

# The Earnest Christian

AND

## GOLDEN RULE.

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### CONSECRATION.

BY REV. B. T. ROBERTS.

God cannot be deceived. His all-searching eye penetrates the inmost recesses of the heart, and He understands fully all our motives and purposes.— Nothing can be more absurd than an attempt to deceive Him.

God is unchangeable. Men have their moods of feeling. They are sometimes generous, and sometimes close, sometimes kind, and sometimes cross. It depends very much upon the frame of mind they are in when you approach them, whether you obtain favors of them or not. They are moved by entreaties, influenced by arguments, and soothed by flatteries. It is not so with God. *He is in one mind and who can change him?* He will pardon and sanctify those who meet the conditions of salvation. He does it freely and gladly. He does it with eagerness, and not with reluctance. He who fairly meets the terms on which God has promised pardon and purity, need not plead long himself nor secure the intercessions of others, in order to obtain the desired blessing. *Of his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost, which he shed*

*on us abundantly.* The father, when he saw the prodigal son afar off, ran to meet him.

To obtain or retain the lowest possible state of saving grace, there must be an unreserved and entire consecration of the heart and life to the service of God. The light may not be very clear. We may fail to see our duty in many respects; but just as far as we see it, we must give ourselves to God to do it readily and cheerfully. There can be no compromise. If we would be on the side of Christ, we must be wholly on His side. His service admits of no divided allegiance. The Jews have no dealings with the Samaritans. There is no concord between Christ and Belial. *Ye cannot serve God and Mammon.* There is no communion between light and darkness.— Conversion implies a turning from all sin to God. *He that is born of God doth not commit sin.* The true Christian, at the very commencement of his career, takes a position far in advance of that occupied by many who have been in the church for years. He has no fellowship with the unfruitful works of darkness, but rather reproves them.

Consecration to God includes our influence to the fullest extent. It must be given always to the side of God.—

In the conflict between right and wrong, we cannot stand as quiet spectators.—When we find out where the right is, there we must take our stand. We must not stop to count consequences. In determining what is the right course, it is proper for us to look at the natural results of our actions. But having clearly ascertained what God requires, there must be no hesitation. God will take care of consequences. A young girl, with a pleasant home, became a disciple of Jesus. Her father was an enemy of the cross of Christ. He told her she must take her choice between renouncing her fanaticism, as he called it, or leave home forever. It was a dreadful alternative. She loved home. She was young, dependent, and inexperienced in the ways of the world.—All the consequences of following Jesus she could not foresee, but there was before her, apparently, a life of poverty and toil. She was an obedient child; but when parental authority came in conflict with the claims of God, she decided that God must be obeyed. And faithfully did He fulfil his promise, and threw His Fatherly care over the tender child that dared to trust Him to extremity.

This hesitation to take the side of right for fear of the loss of friends or influence, or worldly advantage, is treason to God. It may save trouble. It may secure immunity from persecution. But it will certainly bring down, in the end, the wrath of God upon the cowardly, ease-loving professor. He will, at the Judgment-seat, hear Christ say, *Inasmuch as ye did it not unto one of the least of these my disciples, ye did it not unto me.* Christ is oppressed, nay, he is virtually excluded from the pop-

ular churches, in the person of his poor. If they are allowed to participate in the public worship, it is in the character of paupers. If this system of *having respect of persons* in the house of God is wrong, then, if we are consecrated to God, we cannot give it our countenance or support. No matter how popular it may become, we must have the moral courage to bear our testimony, by our words and our example, against the wrong done to Christ in the person of His poor.

So in reference to all true moral reforms.

Every movement of this nature that is clearly right, and has an undoubted tendency to promote the welfare of mankind—especially of the poor and the oppressed, must and does receive the active support of every consecrated child of God. He cannot stand aloof. He must not wait to see how it is coming out. Such a course on the part of professed Christians has a direct and powerful tendency to recruit the ranks of infidelity. Is a cause right and evidently of God, though unpopular?—Then, if you would in reality be the Lord's, do all you can to make it succeed, and if it does not come out victorious it will not be your fault.

