and their *duty* also. All *may* and *should* go largely into the blessed work of soul-saving by means of a *holy example*.

But if private Christians may do so much in promoting the salvation of their fellow-creatures, limited, as they generally are, in their public gifts and field of labor; how much more might be done in this way by the ministry, from the far wider sphere in which they move, and the many-fold greater influence they exert in society. They need not be distinguished for their eloquence, or talent. It depends infinitely less on *talent*, than *piety*. *Example*—let me repeat it—*example* constitutes the Samson-locks in which their great strength lies. Shorn of these, they are “weak as other men;” and all the talent in the world cannot begin to supply their place. It is this—the *example* of the ministry—which becomes at once the centre of influence, and the measure of Christian attainment with the people among whom they labor as spiritual guides and teachers. No church can live under the leadings of a dead minister; for if he finds them alive, he will be sure to kill them very soon. But where holiness, reigning in the hearts of the ministry, pervades their public ministrations, their pastoral intercourse, their conversation and lives, the field of labor they occupy must flourish. The work of revival, embracing the conversion of sinners and the sanctification of be-

lievers, must constantly go on. So it always has been. So it always will be.

If Nelson, and Abbot, and Garrettson, were more useful than many others in the ministry of their time, it was owing to the higher type of their piety, rather than to any extraordinary talent they possessed. And we may lay it down as a rule, which will admit of few exceptions, we venture to say, that the success of the ministry will be very nearly in the ratio of their spiritual attainments. We are happily acquainted with a number of brethren in the ministry, of moderate literary and mental accomplishments, who are far more successful in advancing the cause of Christ than others of a much higher grade of talent, only because they are far more holy. There is a mighty moral power, a spiritual omnipotence, in holiness, which nothing can withstand. It is said of Stephen, the first Christian martyr, that “they could not resist the wisdom, and the spirit, with which he spake;” finding it far more difficult, we doubt not, to resist his *spirit* than his *wisdom*—it being none other than the *spirit of holiness*. And while “the enemies of the cross of Christ,” in absolute defiance of their authority, can say to “the sons of Sceva”—unholy ministers—“Jesus we know, and Paul we know,” and all who live and preach holiness we know, “*but who are ye?*” a holy ministry can say with equal boldness, in reporting the success of their missionary excursions to “the Master,” “even the devils are subject to us through thy Name.”

There is yet another phase of example which shows still more clearly the necessity of holiness in the Christian ministry, viz., the relation which it bears to what we shall call social attraction—a law belonging equally to our nature with the faculty of imitation, and no less concerned in shaping our character and destiny. This law, in the world of intellectual beings, is strikingly analogous to the law of the attraction of gravitation in the natural world, where the attraction of all material bodies being mutual, the larger control the motions of the smaller. As

the sun controls the planets of the solar system, and the planets their respective satellites or moons, in exact proportion to their density or weight; so with respect to mankind: the more elevated or influential in society control the inferior classes, everywhere giving tone and character to the masses of the people. Such, consequently, as are the leaders in community, such are the obsequious multitudes who are led by them.

But of all who act a leading part in society, there are none who occupy the same elevated and commanding position with the Christian ministry. They clearly stand at the head of the race—"Christian being the highest style of man;" and Christian minister, the highest style of Christian. The object of the ministry—the evangelization of the world—requiring that they should be possessed of a commanding influence, God has placed them at the head of society for this purpose; enjoining it upon the people to submit to their just authority, as unto Himself. The sacredness with which God has invested the character of his ambassadors, and the awful sanctions by which he has guarded their authority, will appear from the following passages of Scripture: "Touch not mine anointed, and do my prophets no harm." "He that receiveth you, receiveth me; and he that despiseth you, despiseth me."—"And whosoever shall not receive you, nor hear your words, when ye depart out of their house or city, shake off the dust of your feet as a testimony against them. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the judgment, than for them." From these, and other similar passages of Holy Writ, we perceive that the controlling influence of the ministry is founded as well upon the injunctions of the Word of God, as upon the law of social attraction; and by this two-fold arrangement—the appointment of the ministry to rule, and of the people to "obey them that have the rule over them and submit themselves"—the eternal destiny of the people seems well nigh placed at the

disposal of the ministry! Of course, as *example* lies at the foundation of all this ministerial influence, it almost necessarily follows that the people, poor souls, are doomed to be either happy or miserable, as the ministry who have the pastoral oversight of them are either holy or unholy in their own personal character.

But remember, this almost absolute power of the ministry over the people was given them for the sole purpose of enabling them to reform and save their fellow-creatures, according to the terms of their commission. And remember, too, that they are well able to do this, by the grace of God. Thousands upon thousands have been already saved thro' the instrumentality of a living ministry, and thousands upon thousands more will yet be saved, we humbly trust, by their means. They must still, as ever, owe it, however, not to the civil arm, or to ecclesiastical authority, or to any merely human acquisition, that they possess this wonder-working power; but to the attraction of that highest of social qualities—the *spirit of holiness—exemplified* in their disinterested labors and sacrifices for the salvation of souls. Yea, it is a *holy example*, co-operating with the imitative faculty and the susceptibilities of social attraction belonging to human nature, which alone gives them their success in winning souls to Christ. The standard of Christian character in the church, or the grade of their attainments in religion, will be found almost universally to correspond to the example of their teachers. "Like priest, like people," is a maxim, the truth of which has been demonstrated by the history of all ages; and the same will undoubtedly continue to be the case to the end of time. *Example*, then, being at once the external corresponding object; or natural incitant of the faculty of imitation, and of social attractability, by which the great mass of mankind are influenced; and the example of the ministry, having vastly more to do with these susceptibilities than all others in shaping the character and destiny of their fellow-creatures; how can it be expected that souls will be converted

and saved by means of an unholy ministry? The very idea of soul-saving by such a ministry—those, we mean, who are neither now holy, nor even “going on to perfection,” being already in a justified state—is preposterous.—As well might you “bring a clean thing out of an unclean,” or cause “a bitter fountain to send forth sweet waters.” Nay, “Christ does not cast out devils by Beelzebub;” or, which is the same thing, by unholy ministers.

What shall we say, then, of the great body of the ministry of the present day? the most of whom are confessedly destitute of holiness; and not a few, contemners of the doctrine itself. Are such a ministry of a character to evangelize the world, or “spread Scripture holiness over the land”? Nothing is farther from their *intention* even. Their object clearly is, to secure the pre-eminence and emoluments of the sacred office; willing enough to take advantage of the respect and veneration every where felt for the clerical profession, to serve themselves of the people whom it is their duty to serve. Aye, they are guilty of the most shameful perversion of the gospel of Christ; “preaching themselves,” instead of “Jesus Christ the Lord;” and even prostituting the influence of their high and holy calling to the base and villainous purpose of self-aggrandizement and the encouraging of pride, worldliness, and fashionable amusements among the people. “Tell it not in Gath; publish it not in the streets of Askelon;” that a power, little less than divine, conferred upon the ministry for the benefit of mankind, should be perverted to their demoralization and ruin! Was ever guilt so deep!—so damnable! Wesley says, (Vol. 2d of Sermons, page 450,) “A worldly clergyman is a fool, above all fools; a madman, above all madmen! Such vile, infamous wretches as these, are the real ‘ground of the contempt of the clergy.’ Indolent clergymen, pleasure-taking clergymen, money-loving clergymen, praise-loving clergymen, preferment-seeking clergymen: these are the wretches that cause the order in general to be contemned. These are

the pests of the Christian world; the grand nuisance of mankind; a stink in the nostrils of God! Such as these were they, who made St. Chrysostom say, ‘Hell is paved with the souls of Christian priests.’”

✦ Finally: The necessity of holiness in the ministry appears most impressively from the difficulties connected with their calling. The rescuing of immortal souls lost and undone by sin, from their miserable condition, will be found no hey-day or easy-chair occupation:

“But what might fill an angel’s heart,  
And filled a Saviour’s hands.”

In the mighty conflict which is going on between the church and the world, the ministry are placed “in the forefront of the hottest battle,” and exposed to the heaviest fire. And from the greater danger to be apprehended from them on the part of the enemy, they are sure to be fired upon with the deadliest aim. “Not a stone will be left unturned” to place them *hors du combat*, or silence their battery in some way. Indeed, the trials of the ministry are not only very great, but very peculiar. Among other things, they must run the hazard of incurring the displeasure of the people with whom they live and labor, by denouncing their sins; must perform the critical task of reproving those, in many instances, on whom they are dependent for their bread; must interfere for the adjustment of misunderstandings, where both of the contending parties are of the number of their personal friends; and the bitter dregs of persecution, even unto martyrdom, where any are to be sacrificed upon that altar, must be wrung out to them. And how is all this to be endured, without that fortitude, resignation, and patience, which the spirit of holiness alone can inspire? “Subject to like passions with other men;” equally susceptible of hope and fear, of weariness and want, of pleasure and pain; equally attached to home and friends, with the same instinctive shrinking from difficulties with any other class of “feeble man;” they would be utterly incapable of “forsaking all and follow.

ing Christ" in the work of their calling, without holiness.

That many choose the sacred office and spend their days in the ministry without this attainment, is but too true. We can say nothing for their usefulness, however, nothing for their Christian character, nothing for their honesty even. They are no more "ministers of righteousness" because "they transform themselves" as such, than Satan is "an angel of light," because he assumes that character. And though they may pass for genuine Christian ministers with some; may succeed in attaining their main object—a fat salary—and, perhaps, in worming their way to positions of popularity and power, by catering to the appetites and prejudices of the fashionable world; "deceiving even the very elect, if it were possible;" it still remains that no one can "be a faithful dispenser of the word of God and of His holy sacraments," or fulfill *the duties and accomplish the objects of the Christian ministry, WITHOUT HOLINESS.*

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### Like as a Father.

BY MISS ADELAIDE STOUT.

O, YOUNG heart touched with sudden grief,  
And 'wildered by strange fears:  
I watch thy spirit looking forth  
Through mist of gathered tears.  
Nor fold thee in love's gentle clasp,  
Nor speak the soothing word:  
For lo! with a sweet opening thought  
Mine inmost soul is stirred.  
I feel it, leaf by leaf, unfold  
In silence pure and deep;  
Like dew unto the lily are  
The tears thy young eyes weep.  
I hear the dropping of those tears—  
Feel every pulse's throe;  
O, heart! O, mourning heart, I cry,  
"The Father" counteth so.  
Thine every grief, O, chords of love!—  
E'en our infirmities—  
Reach up and sweep with trembling hand,  
And falt'ring touch o'er thee.  
*Buffalo, N. Y.*

### MY EXPERIENCE.

BY JOSEPH MACKEY.

It is now over five years since God, for Christ's sake, forgave me my sins, and sanctified and satisfied my soul.— From the time of my conversion to the present hour, I have never for a moment lost my relish for religion; but each day my relish has been more keen, new, and satisfactory. And while I write this, I feel that I am walking in the sunlight of heaven. I not only have religion, but I enjoy religion; and the secret of my keeping it and enjoying it, is obedience. Since I gave my heart to God, I have striven to obey him in all and every thing; and if I have not, it has not been for the want of love, but rather for want of knowledge. Success, thus far, has attended all my efforts, temporal as well as spiritual, and the cause has been a loving disposition to do the will of God. I have a wonderful clear conception of heavenly things at times, which only becomes mixed when I allow anxiety or cares to accumulate. I know that my Redeemer liveth, as clearly as Job knew it, and it is pleasant to contemplate it.