If the statistics of Churches can be relied upon, there are enough professed Christians in this State to put a stop at once to legalizing the traffic in strong drinks, which is so ruinous to soul and body. But we must not wait for others, and give our influence in favor of rum-selling until there are enough to unite with us to put it down at once. We must be right and do right, no matter how great is the minority with which we stand. It is true that the

responsibility of the churches which quietly look on, and without any earnest effort to stop it, see the tide of corruption sweeping thousands down to ruin, is fearful; but that does not furnish any excuse for our apathy as individual members of the body of Christ.—We must take our stand on the side of God, even if we stand alone.

For the right disposition of our influence, there can be no substitute. No amount of praying, no money bestowed for religious purposes, can atone for giving our influence to the wrong side. God never makes any commutation.—Acts of devotion, proper in themselves, furnish no excuse for a failure to give our influence in the right direction.

Remember it is Jesus who says, **HE THAT IS NOT WITH ME IS AGAINST ME, AND HE THAT GATHERETH NOT WITH ME SCATTERETH ABROAD.**

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### THE POWER OF PRAYER.

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PRAYER is as powerful as ever. The instrument has lost nothing of its ancient value, only we have not learned how to use it. No secret impediment, hid beneath the waves of mystery, has stopped the working of our telegraph, and there is no defect in the medium itself, that makes our feeble signals fail. Even now, a true prayer whispered from the dust will thrill to the throne; and the word has not yet been revoked which says, "Before they call I will answer, and while they are yet speaking I will hear." We are not straitened in God, but in ourselves. As at the cry of Moses, the Red Sea was parted by the rod of Omnipotence; as, after three years' famine, when the bird dropped from the bough, and the leaf withered from the stem, and all Israel was but a dying nation in a dying land, the cry of Elijah brought down "abundance of rain;"—the cry of the believer might still bring wonders to pass, and if prayer were put forth in all its

power, we should see yet "greater things than these." "Prove me now herewith, saith the Lord of hosts, and see if I will not open the windows of heaven, and pour you out a blessing, so that there shall not be room enough to contain it." But this power of prayer is the very thing we want, and how can it be obtained? Can we forget that the power of prayer is the power of God, and that he is ready to impart it at our request? Even the patriarch of heathen bards had light enough to say—"Prayers are the daughters of God;" and the ancient Greeks thought all things were possible to the *enthusiast*, that is, to one filled with the Deity. "Be ye filled with the Spirit," is the language of our more sure word of prophecy; and to be filled with the Spirit is to be filled with light, filled with faith, filled with that Divine life which will be ever ascending to its source, and breaking forth in free, spontaneous prayer.

Brethren, we must pray for the power of prayer; we must ask for that Spirit, taught by whose influences we can never "ask amiss;" for is not the promise still in force, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him?" Only, as a father very seldom gives his best gift to his children the moment they begin to ask for it, we should not be discouraged if God should not answer us forthwith; we must persevere—we must, with the life he has already given, continue to pray for more. The cry of the individual suppliant, the cry of all the mourners in Zion together, should be, "Behold, O Lord, a poor company of creatures gasping for life! Thy Spirit is vital breath; we are ready to die if thy Spirit breathe not. Pity thine own offspring, thou Father of mercies. Take from us, keep from us what thou wilt, but oh, withhold not thine own Spirit."\*—*Rev. Charles Stanford.*

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\* Prayer of John Howe.



## COMFORTERS OF THE UNGODLY.

BY REV. C. H. AUSTIN.

"Thou art a comfort to them."—Eze. xvi. 54.

In the chapter containing our motto, the Lord compared His church to Sodom, which He so fearfully overthrew with fire and brimstone rained down from heaven. "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, neither did she strengthen the hands of the poor and needy."

The Church was designed to be "the light of the world," and "the salt of the earth,"—"a terror to evil-doers, and a praise to them that do well."—"But how has the gold become dim—how is the most fine gold changed!—The precious sons of Zion, how are they esteemed as earthen pitchers?" The line of demarkation between the church and the world, is well-nigh obliterated and lost amid the rubbish of worldly conformity. As said the Saviour in his time, so may it now be said with few exceptions—"Ye neither enter in yourselves, and they that were entering ye hinder." There comes a voice in thunder-tones from the Word of the Lord, saying, "Cast up, cast up the highway, gather out the stones; lift up a standard for the people."

Express precepts of Holy Writ are wantonly and with seeming indifference, trampled under foot. Who cares for the following injunction? "Come out from among them, and be ye separate, saith the Lord." The church sociable is gotten up expressly, to mingle and mix up the church with the world.—How can two walk together except they be agreed?" Common practice replies to God, "Well enough!"

The secret lodge is another device of the devil to corrupt the Church, under the plea of temperance; and those whose duty it is to watch over the flock of Christ, are among the foremost to lead the way to this amalgamation—to

take off the curse of their example in mingling with that murderous, blood-stained abomination, *Free-masonry*.—Where, in all God's Word, is there any authority for putting this light of Temperance under a bushel, to make that Christian virtue a recruiting office for that cut-throat institution, stained with the blood of William Morgan, and blackened with fraud? Ministers of the Gospel are the chief agents in dragging this question into these secret orgies; and why!! • *They are Masons!!* And to every "Good Templar," whether he so understands it or not, the Bible says "Thou art a comfort to them."

Gambling is one of the most fruitful sources of crime. A young man was reproved for spending his time at a billiard-table. He replied, "Your minister and his members play at *grass billiards*, and I at table-billiards—what's the difference?"

The world buys lottery-tickets, and wins and loses money thereby; and the church sells them to build meeting-houses. There are churches whose members buy lottery-tickets and win fine albums; and one lady obtained a rich silk dress for acting as an agent for one of these floating, country lotteries. Of the whole race of gamblers, we may truthfully say, these things are "a comfort to them."

Look at the article of gay attire, and how few care what God speaks about "putting on of gold, pearls, and costly array." Here we see a Christian professor with a fine gold pin and chain; there another, professing holiness, with a gaudy tuft of artificials; and the minister, with his fine gold chain, and studs to match,—and see, how he flourishes his shining gold sleeve-buttons, as he points to heaven or hell, "too much engrossed in great things to think of these things!" It might do for Paul, or a Peter, to stoop to such things, but he is helping on this progressive age of improvements! To all "lovers of pleasure more than of God," and to such as are enamored with the "pride of life," why, he is "a comfort to them."

Take another instance: Here is a



man making or selling rum, whiskey and beer; but the drunkards' graves he fills, the hapless orphans he makes, and the final day of reckoning of which he sometimes thinks, give him some serious misgivings of conscience. But now and then comes along the professing Christian, with a load of hops for the brewery, or a load of corn for the distillery, and he takes courage in his murderous business. Verily, such professing Christians are "*a comfort unto him*"!!

Yonder are men fishing or hunting on the holy Sabbath. Here are young men riding out for pleasure, to the neglect of their precious, immortal souls, and all that is sacred in heaven and earth. But soon comes along the Christian dairyman, with his load of milk-cans for the cheese-factory. Certainly, "*he is a comfort to them.*"

O, how Zion bleeds and suffers in the midst of these miserable comforters of the wicked, and her deep foundations tremble and begin to give way! Who is on the Lord's side—who? Let him gird on his sword for the terrible conflict for reform. "If the foundations be destroyed, what can the righteous do?" Who will sacrifice ease and reputation, money and friends, if need be, to stem this tide of moral corruption? Who will labor and suffer to recover the health of the daughter of God's people? Who will sacrifice church favor to wash their hands of all complicity with these abominations, and hand down to coming generations a purer type of religion to bless and save the world?

"Give me thy strength, O God of power!  
Then let winds blow, or thunders roar,  
Thy faithful witness will I be—  
'Tis fixed, I can do all through thee."

The presence of God's glory is in heaven; the presence of his power on earth; the presence of his justice in hell, and the presence of his grace with his people. If he deny us his powerful presence, we fall into nothing; if he deny us his gracious presence, we fall into sin; if he deny us his merciful presence, we fall into hell.

## TRUE WISDOM.

BY R. A. HUMPHREY.

"Be ye wise as serpents, and harmless as doves."

THIS is a time of worldly wisdom. The harmless human doves are very rare; and far more rare are those who are at once very wise and very humble.

This was eminently Christ's character. He knew the world in all its devious ways,—all the hypocrisy, double-dealing, and wickedness of it; yet so pure was His heart—so humble, so sincere, so full of the light and life which come down from above—that nothing could corrupt it. No living, human being was ever as wise as He; yet He was not ashamed to eat with publicans and sinners—to wash his disciples' feet, or to be crucified as a common outlaw. With perfect consistency, He cried out in strong denunciation of the meek-faced, vile-hearted Jews—"Woe unto you, Scribes, Pharisees, hypocrites,"—and afterward sweetly, tenderly blessed little children and said, "Forbid them not, for of *such* is the kingdom of heaven."