Success is not confined to money—as some look upon it. A knowledge of God is a success; the conversion of friends, another success; to have the soul satisfied, is also a success. Christians look at success from different stand-points. Generally, they call wealth a success; but accumulation of money is sometimes not so satisfactory—indeed is not, to the real Christian, so satisfactory—as a superior knowledge of eternal things. Some professors imagine, if God blesses them with a good deal of money, that that is real success, though in their souls they feel a leadness. I think, if God really blesses a man in temporal things, he is equally blessed in spiritual. They are never separated. "All things work together for good;" and if I am blessed in temporal, and have less relish for the spiritual, I cannot accomplish the good that I would were I blessed in both alike.

We hear professed Christians often

say, "Well, God is blessing me temporarily;" and they feel glad of it, and hold on to it as though it was a leg or an arm. If God gives, He expects you to do likewise. If He gives liberally, He expects you to also give liberally. If you withhold, you have not faith in God, and fail in the blessing. My own success has been, letting it go where God showed me He wanted me to; and I have had generally pretty clear light on the subject. I had at one time, since my conversion, many thousands of dollars; and then I have been without a dollar. I felt just as contented in one state as in the other. I have learned for myself the secret of trusting God. I know He will do it. *Jehovah jirah* (the Lord will provide), has never failed thus far. My main success is, in enjoying God.

In the early part of my Christian life, God gave me the promise, "I will never fail thee; I will never forsake thee;" and I have been able to hold on thereto with wonderful tenacity. It pays me to trust God; I do trust Him. I go not to man for help; true, I consult—but God is my helper. In my business, I look to Jesus. I tell him that He knows all things; He knows that I love him; and my one desire is to do His will, and see His cause prosper; and He knows this, too, and no good thing is withheld. If Christians would consult God more—consult man less—success, spiritual and otherwise, would come. Contentment is great gain.—Some are never satisfied. There are many "Oliver Twists" in the world, constantly "wanting more." Be content. If God removes one leg, praise Him that it was not an eye, or both your limbs. If anything we have is removed, we appreciate it the more. Let us learn, then, while we have, to thank God from our hearts that it is as well as it is, and to do unto others as we would have others do unto us; by which means, what we have increases, whether it be money, faith, love, joy, or anything else. The "secret of the Lord is with them that fear him."

It requires watching to become acquainted with the secret. It is quite

necessary that we be obedient in all things, to know the secret.

Why Christians are not successful, is their disobedience. I am not now calling wealth alone a success. To me, things spiritual—"to know Him"—is a far greater success than any other success, and to the pilgrim, is the success of all successes.

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### THE CROSS OF CHRIST.

As far as in him lies, he who attributes the glory of redemption not to the cross of Christ, but to his own holy conversation, renders void and of none effect the mystery of the Divine dispensation. But God forbid that I should glory save in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection. I see, indeed, three capital objects in the work of our salvation—first, the form of humility, by which the Son of God made himself of no reputation; second, the measure of love which he extended, even to the death upon the cross; and third, the mystery of redemption, in which he suffered death. The two former, exclusive of the latter, are as if you painted on a vacuum. Great and necessary, indeed, was the example of humility; great and worthy of all acceptance was the example of his charity; but remove redemption, and these have no ground to stand upon. I would follow the humble Jesus. I would embrace with the arms of love him who loved me, and gave himself for me; but I must eat the Paschal Lamb. Unless I eat his flesh and drink his blood, I have no life in me. Neither examples of humility nor displays of charity are anything without redemption.—*St. Bernard.*

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### God's Blessings.

God sends the silvery dew of eve,  
To fill the tiny cup  
Of every flower o'er all the earth,  
That meekly looketh up.  
And never weary heart is turned  
With trusting love to Him.  
But softly as the evening dew  
His blessing falls therein.

—*Adelaide Stout.*

## LEPROSY PLAGUE.

Lev. xiii. and xiv.

BY MRS. H. A. CROUCH.

It is exceedingly interesting to study the Old Testament Scriptures in the light of the Spirit, with reference to the types, and not only is it interesting, but it is also profitable; for, rightly understood, there is in them instruction and counsel, which, if followed, will save us from a thousand snares; and we shall see such harmony between them and the other, and plainer teachings of the Bible, as shall give us to exclaim involuntarily, *this Bible is the word of God.*

But we must be careful lest we speculate and guess, and arrive at conclusions which are not warranted in Scripture, and thus "add unto these things," or wrest them to our destruction.

"And when they were alone, he (Jesus) expounded all things to his disciples."

Leprosy is a disease which stands as a type of sin. Inveterate, contagious, incurable. Nothing but the power of God could remove it. "Am I God to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" said the king of Israel when he read the letter of the king of Syria, and saw before him the leprous Naaman, waiting to be healed.

Jesus sent the leprous man whom he had healed to the priest, to offer those things which Moses commanded, *for a testimony unto them.* "What man is He who hath done this thing?" they would naturally say. "*He must be God.*"

The person affected with this dreadful and loathsome disease, (which a traveler in the East—Mr. Maundrel, says, was so noisome that it might well pass for the utmost corruption of the human body on this side of the grave,) had but one hope. He must come at once to the high priest, and bring certain offerings, and follow out the course prescribed by God.

So, thou afflicted one, come to thy great High Priest with thy offerings,

follow the directions of God, and in due time He shall pronounce thee, "*clean.*"

The cure is *instantaneous.* No *growing* out of leprosy into health. The *growing* is the other way—worse and worse. Even after the poor leper had come to the high priest, and was passing through certain processes necessary to healing, he grew worse and worse. The seventh day he was worse than he was the first. And what might seem strangest of all, when the poor man was white with leprosy from his head even to his foot, so that there was not a place that was not affected by the plague, the priest pronounced him, "*clean.*" (Verses 12 and 13.) But if there were the smallest spot which seemed to be "not quite so bad," the priest pronounced him, "*unclean.*"

So thou who comest to Christ to be cleansed of thy sin, as long as thou dost see one good thing in thyself, one thing which thou supposeth to be free from the plague,—or not greatly affected by it, He will still pronounce thee, "*unclean.*" But when thou dost see thyself all pollution, thy whole head sick, thy whole heart faint, from the sole of thy foot even unto thy head, *no soundness*, but wounds and bruises, and putrifying sores, then—blessed Jesus!—He will speak thee, "*clean.*"

Let me introduce an illustration here that was given by brother Pomeroy to a sister who was in despair because of the view she had of her leprous state.

Here is a man who has taken, as he supposes, a hard cold. He calls a physician who tells him that he is coming down with the small-pox. (The first indication of that disease is as a hard cold.) The man firmly believes that it is nothing but a cold, but he takes the remedies prescribed, and recovers. In speaking of his physician, he will say, "O yes, he is a good, good doctor, but he does not know half of the time what is the matter with people. He told me once I had the small-pox, when I only had a hard cold. He cured me, but if my mother had been with me to nurse me up a little, I would have got along just as well.

But suppose that same man to be al

most dead with the small pox; just one living mass of corruption. He calls the doctor. "Oh doctor! You can do nothing for me! I am a dead man! There is no hope." "Yes, there is," the Doctor replies: "I understand your case perfectly, and can heal you. You follow my directions, and you will come out all right."

He has faith in his physician, follows the course prescribed and is cured.

What a wonderful physician! he says. A wonderful physician! Why, I was almost dead with the small pox, and he cured me!

God tells us in his word of the utterly depraved condition of every child of Adam, But we think we are *not ver bad*;—not anywhere near so bad as God thinks we are; and it is not till we begin to come out of darkness into light, that we can see our dreadful condition. We must see it before we are cured, or we shall not give God the glory due unto his holy name; and when we do get one fair view of ourselves, in the blazing light of God, we shall see it is no slight cold, nor hard cold; but *veritable leprosy*; leprosy in every part; and if we do not get our eyes off from ourselves and look to Jesus, we shall die of despair.

But when we are saved—Ah! then we give glory to God, who alone doeth wondrous things, and we love him intensely, and we serve him joyfully. We love much, because we are forgiven much; but to whomsoever little is forgiven, the same loveth little.

This is doubtless the true cause of the present low standard of piety. People do not get into the light sufficiently to see their defilement, or know their deep-seated depravity. They have only a "hard cold," and a little nursing from mother Church is sufficient to cure them.

If you see yourself hopelessly leprous, praise God, and take courage. The more wretched and vile you see yourself, the more hope there is for you. If, in your unsaved state, you thought your garments white and clean, was it not because you were in darkness? But as you drew near to

the light, you saw the defilement of earth, and the deep stains of sin; and every step you took toward that unearthly light but startled you with new revelations of your perfectly loathsome condition. It is well for you to know your state, for now you will hasten to the Fountain. Though your sins be as scarlet, they shall be as white as snow. Though ye have been among the pots He will make you as the wings of a dove covered with silver, and her feathers with yellow gold.

But the self-righteous leper looks upon himself, and then he looks at Christians, and he says, "I am as white as any of them." Ah! so he is white;—white in his own eyes, and white in the eyes of the world. God knows the blood-washed.

When Miriam, in self-exaltation, said, "Hath the Lord indeed spoken only by Moses? hath he not also spoken by us? The Lord heard it, and, behold, she became leprous, white as snow. Though she was a prophetess, she was shut from the camp, as unclean, seven days." All that great congregation knew the reason why they did not journey. They knew what had betfallen their sweet singer,—Miriam.

Sometimes when those who have held high positions in the church become leprous, instead of covering the lip, and crying, "unclean, unclean," (verse 45) they keep up their profession; they still cry as heretofore, "clean, clean." And instead of taking their habitation alone without the camp all the days wherein the plague is in them, they keep in the midst of God's people, and number themselves as of them. Be theirs Miriam's sin, or some other, it appears so small to them as not to be counted sin, and, leprous though they be, instead of letting God judge them, they judge themselves; and the judgment they give is "clean."

There are other diseases which have the same appearance that leprosy has in its first stages. Go to thy High Priest. He alone can judge of thy case. Thy brother does not know.

"Let us not judge one another any more." When we see one leprous

white, we cannot fail to know his case; but, oftentimes, what we might see in others, and fear to be the plague, may only be the scab, or the burning boil, or a freckled spot, (verses 6, 23, 39,) or ceasing from the metaphor, may be an error of judgment, or a mistake through ignorance, or a want of knowledge of what God requires. (*Light*, it is generally called.)

But we must have care of our heads as well as of our hearts. Many suppose that if one holds wrong doctrines, and wrong views, and thinks some things are right that others think are wrong, only so he is *sincere*, he is all right. Go to thy great High Priest, my friend. He shall look upon thee, and it may be He will say to thee, "Thou art utterly unclean. *Thy plague is in thy head.*" (Verse 44.)

It is really astonishing how this disease spreads. Not only will it spread and affect the whole person, but it gets into clothes, and into houses.

It is readily understood by some how it gets into clothes, and the matter of dress is consequently closely guarded by them. Every article that is in the least suspected to be leprous, is brought before the High Priest, and shut up until His decisions are given upon it. Some people still continue to wear their clothes, although they suspect, and even know them to be leprous; but this is not the Scripture way. They should be *shut up* the full number of days, (seven—completeness), until it is certainly known what shall be done with them. If the High Priest calls it "fretting leprosy," that garment—whatever it is, or whatever its material, is unclean. "It shall be burnt in the fire." (Verse 52.)

Very often our High Priest does not advise total destruction. He shall look, and if it may be rent out of the garment, He will bid us do so, and not destroy the whole. Such destruction would be wasting our Lord's goods. But right here comes in the *cross*. That great patch; it tells its story. We only wish our garments had been all right from the beginning; then we had been saved the trouble of

tearing out, and patching up, and—what is worst of all, the surprised question, "*What have you been doing to your clothes?*" and, perhaps, the uncomplimentary remark, "You're foolish!"

Take care you do not get in a leprous patch! "If I take off these flowers," said a convicted soul, "I shall have to substitute ribbons; and *what is the difference?*"

Whatever is removed because of leprous affection, is to be burnt with fire. God has nowhere said that we shall give to others what is poisonous to ourselves, or that we shall carefully preserve infected articles. "Thou shalt burn that wherein the plague is, with fire." (Verse 57.)

It seems strange that so much attention is given to leprosy in person, and leprosy in clothes, and so little to leprosy in houses. Is it possible for a person to be affected without the contagion spreading to their clothes, and their house? Is it possible for the clothes, or house, to be affected, without contaminating the person? It is a marked characteristic of the disease that it "spreads." How soon one little trifling thing put on,—with some misgivings it may be, prepares the way for something more decidedly leprous! and so from one thing to another he is led on, until poor Gehazi has two full suits of Naaman's garments, and his leprosy also.

"Lord, save us in this hour!"

What shall we do? Yes, there is work to be done, evidently, and we may have some labor and trouble in doing it. But our lives are lives of labor, and this world is a world of trouble, and we may as well have a little labor and trouble in the service of the Lord, as to have it all in the service of *self*.

Then strengthen yourselves for the work, just as you would if you purposed to tear down your house and build greater. This cross,—if it be a cross, will come on those, principally, who carry the purse, and have strong arms. Men are almost exempt from the peculiar cross which seems to bear so heavily upon women, inasmuch as they can dress perfectly plain, and not appear

singular either. But if the Bible were thoroughly understood, the burdens and crosses would be found to be very equally distributed.

Whoever you are, then, that own such a house, go to Jesus, your High Priest, and say, "It seemeth to me there is as it were a plague in the house." He will not be indifferent to you. He will direct you what to do. It may be you will have to take away the stones wherein the plague is, and scrape the house within round about, (without too, perhaps,) and take other stones, and other mortar, and plaster the house. And if all this should not suffice to cleanse the house, it must be broken down, the stones of it, and the timber thereof, and all the mortar of the house.

It does not seem fitting,—nay, I will say it should bring the blush to our cheeks, to talk of "useless expenditure" upon the *house of God*, when we are not slow to use His money, and His time, in "useless expenditures" upon our own! There can be no virtue in *worshipping* the Lord in a barn, while the worshipers dwell in latticed houses, and feast at Dives' table.

We see in the light of the type the necessity of a thorough work. Whatever it costs of money or labor, the plague must be purged out. Neither are we to be judges in this matter. It must be submitted to the High Priest. When conviction comes we are too apt to say, "*O this is not leprous!*" and so we shut our eyes to the light. He whose eye sees all things, sees that it "spreads," though we may not know it. Strangers, friends, those who walk with us, those who lodge within our houses, stand in such peril of being contaminated that they must needs wash their garments, lest it happen that just such spots and streaks appear in their houses, and in their garments, as are in ours.

If in your anxiety for the spiritual health and safety of your friend, you were to say, "My friend, is not this a leprous spot upon your garment?" and you were to be met with that unmistakable "swelling," "the bright ris-

ing," or—what indicates still deeper seated leprosy, the enameling of the surface, (hardening against the truth) or the "scab," that is, layer on layer, stratum super stratum, (increased and obdurate hardness,) you might well in view of their peril, pray the Lord to open their eyes that they may see their sad condition; but do not say another word about their clothes! Leprous garments will not harm leprous souls.

How I love to see manifested that childlike, heavenly spirit, which when asked, "Is not this a leprous spot?" replies, "Do you think so? *I will go and ask Jesus.*"

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### THE WORD OF TESTIMONY.

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BY D. M. HOPKINS.

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WHEN I was but a babe in Christ, I saw and felt that there was a lack of Christian love and fellowship among professed followers of Christ—especially among those of different denominations—which was a great trial to me. I thought if they had the pure love of God in their hearts, they could not help *worshipping* the Lord together, in spite of their different creeds and disciplines. None were striving for the fullness of the gospel. Even those who were placed over the flock of Christ as shepherds and teachers, would stand in the door of the Kingdom, and neither go in themselves, and those that would go in they hindered. I wept over this state of things, and began to cry earnestly to the Lord to send some faithful servant who, like St. Paul, would preach the whole truth as it is in Jesus, whether the people would hear or whether they would forbear. The Lord heard and answered my prayer, and sent two strangers, who came, not clad in Saul's armor; but, like little David, armed simply with the sling and stone of God's Word. "Holiness to the Lord," was their motto. They were bold and fearless in proclaiming the truth to the church as well as the world. This soon raised a storm of persecution and opposition. But the Lord gave

me, and a few others in this place, moral courage to receive and sustain them.— I was soon enabled to testify in the Spirit, that my robes were washed and made white in the blood of the Lamb.

At one time, a meeting was held about ten miles from my home. I went, and staid the night previous to the meeting with some friends who were Methodists. In the morning, Mr. A., the brother where I staid, tried hard to convince me that these strangers were impostors, by rehearsing a great many hear-say stories against the moral character of one of them. I knew them to be false, but had no way to convince him of their falsity. At last I took his Bible, one that I had never opened before, and said, "Mr. A., if one desires light on any subject they are in doubt about, don't you think they will be permitted to open on some text which will give them light?" He replied, "Yes." I then said, "I will let the Lord decide this matter." I then opened the Bible on these words, and read them aloud to him and the rest of the family who were listening to the conversation.

"Then the presidents and princes sought to find occasion against this Daniel concerning the kingdom, but they could find none occasion nor fault, forasmuch as he was faithful; neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel except we find it against him concerning the law of his God."

This silenced him, and we went to the meeting. Now there had previously been word given out by one of the opposition, a Mr. W., that he would lecture against the doctrine of holiness, after the sermon. The meeting was in a school-house. Mr. H., (the brother who had been so falsely accused in the morning,) preached from these words: "The accuser of the brethren is cast down which accused them before God day and night."

He preached in the power of the Spirit. The man who was to deliver the speech against holiness, seemed convicted, and would have been glad to

be excused. But as it had been given out before the meeting that he would speak, and many had come out of curiosity to hear him, and no one objecting, he, in a hesitating manner, began his speech; and a very artful one it was. When he had finished, a young woman asked me what I thought. I replied, "The Lord can raise up a little child to confound that man." The floor was full, and many were standing. Liberty was given for testimony. Several spoke, but made no allusion to the speech. I was standing, listening to others—not expecting the Lord would give me anything to say—until these words were given me; and as they came into my mind, I spoke them aloud:

"There shall be a highway cast up for the ransomed of the Lord to walk in. It shall be a way of holiness; no unclean thing shall walk therein. The vulture's eye never saw it, and the lion's whelp never trod it; but the redeemed shall walk there."

As I spoke of the vulture's eye and the lion's whelp, I was led to turn and look at the opposer of holiness, who was standing back of the place where I stood, near the door. He colored, and one of his comrades said, "There, you have got it now." They took their hats, and immediately left the house. When they were leaving, it was given me to say, "The wicked flee when no man pursueth; but the righteous are as bold as a lion."

Thus the Word of the Lord triumphed that time.

THE uses of the cross are not equally known to all; nay, not one of us avails himself of them as he might, because no one sufficiently remembers that the cross applies to everything, suffices for everything, includes everything; that it is all in all; that it gives us everything on earth, and promises everything in heaven.

All the power, all the reality of Christianity, is here, and here only. Even the example and the teaching of Jesus Christ himself wait for a ray from the cross to vivify and fertilize them.

## MASONRY—Continued.

BY F. F. FRENCH.

3. MASONIC secrecy is Christ-like, or it is *not*. Its spirit and general character are in unison with the spirit of Christ, or they are in harmony with the mind and spirit of Satan.

When Christ came, he told who he was, and what he came for. He explained the principles of the mission on which he came, and how men might become partakers of its benefits. To do otherwise, would have given men just ground of suspicion as to the purity of his character and intentions.— Christ spoke in simplicity and truthfulness, and resorted to no dishonest means in order to induce men to embrace his doctrine and become his followers. He did not appeal to their unholy passions or desires. He did not place before them any merely worldly or temporal advantage as an inducement to become his disciples.

Now Masonry is directly the opposite of this. The principal inducement it holds out, is the temporal advantage which a mason enjoys in various ways, by virtue of Masonry: such as help in time of trouble, promotion to office, assistance in avoiding punishment, etc. Here, it puts on the Bible dress of doing "good to all men, and especially unto them who are of the household of faith."

Now these temporal advantages, and various others which self-interest may suggest, together with the signs of recognition, constitute the secrets of Masonry, with the exception of the main and ultimate design of the whole system, as before mentioned: namely, the rejection of Christ. The last-named secret is kept, generally, by Satan himself, and with so much caution and subtlety that but few of the victims of Masonry, especially of those that profess religion, are conscious of the all-important relation it sustains to Masonry. To fully understand and comprehend this secret, in all its important bearings, it is necessary to ascend to the most sublime degree of Masonry. The

signs of this degree have never been lost by death; for Satan, the Grand Master of this Royal Arch Degree is still alive.

With these exceptions, Masonry has no secret. The wonderful and mysterious secret of Masonry is merely an enormous hobgoblin: kept in the back-ground, and robed in a winding-sheet of oaths; and rendered all the more frightful by kidnapping and murder. This hobgoblin-secret is simply a wily play upon the curiosity, and is used as a bait.

Now I ask, in the name of the *Lord*, is Masonic secrecy Christ-like? Is it Christ-like to play upon the passions of men, as a motive-power? Is it Christ-like to effectually make void the plainest teachings of the Bible, hood-wink men by specious wiles, and lure them onward in the path of death? Is a system whereby one man is protected, or promoted, by virtue of fraternal relations, irrespective of character, and another man in the same degree wronged, Christ-like? Is a system, the character of which is such as to render it necessary to kidnap and murder those who expose it, and to buy and steal all books that expose it, in order to burn them, Christ-like?

Now, among the many precepts which Christ has left us, which one is it that authorizes such a system?— Which one may be understood to teach Masonic clandestinitism? And among the many good examples which Christ has left on record, showing the manner of his dealing with persecutors, and traducers, which one may be taken as a precedent for kidnapping, or murder, or the destruction of property in vindication, or preservation of character?— Now, some of you Masonic professors of godliness, who have arrived at the most sublime heights of Masonry, please condescend to give us some Scriptural answer to the above questions.

It is said of Satan that, "to show him up, is, in fact, to put him down." And in fortifying Masonry, Satan seems to have been fully established in the policy, not to be "shown up;" and also, that silence was the main bulwark

in the fortification. Here, Masonry puts on the sanctimonious dress of "silence and circumspection," as a virtue.

Now, what *what can be said, or what ought to be said* in reference to the professed ministers of Christ who are in fellowship with Masonry? Is not the language of Christ to the Scribes and Pharisees applicable to them? "Ye fools and blind:" "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

4. I propose to consider how Masonry should be dealt with.

Masonry is either right or wrong, and should be dealt with accordingly. If it is right, then, in that case, let every Christian give it a helping hand. If it is wrong, every follower of Christ should use his influence decidedly against it. It is either one thing or the other, and Christians should be one thing, or the other, in their action in reference to it.