The world has grown very wise and knowing—very full of science, and reason, and philosophy—of wonderful manifestations—of "new religions" and mysterious "revelations" from worlds unknown; but far down through the centuries,—through the world's commotion and turmoil—above the din of battle and the noise of the world's strife,—ring clear and sweet the words uttered on the Mount by the Sea of Galilee—"Blessed are the pure in heart; for they shall see God. Blessed are the meek; for they shall inherit the earth. Blessed are the poor in spirit; for theirs is the kingdom of heaven."

Let us desire that true wisdom which knows how to humble itself, and how to be exalted,—which is generous, just and kind, and altogether self-denying, God-loving, and Christ-like.

ONE that truly fears God is afraid of sin. He sees more evil in it than in all the evil in the world.

## BACKBITING.

BY L. FISHER.

To what an alarming degree does this evil exist! Not only in the world, but in the church, there is a great failure to conform to the word of God in this respect. The devil has always been jealous of those who dare stand for God, and unflinchingly declare the whole truth, in the face of formalism and of all the popular evils of the day. If he cannot get such persons so puffed up that God cannot use them, or discouraged by different temptations, then, as a last resort, he gets some one to track them up and misrepresent their actions, so that their influence may be ruined. If there is a spirit of jealousy existing, it is very easy for Satan to instil into their hearts the poison. Instead of taking the course that they know to be right, they give place to feelings that are wrong, until they exult over the downfall of the object of their enmity.

The cause of this evil, is in failing to be like Christ. He never talked about persons behind their backs. He did not give credit to everything the devil, or evil and designing men, said. If we take this course, we are not Christ-like.

God is love. Benevolence is the sum total of his character. All his attributes, such as justice, mercy, truth, and so on, are only modifications of his love. His love exists under two forms: One is that of benevolence—willing and desiring the happiness of others. The other is that of complacency, or approving the characters of those who are holy. If we have not the spirit of Christ, we are none of his. He sought not his own glory. He was purely benevolent,—not trying to build himself up by the downfall of others; neither did he seek to destroy the characters of those who seemed to come in between him and his plans. To rob a man of his character, is to rob him of something that is of more value than money. Character may never be regained, while money may be.

Christ sought the glory of the Father

and the salvation of man. He came on an errand purely benevolent. It was for the great good that he could do, that he threw himself out, to suffer and labor for the salvation of man.—Here lies the cause of a great deal of the backbiting in the church, in failing to be like Christ in this particular.

When we come directly to the point, we find that Love is the whole of religion. Without it, we have no religion; for the Word says that love is the fulfilling of the Law. Without this love, we are none of Christ's. The Apostle Paul, in 1st Cor. xiii., shows us some of the characteristics of this love, and tells what we are without it. We are as sounding brass, or a tinkling cymbal. See how the Apostle throws out his guard on every side. Charity, or love, suffereth long, and is kind; charity envieth not; charity vaunteth not itself—is not puffed up—doth not behave itself unseemly—seeketh not her own—is not easily provoked—thinketh no evil—rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things, believeth all things, hopeth all things, endureth all things." The leading peculiarity of this love is, that it seeketh not its own. A supreme regard to our own happiness is not virtue. Men have always known that to serve God was right.

The principal cause of backbiting is soul-damning Selfishness. All persons who are found harboring evil thoughts with regard to their brother or sister, or spreading evil of them behind their backs, are not Christ-like; but the spirit by which they are prompted to do so is earthly, sensual, devilish. And the only remedy for it is to make confession and get saved of God.

*Ida, Mich.*

Wouldst thou have a friend to pour out thy breast into? O, who is so fit for that as God? He will bear part of thy burden if thou art laden, or he will add new strength to sustain it. His love, his converse, his society, is life itself; and such a life is made up of nothing but sweetness and delight.