When some of the Jews "married wives of Ashdod, of Ammon, and of Moab," Nehemiah contended with them, and said, "Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" The sin of marrying strange wives was plainly forbidden by the Word of God, and anything less than a prohibition of this sin, on the part of the Church, or of Nehemiah himself, would have been complicity with it. An admonition, or an advisory resolution, would have based Nehemiah's authority on an opinion of his own, and not on the Word of God.

The sufferance of any known sin, on the part of the Church, among its members, without proper rebuke, or condemnation, is negative consent to the sin, and complicity with the "accursed thing."

The action of the American Tract Society, a few years ago, in refusing to publish anti-slavery tracts, (on account of which action was the separation of the Boston Branch,) was complicity with this "sum of all villainies."

The time-serving spirit of expediency which held back the Methodist Episcopal Church from coming up to a Bible-standard of a prohibitory chapter on slavery, until slavery was abolished by law, was complicity with this national sin. And its action even then, although right, *per se*, unavoidably bears the likeness of expediency. For, after God had dashed us "one against another, even the fathers and the sons together," and had nearly swept away this national curse, and rendered it too unpopular longer to be tolerated in the Church, it was then inexpedient not to prohibit it. Did not truth and justice demand its prohibition before the war, just as much as after the war? Was not the crime of slavery just as great before the war, as it was after it? Did not God demand its prohibition just as much before the war, as after it? Now this is saying nothing against its worthy members who would have prohibited slavery in the Church before, could they have done so. Some other churches did no better. Had the Methodist Episcopal Church, and all other churches had the moral courage to do right, regardless of the consequences, how much more would they have savored of the "light of the world," and of the "salt of the earth!"

When Peter dissembled, and some of the Jews with him, and "Barnabas also was carried away with their dissimulation," Paul withstood him in a way that the character of the sin demanded. Paul's reproof was not merely advisory, for Peter's inconsistency was as plain as the difference between light and darkness.

The "eating of those things that were offered in sacrifice unto idols," among the Corinthians, was a matter of indifference, *per se*, for neither, if they ate, were they the better; neither, if they ate not were they the worse. The wrong in this matter was dependent on the consciences of those that ate.

Now, if Masonry was a parallel case with the difference of opinion among the Corinthians, then, in that case, professing Christians should refrain from fellowship with Masonry, upon the

Scriptural ground that Paul stood upon when he said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." This fellowship of professing Christians with Masonry is a stumbling block, and necessarily so; for fellowship with the ungodly is forbidden in terms sufficiently plain in all parts of the Bible. And an organization among the followers of Christ, avowedly for clandestine purposes, is unauthorized by Scriptural example or precept; and is an outrage upon the common sense of Christianity. It is simply stepping within the Devil's line of battle, and making use of carnal weapons.

It is said that many professing Christians, who are Masons, are good men. It might be said with equal propriety that Solomon was a good man, when led astray by "strange women:" or that Demas was a good man when he forsook Paul, "having loved this present world."

It is said that Masonic professors of religion believe it is right for them to be Masons. They believe it in the same way the Jews believed it was right for them to "marry wives of Ashdod, Ammon, and Moab." They believe it in the same way the American Tract Society believed it was not right for them to publish anti-slavery tracts. They believe it in the same way that the pleaders of expediency in the Methodist Episcopal Church, and other churches, before the war, believed it was not right for them to prohibit slavery in the Church. They have no more Scriptural ground of belief, than Spiritism or Mormonism has. They have no more Scriptural ground of belief, than any had in other days, for believing that the system of slavery is a Bible institution. And mere admonition or advice, is temporizing and unscriptural ground for the Church to stand upon in opposing the sin of Masonry.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Let Masons who belong to the Church justify themselves by the Bible, and let the Church accept of that justification; or else let the Church condemn *them* by the Bible, and let Masons accept that condemnation, and leave Masonry; or else let them adhere to Masonry, and leave the Church.

Has the Church any other safe mooring than the Word?

If Masons are in fellowship with anything in which they are not allowed, or are not able to vindicate themselves Scripturally, it is time for the Church to do something more than admonish, or pass advisory resolutions.

"To the law and to the testimony."

#### THE POPE ON FEMALE DRESS.

Mademoiselle Marie de Gentelles has recently published a work rebuking ladies for their too great extravagance in dress, and the authoress has been rewarded by an autograph letter from the Pope. His Holiness says:

"In these times of peril, each day more dangerous for the soul, it is our custom to apply ourselves to extirpate the root of evils, among which the extravagance of women assuredly is one of the first in importance. We see, then, with great satisfaction, dear daughter in Jesus Christ, that, not content with conforming yourself to our advice, you have so well understood the importance and gravity of the matter, that you have written a book upon its dreadful consequences, and aroused the women of our time—especially those who are enrolled in the association of Christian Mothers and of Children of Mary—to league themselves against this evil, which is fraught with ruin, to the home and the family. \* \* \*

It is this which serves as the food for evil thoughts—this which consumes the resources they ought to keep for their children, and wastes the substance which ought to be so useful to them.—This it is which so often disunites man and wife, and still more often hinders marriage, for men are not often found who consent to charge themselves with such enormous expense."

## JESU MADE ME WHOLE.

BY ORPHA PELTON.

WHEN I gave my heart unreservedly to the Lord I felt that I never should go back to the world again; no *never!* I then said to myself since I am not going to the world for pleasure or friendship or any thing else, and as I am to obtain all my happiness and enjoyment in God and the things of God, I want all He has promised me in His word, and O what a desire sprang up in my heart for it!

Very soon after this, I commenced to seek the blessing of Holiness and after a little my whole being was on a stretch for purity. O how I hungered and thirsted after righteousness.

Four weeks passed and I did not receive the blessing from my Father. Not understanding the way of faith, or the devices of the enemy, I began to think I was backsliding. "There," said the enemy—but not loud enough so that I could know who it was talking—"The word does not come home to you as it has done, and you do not desire to meet with the people of God as you did; these are sure evidences that you are backsliden. O how I felt then! I had not left one duty undone, and in spite of myself I thought I had done what I had had such a horror of doing—*backslidden*. I well remember the night the enemy put out the last ray of light, and crushed out all hope from my soul, and I sank into despair.

I will pass over the next five months after which the Lord gently led me out of that state, blessed me with purity and filled my soul proportionately as full of Heaven and glory as it had been of misery.

What I suffered mentally caused an excruciating headache and this together with my past imprudence greatly impaired my health. I received help once or twice from the Lord but not conviction. Thus I lived sometimes better and sometimes worse till last summer.

All along the spring I felt, and had many reasons to believe, that the time was not far off when I should join the

redeemed in Heaven. I had thought so much about it that this had become the greatest desire of my heart. It seemed to me I could not be confined in the body any longer, as if this mortal must put on immortality, while I felt the words of the Apostle, "For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven." And yet I would sometimes feel were this to be the case, but very little of my work for eternity would be done.

In June I attended the Murray camp meeting. Here I saw (what I never before had seen) the sick made well and heard the testimony of those who had been healed. I looked on astonished, and for some time had no idea that I could have this blessing, supposing it to be something far beyond what I could hope for. But the light kept shining till one day I said, "Lord if it is thy will I should be healed (not believing that it was) give me some word from the Bible to convince me of it. I opened on this, "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

I now saw my privilege, and that if I did not go forward I should, of course, go back.

The cross was heavy, and the first time I prayed aloud for health, darkness, coldness, and indifference, settled over me, such as I never had experienced but once before, and that was when despair filled my soul. The enemy came in like a flood, but I was given to see that *it was the enemy*, that he was trying to keep me back as he saw that for me to have this work done would bring glory to God. He did not mean I should have the blessing, and I determined to defeat him.

Soon after, I was greatly blessed and encouraged while conversing with a brother, but the work was not yet done.

However I had learned this lesson, that when I was seeking any definite blessing and had such feelings and temptations as I have just spoken of, it is a sure sign of *victory* if I hold on to the Lord.

I went home feeling no better than before, and severely tempted and tempest tossed.

A sister, not knowing how I felt wrote me, and among other things said, "Now Orpha, say you *will live to work*, to help drive this battle on in Jesus might." I immediately saw that whatever I had thought about myself, I had not counted the cost,—I was not willing to live, and that I must *be willing* before I could take another step. O how I rebelled! not that I wanted to, but I could not help it.

The next evening I was sitting before and looking into the fire. There was lively conversation going on around me, but I did not hear it, for I was thinking about something else. I was bringing myself to say what is expressed in these lines :

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

Power was soon given me to yield, and I was filled with joy, and thought, Now I can say from my heart *I will live to work*. Soon a cross was given me, and it came to me, "why I am to live to work," and I went ahead.

Soon after, I was led to go to the Clyde camp-meeting. There, in a class-meeting, when testifying of the dealings of the Lord with me, the healing power descended upon me, and I fell under it and I was healed. Glory to God. "My mouth was filled with laughter and my lips with rejoicing."

My experience has been so clear, and the Lord has so let the light shine on the world, sending the truth home to my heart by His Spirit, that all earth and hell could not get me to doubt it, or that there is power in Jesus' blood to heal *body* as well as soul.

How clearly has he shown me that he was the same yesterday, to-day and forever; that what he could do when upon earth he could do now; that if it had been God's will all those people should have been sick he healed when upon earth, he would not have healed

them; also, that *he* had taken "our infirmities and borne our sicknesses," and did not want us to bear them, any more than he wanted us to bear our griefs, sorrows and sins.

I had heard it said that sickness was of the enemy, and I did not fully understand how that was, but it was all made plain to me when I was listening to the reading of the Scriptures where Jesus healed the woman whom Satan had bound, 10 these eighteen years. *Woman Satan had bound*; then it was his work, and since Christ was manifested to destroy the works of the devil (1 John, iii. 8,) it is the duty and privilege of every Christian to obtain like precious faith.

With a writer of the *Guide to Holiness*, I firmly believe that Christians like the early disciples, have got to obtain this power, to be able to stand before their spiritual foes and the skepticism in the Church on these points.

The Lord has clearly shown me that when the enemy sees that he cannot get Christians to leave the harvest field and stop working, or put them to sleep there, then many times he cripples them with disease so that they cannot do nearly as much.

He afflicts the body with disease, as he does the soul with temptation, and what we want is faith to overcome and resist him.

Healing faith is a definite blessing, and has to be testified to as such, like the blessing of holiness or any other, to be able to keep it.

If our faith is weak, and we are not able to get hold of ourselves, instead of going to the world or to physicians for help, the Scriptural way to do is to call for the Elders of the Church and let them pray over us, and as it reads, "The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

O the mysteries there are in the religion of Jesus Christ! How good it is to go on into them, to find the hidden riches! Hidden to be sure from the wise and prudent, those who are so

careful about letting the Lord lead them or have his way with them, but revealed unto babes.

I praise God for the grace bestowed upon me. I expect to live a good many years to write for Jesus and proclaim his love to a dying world, and when my work is done, to be wafted up to glory to shout and sing the praises of my Redeemer, forever and ever. Amen.

### RELIGIOUS EXPERIENCE

OF GEORGE CALDWELL.