## ENTIRE SANCTIFICATION.

1st. If Christians would realize this blessing, they must be fully convinced that it is attainable. Some are not so convinced, but on the contrary, regard its advocates as fanatics, and its professors as either deluded themselves or seeking to delude others. But what say the Scriptures? This blessing was typified under the law; for the various ablutions imposed by the Jewish dispensation, prefigured that "holiness, without which, no man shall see the Lord." It has been procured by the death of Christ; for he "suffered without the gate that he might sanctify the people with his own blood;" and "gave himself for us that he might redeem us from all iniquity," and "present us to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." It is urged upon Christians by the sacred writers; for we are exhorted to "go on to perfection;" and to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." It is promised by the God of truth; for it is written, "then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you;" and "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." It was earnestly prayed for by the inspired penmen; for David prayed, "Create in me a clean heart O God, and renew a right spirit within me;" and St. Paul prayed that the Ephesians might be "rooted and grounded in love," that they might be able to "comprehend with all saints what is the length, and breadth, and height, and to know the love of Christ which passeth knowledge," and that they "might be filled with all the fullness of God." It is essential to heaven's enjoyment; for heaven is a holy place; its population, redeemed from among men, have "washed their robes and made them white in the blood of the Lamb." And "there shall in no

wise enter into it any thing that defileth." Thus have we entire sanctification exhibited under various aspects in the word of God as a blessing attainable, and of the highest importance to man.

Another class of Christians, of more correct views than the former, admit that the blessing is not only attainable, but essential to eternal life, and yet they strenuously contend that it cannot be realized before their conflict with the last enemy. I would very respectfully inquire of such parties, what is it? or who is it that must effect this great and glorious work at that period? Is it death? or is it the Saviour? If they say death, then do they invest the last enemy with a power and efficiency which they deny to Christ. If they say the work must be effected by the Saviour, the only difference between us is a question of time. If the soul must be entirely sanctified by the Son of God whose blood cleanseth from all sin, I humbly submit that it may be entirely sanctified now. He is able, and as willing to cleanse the soul and fill it with love now, as he will be at any future period, being "the same yesterday, today and forever." His atonement will not be more efficient in the article of death than now; nor will there be any change in the Redeemer, for "with him there is no variableness, neither shadow of turning."

But the parties in question further plead in support of their views, the impossibility of retaining this high spiritual blessing, should a Christian ever obtain it. They say he is exposed to so many hostile influences, calculated to pollute him, that whilst thus circumstanced, his heart cannot be kept entirely pure. To this objection let the apostle reply. In his prayer to the Thessalonians, he thus expresses himself, "and the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of the Lord Jesus." Mark the apostle's expressions. He not only prayed that the people might be sanctified wholly



then, but that their whole spirit, and soul, and body might be kept in that wholly sanctified state, and thus preserved blameless, not for a day, or a month, or a year, but through life, even unto the coming of the Lord Jesus Christ. And lest they should yield to unbelief in relation to this distinguished privilege, he referred them to the source of their strength. "Faithful is he that calleth you who also will do it." The Thessalonians were exposed as much as Christians are now, to hostile influences, and could no more of their own strength preserve themselves blameless, than can Christians of the present day; but God was to "*do it*" in the one case, and he is equally able and willing to "*do it*" in the other case also. Let us not therefore "limit the Holy one of Israel."—The provisions of the atonement are in every respect equal to the wants of our fallen nature. They are as deep as corruption; able to cope with every form of depravity; and what we have lost in Adam the first, we may most assuredly recover in Adam the second.—This should be deeply impressed on the mind of every Christian, as the blessing of entire sanctification will not be realized without it.

2d. If Christians would possess this blessing, *they must be well assured that they are justified.* Justification is a preparatory work, and to seek entire sanctification without its enjoyment, would be an attempt to invert the order of God. There is an order in grace as well as in nature, and which cannot be inverted in the one case any more than it can be inverted in the other. The sinner must be pardoned and accepted in order to his being sanctified, either in whole or in part. Before a Christian seeks to enjoy this distinguished grace, he should therefore inquire, "Am I justified? Do I believe with my heart unto righteousness? Have I peace with God through our Lord Jesus Christ? And does the Spirit itself bear witness with my spirit that I am a child of God?" If he cannot reply to these inquiries in the affirmative, he should at once apply to the mercy-seat for a clear-

er evidence of his acceptance, that he may know in whom he has believed, and be happily assured of his filial relationship to God. This undoubtedly is his first and most important work, and should on no account be neglected. But if he can with a good conscience satisfactorily reply to these inquiries, and bear a Scriptural testimony to the work of justification, then let him be encouraged to look up for this higher spiritual benefit. It is provided for him. Having passed through the "strait gate," he is now happily in the "narrow way" which leads to its possession, and may soon realize its power and glory.