At the age of thirteen I experienced religion. About six months I enjoyed myself well. Finally the enemy made me believe I could have religion and keep it to myself. I lost my enjoyment and got back into the world. For ten years I lived in this condition. I found it a hard way of living. I had a severe struggle to get back, but I made up my mind it was my duty to serve God and I would, whether he blessed me or not; and soon the blessing came. I resolved then I never would turn back again. I have always kept up the form of religion since, but many times have been destitute of the power. I went to a camp-meeting, enjoying myself pretty well as I thought. A brother came to me and said, "Do you enjoy the blessing of sanctification?" I smiled and said, "I enjoy what I think will take me to heaven." He talked to me about that blessing and I said, "Religion is so good, I must have all there is for me." I soon made up my mind I would seek it, and at the altar I was blessed, greatly beyond anything I had ever received before. I went home and told the brethren what the Lord had done for me. I found perfect love casteth out fear. I lived in that enjoyment for awhile and not having much help, I lost the evidence. Still I was blessed at times. I lived along so for awhile, but I saw the cause of Christ was going down and made up my mind to seek the blessing of perfect love. I had some heavy crosses in telling the brethren what I was seeking for. Finally I heard of a camp-meeting. I went and sought the blessing. I told

the brethren what I had come for. They prayed for me and I labored myself, but it seemed as though my heart grew harder all the time and I began to think I must go home, feeling worse than when I came. But I made up my mind I never would give up asking for it. At a class meeting near the close of the camp-meeting, I told my feelings and that I once thought I enjoyed the blessing, and O what a flood of glory went all through me. My strength was nearly all gone. I went home happy as I could be. When Sabbath came I told the brethren what the Lord had done for me, and how He had blessed me. One brother rose up and said we could not stay here and be holy. I thought, let me be where I will let me have holiness. For about six weeks I was perfectly happy. After awhile one of the brethren came to me and said, "You try some of the brethren in telling how you enjoy your mind." After this I said less about it and my enjoyment grew less. Through ignorance and unbelief I have lost the evidence several times, but I praise the Lord to-day that I have found that blessing. I live now, I am sorry to say, where there is not much said about holiness, where fashion prevails and secret societies abound. I have not enjoyed my mind as well as I did with my brethren east, but I feel the Lord is here, and while passing through trials severe the Lord blesses my soul. I think if I am faithful I shall meet with companions and friends and brethren, to live forever in the Eden of love. O how that prospect fills my soul with joy. You, my brethren, who live where the doctrine of holiness is held up how can you live without it? I see the experiences of some of my brethren in the *Earnest Christian* and it does me good to read them. The *Earnest Christian* is a great help to me and I could not well do without it.

Lake Mills, Wis.

ONE is never weary when one loves. Love is fullness in the void, and Christian sadness has nothing in common with the disgust of life.

## THE UNPARDONABLE SIN.

BY REV. A. B. EARLE.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world neither in the world to come.—Matt. xii. 32.

EVERY person will see at once that there is a difference between speaking against Jesus and speaking against the Holy Ghost. If you will look at the connection, you will see that the Pharisees had been charging Christ with being in league with the devil, and calling him a devil. "Now," said the Redeemer, "you can call me a devil, and say I cast out devils, through the prince of devils, and yet be forgiven; but when my Father comes, or his Spirit, and bears testimony that I am his Son, and you reject that testimony, for that sin there is no forgiveness."

One is speaking against Jesus in the absence of light, and the other is speaking against him under the clear evidence of his divinity. I understand this to be the distinction between speaking against Christ, and speaking against the Holy Ghost.

I know there are various opinions about the unpardonable sin. Some suppose it could have been committed by those only who saw Christ's miracles, and heard his instructions from his own lips. Others think it has been committed since that time, but in very rare instances.

While others believe that they have committed it, and spend their lives in gloomy forebodings.

And yet, I believe this sin has been committed in thousands of instances, little suspected. I heard, some time ago, of a dying man asking a minister to pray with him. The minister knelt down, but could not utter one word, and rose from his knees.

Said the dying man, "Why will you not pray with me?" The minister replied, "I do not know why I could not speak in prayer, but will try again." And he knelt down and tried in vain to utter words in prayer. God has

said, "There is a sin unto death. I do not say you shall pray for it."

God does not always mark this sin in this manner, but clearly shows us that when this sin is committed, he will not hear prayers for it.

I shall answer, as clearly as I can, three questions:

I. *What is the unpardonable sin?*

The process by which this sin is committed is very simple—which is to continue to say, "No, no, no," to the offers of mercy, until you are a sinner left alone or given up of the Holy Spirit; and when thus left, conscience no longer exercises its functions, and the Holy Spirit no longer applies the truth.—When this state is reached, the soul is usually calm and quiet. He can then sleep well, and go on with his business, without much trouble about his soul's salvation. The conscience is then measurably at ease; the "spirits light and gay." He did not, does not, will not, know and feel that he is doomed.

It is generally believed that the Pharisees did finally succeed in committing this sin. We see in their case, from first to last, a wilful and continued rejection of evidence. No matter how plain and conclusive the evidence Christ gave them of his divinity, they said, "Away with it! away with it!"

II. *I will now notice, very briefly, what persons can commit the unpardonable sin.*

If what I have said is true, then any one who can deliberately reject the offers of mercy, and say "no" to Christ's invitations, is in danger of being left by the Holy Spirit to perish. Our danger is greater than the Pharisees' was, because we have more light than they had.

All the evidence they had of Christ's divinity, we have, with the accumulated evidence of eighteen hundred years:

"In the cross of Christ I glory,  
Towering o'er the rocks of time;  
All the light of Sacred Story  
Gathers 'round its head sublime."

All this light is shining around your pathway; and if the Pharisees could commit this sin, O, how much more easily can you, young man or young lady,

commit it! I do not know why you have rejected the Saviour so long and so often. Do you think of it? How many times you have said "No," to the calls of the Gospel! O, your peril! I hope it is not too late. Do not say "No," to his call now.

Let me now answer the third question.

III. *How does this sin show itself after it has been committed?*

Generally, it shows itself in one of two ways. One is, by calling out the malignity of the heart against Christ and his people. In this state, nothing torments him more than a revival of religion. The very ringing of the bells that calls Christians to the house of prayer, torments him. Nothing is too severe for him to say against religion.

But the most ordinary way by which this sin shows itself, is by shutting up the heart in indifference, so that he has no feeling on the subject, no fears, no trouble; perfectly calm and easy; has no idea that he has committed this sin. The terrors of the Law cause no alarm. Christ's claims on him do not move him. In fact, no view of religion troubles him. He is at ease. He is not, as many suppose, in great distress for fear he has committed this sin; full of gloom and fearful forebodings—fearing it is too late for him to be saved. It does not show itself in this way; but, on the contrary, removes fears, and he is a sinner let alone. We often find persons near death without religion, and yet without fear. If asked, a few minutes before death, if they would like to have a Christian pray with them, they say, No; or if they would like to have the Bible read to them, they do not wish to see the Bible. Ask them if they are not afraid to meet God, they say, Not in the least; they are ready to meet Him any minute. In this state, there are many fears that the sin in question has been committed.

We find many church-members, and others who have been church-members, in this indifferent state. They do not weep over the unconverted, nor warn them as though they felt for them at all. Where this has been continued

long, it is a bad indication. Such professors should be alarmed.

Do I address one in this indifferent state? O, that I could sound a note of alarm,—that I might reach a tender chord in your heart, and break this spell of indifference!

Let me entreat you, dear reader, if it is not too late—if God's patience is not exhausted by your long-continued rejections of His offers of mercy—if one faint wish or desire lingers in your bosom to become a Christian—O, cherish that desire as you would the last ray of your hope of heaven! Let everything go until you find Christ precious. Tomorrow it may be too late, even if life is preserved.

### Quench Not the Spirit.

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

To pass that limit is to die—  
To die as if by stealth;  
It does not quench the beaming eye,  
Nor pale the glow of health.

The conscience may be still at ease,  
The spirits light and gay;  
That which is pleasing still may please,  
And care be thrust away.

But on that forehead God has set  
Indelibly a mark;  
Unseen by man, for man as yet  
Is blind, and in the dark.

Indeed, the doomed one's path below  
May bloom as Eden bloomed;  
He did not, does not, will not know  
Or feel that he is doomed.

He feels, perchance, that all is well,  
And every fear is calmed;  
He lives, he dies, he wakes in hell—  
Not only doomed, but damned.

O, where is that mysterious bourne,  
By which our path is crossed,  
Beyond which God himself has sworn  
That he who goes, is lost.

—Dr. Alexander.

## THE SMOOTHER WAY OF FAITH.

BY REV. E. OWEN.

WHILE much has been said, with propriety, upon "The shorter way of faith," it may not be amiss to speak of the *smoother* way which multitudes have adopted. "Speak smooth things unto us," is the cry of the age, and many religious teachers readily adapt their teaching to the "refined age" in which they live. The old Bible way of faith, that separates men from the world, renouncing its pleasures, honors and treasure for the "reproach of Christ;" cutting off right hands and plucking out right eyes for Jesus' sake, seems too rough for these days of improvement. The way some protracted meetings are conducted, would almost make one think the "offence of the cross had really ceased." The pleasures and immunities of religion, and not its crosses, are made prominent. If people can be prevailed on to present themselves at an altar as seekers of religion, profess faith in Christ and join the church, the object aimed at seems, in many cases, to be reached. No earnest "striving to enter in at the strait gate," seems to be looked for. The seeker is at once urged to trust in Jesus, as his present Saviour from sin, without examination as to the nature and extent of his consecration; and as soon as he can be induced to say he feels better, or that he loves the Lord, or the brethren, he is urged to believe the work is done, and confidently reported (often before he can report himself) as a convert. Doubtless thousands are thus induced to come to an altar who would not think of moving with the cross before them as presented by Christ in his treatment of inquirers. Take the case of the rich young ruler who came running to him to enquire what he must do to inherit eternal life. Instead of inducing him to think his consecration accepted, he touches the tenderest spot—pointing him to the most difficult and painful duty conceivable, which at once discovered to this man a capital defect in his

consecration. Still "Jesus loved him." Yes, and would have comforted him had he accepted the conditions of salvation; but he loved him too well to deceive him. He would not impart false comfort. Painful as it was to uncover so striking a defect in so aimable a character, it must be done.

The result was, the young man did not join the church, but "went away sorrowful." But why sorrowful? Not because his inquiry was not promptly answered, but because it was answered truthfully, requiring a consecration which he was unwilling to make. Had he lived in our day he surely could have found a smoother way.

Three similar instances are recorded in the ninth chapter of Luke. One said, "I will follow thee whithersoever thou goest." What a decided stand for Christ! Would not many of our modern teachers have assured him at once that his offering was accepted? Hear the answer of Jesus, "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." What a discouraging aspect of the case this would seem to very many! How well calculated to suggest the necessity of a most thorough counting of the cost of discipleship!

Another would follow Christ, only reserving time first to "bury his father;" to whom Jesus said, "Let the dead bury their dead, and go thou and preach the kingdom of God." To be accepted there must be no reserve.

Another would follow him but would "first go home and bid his friends farewell;" to whom Christ replied: "No man having put his hand to the plough and looking back, is fit for the kingdom of God." Jesus wanted followers; but he would have men who had counted the cost, and would not flinch in battle. It is easy to fill up our churches, if we will do it with unsaved men. Better have one sound convert than fifty half-consecrated souls.