3d. If Christians would enjoy this blessing, *they must be conscious that they need it.* When a penitent, believes in Christ, and feels the love of God shed abroad in his heart by the Holy Ghost given unto him, generally speaking he is very happy; nor is it an uncommon thing for him to conclude from his altered state and joyous feelings, that the battle has been fought, the victory won, and that corrupt nature is entirely destroyed. This mistake he soon perceives; corrupt nature is not totally annihilated, but in captivity; the enemy is conquered and in chains, but still struggles to regain the mastery. Hence he feels the remains of pride, self-will, anger, unbelief, worldly-mindedness, envy, uncharitableness, and other forms of the flesh warring against the Spirit. These roots of bitterness exceedingly trouble him, and not unfrequently lead him to conclude that he has been deceiving himself in relation to his spiritual state, and that had he been really a child of God, these things would have had no existence within him. Such conclusion, however, is not correct.—The evils specified may remain in their subdued state in the heart of a sincere believer. They did so remain in the hearts of new converts at Corinth; the apostle said unto them, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ;" and then mentioned certain things remaining in those babes, clearly belonging to the carnal,

rather than to the spiritual mind. Now the Christian who thus feels the remains of the carnal mind, should not give up his confidence and hope, but seek to be entirely sanctified. This blessing is provided to meet his case, and he is in a Scriptural position to seek for it with success. "Then is it provided for me," exclaims a certain individual, "as I deeply feel the need of it, being frequently overcome by the remains of corrupt nature of which you speak."—OVERCOME by these things, does he say? If so, he has need of something previously to the blessing of entire sanctification,—he has need of forgiveness.—Wherever the remains of the carnal mind are permitted to gain the ascendancy, if but for a moment, guilt is contracted during that moment, which can only be removed by a fresh application to the atonement. The Christian who is thus overcome, has undoubtedly, for the time being, lost his hold of Christ; is again entangled in the yoke of bondage, and should not rest until he regains that liberty wherewith Christ makes his people free. Persons, however, who feel the remains of the carnal mind without being overcome by them, should earnestly strive to realize this more advanced spiritual state, that the flesh may be fully crucified, and every thought brought into captivity to the obedience of Christ. It is God's effectual remedy for every such case, and ought to be freely applied.

4th. If Christians would secure this blessing, *they must seek it by faith.*—Some persons say that although they are justified by faith, they must be sanctified by works! It is true that the man who is justified, must be careful to maintain good works, and give all diligence to make his calling and election sure, for faith without works is dead; but equally true is it that none of his works, in whole or in part procures the blessing of entire sanctification. It is to be received by faith alone. Man is as much saved from the pollution of sin by faith, as he is saved from the guilt of sin by it. The faith by which he is justified, takes hold of the

promise of justification; the faith by which he is entirely sanctified, takes hold of the promise of holiness. In each case, it is the same reliance of the soul upon the promise of God in Christ Jesus. Self is renounced, human merit is discarded, and according to the believer's faith it is done unto him. He believes for pardon, and his sins are remitted. He believes for holiness, and his heart is made pure.

In urging this blessing upon Christians, some say that it is too great for them ever to realize; and thus they yield to unbelief. That the blessing is great, I readily admit; but God has already given his people a much greater. He has given them his well-beloved Son. Every other gift, however valuable, must be inferior to that; and the greater gift having been so graciously vouchsafed, the lesser will not be withheld. The apostle spake with as much logical as theological correctness when he said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." He would not have given us his Son, had he not been willing to give the grace of holiness as a preparation for eternal life. He gave the one that he might consistently with the claims of law and the perfection of his nature give the other also.