Said a brother to me—when our protracted meeting had progressed but a few days—"Don't you think more persons might be induced to come to

our altar and to unite with the church by adopting the plan pursued in the revival last winter?" "What plan?" I asked. He then described the procedure, adding that he thought the work rather superficial. The plan for conducting the meeting was not changed, and before it closed many were clearly and powerfully saved, among whom were several of the "last winter" converts who publicly declared that they never before had the clear witness of their conversion to God. One said, "I was earnestly seeking God, when a minister said to me, You have been seeking long enough, now stop seeking and go to serving. I did so, and am serving still, with no evidence of my conversion."

Not long since, I witnessed what seemed to me a great effort to persuade a lad to say something by which he could be reported as a convert. He was asked "Do you love Jesus? Do you love the brethren? Do you not feel better?" etc., to which he made no reply. At last, being pressed, he whispered, "Yes," in reply to some such question as the above. When the questioner said, "He whispers for Jesus," and it was publicly announced that "another soul is converted to God." I talked with the lad and urged him to keep looking up for salvation, for there seemed to me no evidence of sound conversion.

Perhaps I am behind the times; I would be glad to be instructed in the best way to "win souls," not merely to a church, but to God. I dwell much upon the joys, as well as the crosses of religion; but insist that *religious* joy comes only to the man whose carnal nature is "crucified with Christ." That to enjoy a new life, the old life of sin must be surrendered; for "They that are Christ's have"—not merely had a slight-falling out with the "old man," but—"have *crucified* the flesh, with the affections and lusts." This must cost a struggle; for this "strong man armed" will not be arrested and nailed to the cross without resistance. If there is a smoother Bible way of salvation, I would like to find it. I would

be "always in order," provided it be the order of God.

Cortland, N. Y.

### WHO IS ABLE TO STAND ?

BY ANN QUADE.

WHAT answer can the great mass of frail humanity give to this important question? How few seem to realize that there is a judgment day not far distant. But we find it recorded in God's word. "Blow ye the trumpet in Zion, sound the alarm in my holy mountain, let all the inhabitants of the earth tremble, for the day of the Lord cometh, for it is nigh at hand. But who is able to stand?" Is it that poor sinner who has trifled with the convictions of God's Spirit until it has taken its everlasting flight; and who has refused to accept of offered mercy ?

In that lone land of deep despair,  
No Sabbath's heavenly light shall rise;  
No God regard their bitter prayer,  
No Saviour call them to the skies.

And here is the backslider. How will he stand? That one who had such a bright experience, and who so many times has vowed that he never would backslide, whose feet were in the King's highway and who declared he would keep therein? But where is he to-day? Behold he has fallen, and with rapid strides he is pressing on down to endless ruin. It were better for him never to have known the way, than after having known it to depart from it, for the last state of that man is worse than the first. But he that willeth not the death of any has said, "I will heal their backslidings;" if he repent, but if his sins are not repented of, the backslider in heart shall be filled with his own ways, and his sentence will be, "Depart from me, I know you not." With the weight of his own guilt upon him he will go whirling into the vortex of despair.

How is it with that professor of religion, who has refused to walk in the light as he received it, who knew his duty but did it not, and who has felt the lashings of a guilty conscience condemning him for refusing to obey

God; was once a pillar in the church and a Christian whose piety no person would even dare to question, a flaming herald wherever he went. But his piety has dwindled down to mere forms and ceremonies; habits of godliness are retained, but the power has departed; the light has become darkness, and how will he stand in the presence of an angry God? As for such as turn aside into their crooked ways, the Lord shall lead them forth with the workers of iniquity. But peace shall be upon Israel.

And there is another class who are trying to carry religion in one hand and the world in the other, when it is plainly written, "Ye cannot serve God and Mammon." But here they go hand in hand with the world, when the command is, "Come ye out from among them and be ye separate, saith the Lord." Yet there are many in this age of wonders who will cling to the world, choosing their associates from the ranks of the enemy, conforming to the world in all its fashions and customs, wearing those things that are strictly forbidden, lovers of pleasure more than lovers of God, yet dreaming of heaven! And there are others who help to constitute the great body of some of the churches, when not a prayer or testimony is ever heard to proceed from their lips. They can converse very freely upon any subject you choose to introduce; can inform you of all the late fashions, parties and festivals. But mention religion in their presence and how quickly they turn away!

Where shall these stand when the great day of his wrath is come? "For the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

How are the watchmen upon the walls of Zion to stand? They see the sword coming and are not out warning the people of their danger. If the sword come and take any person from among them, he is taken away in his iniquity, but his blood will be required at the watchman's hands.

How many we see who claim to have a commission from God to warn sinners to flee from the wrath to come. But how are they responding to the call? They are resting on their arms, vainly hoping that a more convenient season will present itself, and thus they dream on until the enemy has bound them hand and foot. They forget that "Woe is me if I preach not the gospel." If ministers really felt this woe we would not see churches standing for years and not a soul converted under their roof. But here is the commission, "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me. When I say unto the wicked thou shalt surely die, and thou givest him not warning nor speakest to warn the wicked from his wicked ways to save his life, the same man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked and he turn not from his wickedness nor his wicked ways, he shall die in his iniquity, but thou hast delivered thy soul." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth on the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night."

These shall stand. He that walketh righteously and speaketh uprightly. He shall dwell on high. His place of defense shall be the munitions of rocks. Bread shall be given him, his waters shall be sure. "Thine eyes shall behold the king in his beauty, they shall behold the land that is very far off." The redeemed of the Lord who have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb, shall stand the fires of the judgment. So shall the faithful minister who, with untiring zeal, is pointing sinners to the Lamb of God, that taketh away the sin of the world; the aged veteran of the cross whose head is white with the snows of many winters, who has borne the burden in the heat of the day, and

who is still holding up a risen Saviour to a lost and ruined world. The young soldier just starting out on his Christian warfare, who takes upon him the whole armor of God, the breastplate of righteousness, whose feet are shod with the preparation of the gospel of peace; above all taking the shields of faith wherewith he shall be able to quench the fiery darts of the wicked, and the helmet of salvation, and the sword of the Spirit which is the word of God, and dares to proclaim the unvarnished truth to a dying world, shall be able to stand if faithful, until death." It shall be well with the righteous for they shall eat the fruit of the doings. But woe unto the wicked it shall be ill with him for the reward of his hands shall be given him. "Who among us shall dwell with everlasting burnings? For the great day of his wrath is come and who is able to stand."

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### CONVICING POWER.

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BY REV. W. T. ELLIS.

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"O LORD, send convicting power upon sinners!" is a prayer often uttered by the Church; and a good prayer it is. Prayers must be lived as well as talked. God never hears our prayer when we regard iniquity in our heart or manifest it in our lives.

"Ye are the light of the world." God's channel of grace to convince, convict, convert and sanctify, is through the church, and all of the members are called to preach by the power of a holy life. God has ordained by the "foolishness of preaching" to bring sinners to himself. We see then, what solemn mockery it is for a lukewarm church to get together and pray for others, when they themselves are to be "spewed out" as abominations.

I believe God is as ready to save men to-day as on the day of Pentecost; or as He ever will be, and hardened sinners are not so much in the way as a lukewarm church. "The salt has lost its savor."

How can a minister who has, in his most solemn ordination vows, promised

to faithfully execute the discipline, "keep the rules," have power with God or man, when he stands before both as in chains, or a willing perjurer for "loaves and fishes." The inference is clear; whatever may have been their experience in the past, they are not Scripturally awakened now. The blind lead the blind, and "both shall fall into the ditch." Talk of "light!" God's pure, holy Spirit shining through such falsehood and corruption as that! It would shine through the devil just as quickly as through one of his children. I John, iii. 8, 10. God's way of sending convicting power is through the Church by a *separation from sinners*, in humble love asking and receiving the pentecostal baptism, Holy Ghost power. "The catching fire!" Millions of sinners stand waiting to catch the light that shall lead them; but mere dark-lantern piety, only showing on one side will not do it. Neither will a lamp not lighted and without oil be of service.

I was in a meeting the other evening. After much urging, a somewhat elderly man was very near coming forward for prayers, but stopped before he got to the "mourners bench," talked a little, but could not find light. We knelt in prayer, and the old sinner was told to believe, and without a groan or audible prayer on his part he was some "comforted." O! my Saviour, what awful work is being done in the churches, for the fires of the judgment to consume! In the name of Jesus, ye dead, lukewarm, lifeless church members, that *know* that souls are going down to hell around you, and you *have not convicting power* in your midst! It is high time for you, one and all, minister and members, to begin to fast. Humble yourselves, confess all your backslidings, your Pharisaical trusting in yourselves and get to the *blood* of "holiness;" professions and long prayers will make no difference. "God can take a worm and thrash a mountain. The trouble is he cannot find the worm." Dry, rattling bones will not do. A living God must be in us! Oh! God, send convicting power. Amen.

**HOW TO BREAK A CHURCH DOWN.**

To do this effectually you must

- I. Discourage the pastor.
- II. Discourage your fellow-members.
- III. Destroy the confidence of the community.

1. To discourage the Pastor,

1. Absent yourself from one service every Sabbath, or miss at least one in three; if he is not very strong, once in four times may answer.

2. Neglect prayer and class-meetings.

3. Criticise your minister freely—praise him sparingly—find fault plentifully—pray for him little or none.

4. If he proposes to hold extra meetings, withhold your co-operation.

5. Give yourself no concern whether his salary is paid or not.

6. Never call on him socially, or allow him to think that his comfort or that of his family is a matter of any importance in your eyes.

II. To discourage your fellow-members,

1. Observe the directions given above.

2. Complain about everything they do and don't do.

3. Contrive to make yourself the head of a clique, and by their assistance and your own industry keep the Church in hot water generally.

4. While doing this, lose no opportunity to complain of the bad treatment you are receiving.

5. Be as much like Diotrefes and as little like Paul as you can.

6. Discard charity and candor, take distrust to your bosom, and make scheming your specialty.

III. To destroy the confidence of the community,

1. Observe the foregoing directions.

2. Tell the people that you are in the Church by force of circumstances, but have no respect for the way in which business is conducted.

3. Publish the faults of your brethren, taking care to magnify them.

4. Make no effort to induce people to attend the Church.

5. Take no part in the labors of the Sunday-school.

6. Publish it on all occasions that you have no confidence in the concern—predict that it must fail—go down—blow up—and can never succeed.

By observing these directions faithfully, you may have the satisfaction, if the Church is not unusually vigorous, of witnessing the fulfillment of your predictions.—*Irish Evangelist.*

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**THE BIBLE IN THE HEART.**


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The heart of the Christian should resemble "that famous picture of King Charles the First, which had the whole book of Psalms written in the lines of the face and the hair of the head." So, by the hand of our diligent study, under the guidance of the Holy Ghost, should that book, with all other books of Scripture, be written in the heart—the picture—the image rather—nay, the living image of the great King who won, not lost, his crown through death.

Let us seek to transcribe on this inner tablet at least one verse every day—one verse, whether of doctrine, or warning, or promise, until the time shall come when, as often as we look in upon the records of memory and the characters of affection, our glance shall meet some enlightening, reclaiming, supporting word of the Father. How many a saint has known the blessedness of this familiarity with Bible truths in Bible language—bringing them vividly before the eye of the mind, when the outward eye had waxed dim by reason of age, and could no longer read what it would have been tenfold anguish to forget then!

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**The Lowly.**


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THE wind may rend the mighty oak  
Upon the mountain side—  
Yet not too rudely touch the flowers  
That in the forest hide.

While God doth bow the stubborn heart  
With threatenings from above,  
The meek and lowly only feel  
The breathings of His love.

—*Adelaide Stout.*

## Editorial.

### How to Reach the Masses.

We are glad to see that this question is occupying the attention of various religious bodies in the country. It is discussed in conventions and in religious papers. It is a question of great importance.

The masses are floating on, upon the current of time, without religion. From year to year, they are becoming more inaccessible to the truth. We make heathen at home quite as fast as we convert heathen abroad. Within five minutes' walk of towering steeples, you will find men and women as besotted as Calcutta or Jeddo can boast. Yet they might be reached. They have the instincts of humanity. Christ died for them, and they have souls to save. To save them, there must be a determined effort made for the purpose. And we must go to work in a Scriptural way. First remove the rubbish, and then build. *Prepare the way of the Lord*, and then welcome His presence.

To reach the masses with the Gospel, free churches are needed. If a church is built upon aristocratic principles, the congregation will, as a matter of course, be exclusive. If men pay for a seat, with the stipulation that they are to have the exclusive occupancy of it, they cannot expect to be pleased to see it occupied by others.

Nor will it answer the purpose to reserve seats for the poor. By occupying them, they confess that they are paupers. Americans, able to keep out of the poor-house, cannot be expected to make such a confession in public. They are accustomed to think that, however poor they may be, they are still men, and entitled to be treated as men, and not as objects of public charity.

Fine church edifices for the rich, and plain mission-houses, sustained by the wealthy, for the poor, have the same effect. The masses feel insulted. "It is because they do not want us in their grand churches," said a poor man, indignantly, "that they keep up service in this chapel." And he would not enter. If the churches really desire to reach and save the masses, they

must lay aside their exclusiveness. They must practically acknowledge the common brotherhood of man. Christianity is the most thoroughly democratic institution in the world. It utterly abhors the spirit of caste. Its favored ones are the poor. Let the churches imbibe its spirit, and there will be no difficulty in reaching the masses.

*Hearken, my beloved brethren: Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*

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### Avoiding Care.

ENTIRE consecration implies a readiness to do God's will in all things. Sanctification is not indolence. Salvation from unholy tempers does not consist in placing ourselves in circumstances where there is nothing to provoke them. We must not run into temptation. Neither must we, to avoid it, neglect our duty, and thus fall into positive sin.

We must take our position where God places us. When He lays responsibility upon us, we must, in all humility, accept the trust, looking to Him for grace to help us through, to His glory. Sometimes, the cause of God requires that financial risks should be assumed, and pecuniary burdens should be borne. Are we as ready to take these loads, *for Jesus' sake*, with the prospect of promoting His cause, as we would be if our own personal interests were to be advanced thereby? If not, we have yet to learn the very first lesson in the art of Holy Living.

We must be willing to bear care and toil in the service of Christ. What a weight of care did Moses take upon him when he undertook to lead God's people to the promised land! But he lost nothing by it. The mother has a world of care in looking after the children that God has given her; but she is infinitely better off, in every sense, if she looks to God for grace to bear it, than she would be to throw it off, if that were possible.

Dear reader! Go to work for God in real earnest. By seeking to run away from care, you will run into greater, and you may lose your soul. Remember Jonah.

## Learn of the Heathen.

OPTIUM is, in China, what alcohol is in this country—a fruitful source of poverty, and wretchedness, and crime. When once indulged in, it creates an appetite so craving that the wretched victim will make any sacrifice, and run any risk, to procure the means of its indulgence.

The Emperor, seeing the woe that it produced, wisely endeavored to prohibit the traffic in an article that brought misery to many families of his vast empire. In this praise-worthy effort he would doubtless have succeeded, had not the traffic been forced upon him by British bayonets. A professedly Christian nation used its superior military skill to compel a heathen empire to open wide its doors to one of the most frightful forms of intemperance—the victims of which linger along a few years in agony, and then die a dreadful death.

Some of his advisers, acquainted with the practice of Christian nations, counseled him to license a traffic which he could not prevent, and thus obtain means to assist in defraying the expenses of the government. He made this noble reply:

*"It is true, I cannot prevent the introduction of the flowing poison. Gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."*

Sublime words! We commend them to the study of our Legislators and Judges; of our excise commissioners and our voters; of all who give their countenance to the horrible license system that prevails in this country. Let Christians take a lesson in morality from a heathen! Let them refuse to derive a revenue from *the vice and misery of the people*. Let the murderous trade in intoxicating drinks be prohibited by law.

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## Fight On.

You must expect opposition if you follow Christ. Be kind, be gentle, be forbearing, but be firm. Where the principles of the Gospel are concerned, do not compromise one hair for the sake of peace. There is no concord between Christ and Belial, and

it is folly to look for it. *Fight the good fight of faith*. The Christian warfare is no holiday parade, but a stern, hand to hand conflict with the powers of darkness. Put on the whole armor of God and stand manfully for the right. The conflict will never be ended till death itself is vanquished.

Nor should this dishearten you in the least. The discipline of the old Spartans in time of peace was so rigorous that an active campaign against their enemies was considered as a recreation. The Christian never has such supplies of divine strength as when the battle waxes hottest. Paul summoned to stand before Nero, was forsaken by his friends yet he says, "*Nevertheless the Lord stood by me and strengthened me*. This is the experience of every child of God who gets into trouble for Jesus' sake. As his day so is his strength. Then be strong. Give no countenance to anything you know to be wrong. Do not be intimidated by any threats. *Fear not them which kill the body but are not able to kill the soul*."

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## Your Motives.

LOOK well to your motives. They determine the character of your actions. The plainest meal given to the hungry, for Jesus' sake, will secure a richer reward than will the donations of millions for a good cause, given for the purpose of securing the praise of men. You will get the reward you seek. If you do good deeds for money, you will doubtless obtain it; if to have men proclaim your goodness, you will have the satisfaction of seeing your name go in the papers, challenging the admiration of your fellows. If you take stock in a church, you will have as good a seat as you pay for. But do not expect any recompense at the resurrection of the just. *You have your reward*. You work for pay in silver and gold—in the gratification of pride and vanity—and you get it; so why should you look any farther? *Who is there even among you that would shut the doors for nought? Neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.*—Mal. i. 10.

### Retired.

MEN who serve Mammon may be justified in retiring from active business, as old age comes on. They will soon be where farms and bonds and stocks cannot profit them. In a short time, they will go where they cannot take money with them—where gold will be no longer current. The property they have accumulated, is sufficient to supply their physical wants the few days they stay here, and it is quite enough to ruin their children after them. So let them retire. Let them take it as easy as they can; for they will get, in this world, all the ease they will ever know.

But the servants of God should make the most of their opportunities to the very last. They are striving for an incorruptible crown. Like Moses, they have respect to the recompense of reward. They are obeying their Master, and *laying up for themselves treasures in Heaven*. Every day spent in *His service*, doing the work He bids us, will make us the richer to all eternity. A cup of cold water, given in His name, will not lose its reward. Every soul snatched from the grasp of Satan, will add to the brilliancy of our crown of rejoicing to all eternity.

Do you believe this Bible doctrine?—Then how can you take it so easy? Why do you make such frivolous excuses for your laziness in the cause of God? The cause may suffer by your neglect, but the heaviest loss falls upon you. If God grants you repentance, you may be saved at last, as “by the skin of your teeth;” but you will never be what you might have been, had you always *abounded in the work of the Lord*.

As the victory is almost won, the soldier, worn by fatigue, renews the battle with the greater vigor; so, as the work of life is drawing to a close, and Heaven heaves in view, we should double our diligence. He who has upon him the infirmities of age, can serve God just as acceptably as he did in the days of youthful vigor. Then let there be no *retiring from the great business of life*, until the end is gained. Let the cross be taken up until it is exchanged for the crown. With John Wesley, let your prayer be—

“My body with my charge lay down,  
And cease at once to work and live.”

### Relief.

MANY professed Christians are victims of discontent and uneasiness. The old as well as the young—those who want for nothing in the way of bodily comforts, as well as the poor—are thus tormented. They seek relief by changing their circumstances and their associations; but, especially if advanced in life, seldom find it—only in the grave. *They do not seem to have learned, that*

“The mind is its own place; and in itself  
Can make a Heaven of Hell, a Hell of Heaven.”

The cause of this discontent is sometimes pride, and sometimes the consciousness of leading a useless life. Time will hang heavily upon the hands of those who have retired from the active business of life, unless they are doing something to make those around them better and happier.

The Gospel has a remedy for all this unrest of spirit. *Take my yoke upon you, and learn of me, says Jesus, and ye shall find rest unto your souls*. The yoke is the symbol of work. If, then, you would be contented and happy, forget yourself and live to do good to others. You will not find it so hard to trust in Jesus, if you are actively engaged in His service. As you bless others, God will bless you in many ways.—Stop complaining, and go visit the sick. Carry relief to that burdened one, and relief will come to you. As you help bear the burdens of others, you will find it easy to cast all your care upon the Lord, and you will find that He careth for you.

### Kindle the Fire.

If there is a spark of fire left in a brand, run with it against the wind, and you will have a flame. So if there is any slumbering grace in your soul, take your stand against fashionable vice and folly, in yourself, in your family, and in your church, and you will soon feel

“That flame of living fire  
Which shone so bright in saints of old.”

Lie down in quiet, and the fire Divine will utterly go out.

## Make Your Will.

"O, THAT will look as though I thought I was going to die." Well, you are, whether you think so or not. And you may die much sooner than you anticipate. If a good Christian uses his property while alive to God's glory, much more will he dispose of it so that it will be doing good when he is gone to his reward. If there are those dependent on you, who have just claims upon you for their support, provide for them,—but not to the extent that they can live in idleness, if able to work. Money ruins a thousand souls where poverty ruins one.

You want God to remember you in mercy at the judgment; and do you not forget His cause in the final disposal of the property that He has entrusted to your care.—Give where it will do good—where it will do the most good—and not where it will make the greatest show. If you do this, you will feel far better when you come to die than you will if you leave your property to be divided among distant relatives who care little for you and less for the cause of God.

Make your will as you want it in view of the judgment, and make it so it will stand. Send for some honest, competent man to make it for you. A brother died not long since. He wished to leave fifteen hundred dollars to aid in building a Free Methodist church in the place where he lived. A Masonic lawyer drew up his will. He persuaded him to give for this purpose all that would be left after paying the other legacies and the debts. He then advised the wife of the dying man—an opposer—to run in debt to a large amount at a Masonic store near by. She did so, and thus defeated the object of the testator.

## The Earnest Christian.

THANKS to our friends for the kind encouragement and support which they are giving us. New subscribers are continually coming in, but not so rapidly as we desire. Let our friends make a vigorous effort with the opening of business to send us one thousand new subscribers. We can supply back numbers from January.

A beloved minister writes us from "the Sunny South":

REV. B. T. ROBERTS:

*Dear Brother*—"I like the name and the character of the *Earnest Christian*. It has the right ring. Put me down as a subscriber for just so long as it continues to be the *Earnest Christian*. I need it to brace my own nerves in encountering the tide of unholiness in the church as well as the wickedness out of it. I will help to extend its circulation, as one way of "spreading scriptural holiness over these lands." I am just beginning the ministry, received full salvation at Manheim last year, and feel that I am in the right way—the way of holiness, and want to keep there.

Yours in Christ,

J. T.

## Literary Notice.

"APPLES OF GOLD IN PICTURES OF SILVER."—Just published by the author of "Home Thrusts," "Shining Light," "The Sword that Cuts, the Fire that Burns." It contains a likeness of the author.

There are 450 pages, beautifully illustrated, with 100 fine engravings. It is neatly executed in all respects. Owing to the great variety of topics, the terse and quaint style, the numerous illustrations, the sweet and heavenly spirit breathing through every line, it can but be read with profit, by all classes.

The saving of the little folks, the making of every household a little Eden, a paradise on earth, is kept constantly and vividly in view.

The chaff is sifted from the wheat, the dross from the gold.

We should like to see it in every family.

This volume is divided thus—First, a chapter for the big folks—then a chapter for the little folks—"Apples of gold in pictures of silver," all the way through it.

"A good book lives when you are dead;  
Light on the darkened mind it sheds—  
It nurses the gems of holy trust,  
It wakes untired when you are dust."

Price in cloth, per copy, \$1.50; gilt, \$2.00. Postage 20 cts.

Address D. F. NEWTON, 303 West 20th Street, New York. Agents wanted.

## Correspondence.

### An Affectionate Appeal to the Rector of St. George's Church, N. Y. City.

Beloved in truth, why do it? How can you Rev. sir, as a teacher in Jesus, after fighting manfully the battles of the Lord, "standing up for Jesus" so many years, bow to this *molech*? Yield to the old serpent, the devil!

What a curse is this light reading, these novels, romances, silly love tales, fashion-plate magazines, eating out the life of gospel purity. Whence the foolish talking and jesting, the love of dress, of wordly conformity, the rush to the ball-room, the theatre, the opera house, of the steps of her that take hold on hell? "Behold how great a matter a little fire kindleth."

And now that the venerable Dr. Tyng—whose praise is in all of the churches—should in his last days bow to this iniquity, cast a dark shadow over his almost spotless character, push these cars of Satan, is truly painful, soul-sickening, heart-rending.

Weep! who, that loves Jesus, does not? Tears of blood will not efface or wash away the stain! Think beloved, of your godly son, on his death bed saying to you, "Father stand up for Jesus." This blessed motto you will see on my mantlepiece. Could this martyr son of yours now *speak* from the third heaven—what the voice? "Father how can you do it? Crucify the Lord of glory afresh, drive the nails into his hands, poise the spear into his side."

Look at Beecher's course, what the result of his writing for the New York *Ledger* for so much gold? the love of which, is "the root of all evil." What said Peter to Simon the sorcerer? "Thy money perish with thee."—Acts ix. 20.

Since the writing of "Norwood," what an impetuous rush for the novel, the romance, to the theater, and the opera house!

And what multitudes will go down to hell, through the instrumentality of this one lover of filthy lucre in sacerdotal garbs! "One sinner destroyeth much good." And where the watchman on

Zion's top, that has the holy boldness, or moral courage, to cry aloud against this superabounding wickedness, rise up against this evil doer, this worker of "iniquity."—Ps. iv. 4, 16.

And can it be our beloved Dr. Tyng is about to tread in the same steps, follow this iniquitous example, scatter still more widely these firebrands, arrows and death, fall into the same trap of Satan? Name it not, "publish it not." We beseech you in the name of the Lord Jesus, for the honor of God, and His cause, the welfare of souls yet unborn, stop before you further go! How many in your congregation, and multitudes of others, will patronize this weekly sheet and drink in the scum of the pit, from the fact that the good and evangelical Dr. Tyng's name is blazoned abroad as a contributor?

Beloved, we speak this in love. We beseech you have no fellowship with the unfruitful works of darkness. "Be not partakers of other men's sins. Woe to the world because of offenses. Woe to that man by whom the offence cometh."

Yours truly and affectionately,

D. F. NEWTON.

P. S.—We learn with deep regret, that Bishop Simpson\* has fallen into the same snare of the devil, is bowing to the same Baal, pushing the same car of Satan, and not a few of the most Godly members of the Methodist Church, are weeping over his sad fall, and will, from this fact, leave the communion over which he presides. "Help Lord, for the Godly man ceaseth, for the faithful fail from among the children of men."—Psa. ii. 1.

## REVIVALS.

NORWICH, N. Y.—I am so glad salvation is free and full. Bless God, it saves soul and body. Bless God, oh my soul, for a Saviour who can save to the uttermost. Since I last wrote, God has let down salvation on the people all over the hills and valleys. Glory to God, in the highest! There have been between ninety and a hun-

\* His name is already published far and near as a contributor to this herald of fiction, the New York *Ledger*.

dred conversions, and still the work goes on. Bless the Lord oh my soul! We commenced our meeting on New Year's eve and it has been going ever since. We mean to push the battle to the gates and end it down by the river, God being our helper. I love the Lord better than ever. Glory to God in the highest! Jesus saves poor me all over to-day. Bless his name forever.

Yours in Jesus forever,  
CHAS. J. HOWE.

**MOLINE, ILL.**—About three weeks ago an old colored brother commenced a prayer meeting in Moline. There was but one professor in the place and that was a sister, who had almost lost her hope in her Saviour. The good old brother could not read a word, but he had the life and power of a Christian. I went over to help him and the Lord met with us and poured out his Spirit. One sister, the second night, was so overpowered that she lay for four hours. Four others were converted and gave God the glory. Three were convicted. One man thought he would run away from the Lord, so he went over the Mississippi river to a party. He played cards and danced until four o'clock Sunday morning. When he came back, his wife was converted. She commenced talking to him but he thought he had enjoyed himself as well where he had been as he would at meeting. He did not believe in such work, and he would run his risk. But the Lord was at work and the seed was sown and it was taking root. On Monday morning when his wife awoke she thought he was dying. Oh it was heart rending to hear and see him. It seemed as though he suffered the pains of Hell for some twelve hours, and then the Lord forgave him and he was made to rejoice in God his Saviour. There were some eight souls made happy in a Saviour's love. We have organized a Sunday school and things are going on well. Oh for religion that saves from all sin. We can have the witness that we are Christ's. Oh that we, as professors, would be more Christ like. Then we should have power with God and our light would shine. If you are a professor, remember God says, "Go work in my vineyard." He expects no half way work; he has said, "Son give

me thy heart." The whole heart and life should be his for time and eternity.

WM. CROSS.

### DYING TESTIMONY.

At Prentis Vale, McKean Co., Penn., Feb. 6, 1869, Mrs. Melvina A. Baldwin, wife of J. M. Baldwin, Jr., and daughter of H. and Julia A. Champney, Cooksville, Wis., died in the 27th year of her age.

Another trophy of wondrous grace has gone to adorn Immanuel's crown.

When Spiritualism was at its highest ebb in Wisconsin, sister Melvina, being about 11 years of age, was the medium of astonishing manifestations, and was for a time looked upon as promising much for the future development of the new found doctrine.

But as its true character became known to her, by its effects upon society, she was led to a renunciation of the whole scheme, and for a time the barren rocks of atheism were her abode, until in her despair she sought the living God, and was, after a severe struggle for the light, "accepted in the beloved."

Soon after her conversion, she united with the Free Methodist Church, which was her home for about a year previous to her death. It is seldom that one who has been overwhelmed in the bewildering maze of Spiritualism as sister Baldwin was, settles down into so calm reliant a trust in Jesus. Her faith was unwavering to the last, and without a struggle or a groan, she died in unconscious, perfect peace. Possessed of a delicate physical constitution, a strong and vigorous mind, her health was injured by too close application while in boarding school, which induced consumption, which after two years of suffering ended her mortal career.

G. E. CHAMPNEY.

### LOVE FEAST.

**POLLY HENDRICK.**—I must say a few words for Jesus. He saves me. I am going through in the narrow way, on the track Jesus marked out. Formality reigns in our midst, but Jesus blesses me in standing for the truth. Praise God for redeeming grace.

*Deerfield Prairie, Ill.*

REV. URIAH WARRINGTON.—I will give you due notice when I get tired of taking the *Earnest Christian*. I want your readers to understand that I am on my way to the celestial climes. I want all of earth to know that I have a Bible, and that I read it, and glory be to God! I believe it. Yes, I believe it. I trust it for time and eternity. Glory be to Jesus.

Thou, O Christ, art all I want,  
More than all in thee I find.

O glory be to Jesus, I must write just as I feel. My redeemed spirit is panting after all the fullness that is in Christ Jesus my Lord.

O tell me no more  
Of this world's vain store,  
The time for such trifles  
With me now is o'er,  
A country I've found,  
Where true joys abound,  
To dwell I'm determined  
On that happy ground.

I can say this very moment to dwell within thy wounds, then pain is sweet, and life or death is gain. O glory, glory, glory.

I am become a fool that I may be wise. I have Paul's experience in ii Cor. vi. 1 to 10. I have learned that to be a servant of Christ means something. First it is to give up all and to suffer all things for Christ's sake. Secondly it is to receive and enjoy all that God has promised. O yes, and in every trial we will not only be delivered from all, but God in his wisdom will turn our lion's dens, and crucible's into life preservers, and prisons will palaces prove, and Jesus will dwell with us there. There will be no compromising with the devil, in big things or little things, with friends or foes, in the church or out of it, when our character or our bread and butter is at stake, but everywhere Christ is all and in all, blessed forever more. Amen.

Quincy, Ill.

REV. M. V. CLUTE.—Not by any works of righteousness which I have done, but by the grace of God, and faith in the atoning blood, I am in the kingdom of God, and the kingdom is within me. I have the Spirit of God, witnessing with my spirit to the new creation, and to my acceptance with him. My conscience is void of offense, the blood of Christ cleans-

eth me from all sin, and the law has lost its condemning power. My faith in God is increasing, my heart of love to God and man is enlarging. The fruit of the land is good and abundant, I feel able to go up and possess it, have no evil report to bring, feel happy in my soul, am in for the war, expect to fight it out on this line, and hail the blood-washed at God's right hand. So let it be, Lord Jesus. Amen.

Whitewater, Wis.

REV. C. H. SOUTHWORTH.—I enjoy full and free salvation through the blood of the Lamb. Glory to God! I am perfectly free in Christ, in secret and in public, in the house and in the street, at home and abroad, any time and every time, anywhere and everywhere, and under all circumstances. Glory to Jesus! Every atom of my being is saved and sanctified, by blood divine, and I am all the Lord's from top to bottom, from center to circumference, inside and outside, and all over. Glory to God! I have got into Blind Henry's third state—"sanctified recklessness," and have bid farewell to every fear and moved up in the land of rocks, where I live on gospel food, and now sit and smile at Satan's rage and face a frowning world. "Hallelujah to God and the Lamb forever!"

Lawrence, Kansas.

N. ATKINS.—I praise the Lord for free and full salvation. I feel the love of God all through my soul. I am determined to fight my way through in the straight and narrow path. And while some church doors are closed against me, the Lord opens others. Glory to his name. My motto is no union between Christ and Belial. The Lord is my refuge in him will I trust. The Bible is my guide, Christ is my leader. The Holy Ghost is my sanctifier, and the blood of Jesus cleanses my soul from all sin.

Nelson, N. Y.

SARAH R. BAILEY.—I am saved of the Lord to-day, even to the uttermost. Glory Hallelujah. The bridges are all taken up and I am on the forward march. The chains are all off and I am in for old-fashioned Methodism, that keeps the trappings of the devil off from us and our children.