Another class of Christians, when exhorted to seek this conformity to the image of God, plead their unworthiness as the great obstacle in the way of their obtaining it. But does not this assume that man may be worthy of this blessing? This, however, is impossible.—Nor is worthiness the ground on which God deals with man. No spiritual blessing is conferred upon him because of worthiness. God saves him as a sinner, justifies him as *ungodly*, and cleanses him as *impure*. Christians who plead their unworthiness as a reason for their inattention to that elevated state of piety of which we speak, should recollect that when they received pardon, it was not because they were worthy of it. On the contrary, the period of its bestowment was the very period

when they felt themselves most unworthy. Their language was,

"'Tis just the sentence should take place;  
'Tis just,—but O, thy Son hath died."

And at that moment of self-despondency, God mercifully interposed and saved them.

Let the Christian then duly consider his privilege; fully understand his real position; deeply feel the need of a farther work of grace; clearly perceive the efficiency of the atonement; and whilst his eyes fall upon these lines, let him lift up his heart to Jesus, who saves to the uttermost, and in the exercise of simple faith, appropriate the promised blessing. "I will, be thou clean."—*Hear it! Believe it!*

"Faith, mighty faith the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries, 'It shall be done.'  
'Tis done; thou dost this moment save,  
With full salvation bless."

Is it so? Why not? The mercy, and justice, and power, and truth, and faithfulness of God, inquire why not? The "Bruised of the Father," who suffered the "just for the unjust" that he might sanctify the people with his own blood, appears in all the loveliness of his redeeming character, and pointing to "the fountain gushing from his side," asks, why not? And glorified saints before the throne, whose robes are washed and made white in the blood of the Lamb, exhibit their crowns, wave their palms, and with a voice like mighty thunders, exclaim, why not?

"The Christian should at once, in the earnestness of his soul, seize the offered blessing, or he may be called upon to reply to the "why not" under other circumstances, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire," and when he that is filthy, shall be filthy still. He that hath ears to hear, let him hear.—*Rev. Robert Young.*

God is a great God, and therefore we should wait upon him; he is a good God, and therefore it is not in vain to wait upon him.

## MY EXPERIENCE.

BY OLIVE CLOSE.

PRaise the Lord for full salvation! It is but a short time since I experienced this great salvation. On the 27th of June, God set me free,—glory be to His name forever! Ten years ago, I was very sick, and I promised the Lord that if He would spare my life, I would serve Him. I prayed for pardon, and sought for it, and went to meeting, but was afraid to tell my desires. I still kept on trying to pray, but found no relief. The tempter tried to make me believe there was no such thing as religion. I was almost in despair; but I read in the Bible, and found that His promises were good. He says, "They that seek me early shall find me," and "They that ask shall receive." I still prayed on, but was not satisfied with my experience. I attended church regularly, and liked to go to meeting, and felt it my duty to join the church. So eight years ago last August I joined the Baptist church, but did not seem to enjoy any real salvation. I believe I did not pay the price. I liked the fashions of the world too much.

Last fall, I attended a grove-meeting held by the Free Methodists, and heard them preach. I felt the need of more religion, and sought for it there, but did not get blessed. I came home, feeling very bad. Last winter, the Lord sent Bro. Sawyer to our place to preach for us, and he held a protracted meeting and preached the plain Bible truth. I sought for this real salvation, but did not obtain it then. I believe all that hindered was the love of the world! I joined the Free Methodist class about three months ago. They held a grove-meeting in our place. I felt very anxious, and thought I would get blessed in the meetings; but they broke up, and I did not get blessed. The next night, we had a prayer-meeting. There the Lord came down in power, and blessed me. Tongue cannot tell how happy I was. Glory to God for ever and ever!  
*Monticello, N. Y.*



## IF IT WERE POSSIBLE.

BY MRS. S. A. CUER.

JESUS lives. Wicked men and devils live; but their time is short. Already the day dawns which will usher in the Prince of Peace. Hallelujah! Reign, King of Nations!

It was not the deceiver that said—"If it were possible." No, no. He knew that the Lion of the tribe of Judah prevailed, and Death and Hell could not withstand Him. Once it was said, "To-day, if you will hear his voice harden not your hearts." To-day! Inspiration, holy men and women, say the same. Will you hear, then, O sinner? Will you hear them, and prepare to meet your God? For lo! he cometh quickly, and his reward is with him, to render unto every man his due: To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life; but to them that are contentious, and do not obey the truth, indignation and wrath, tribulation and anguish, upon every soul of man, upon the Jew first and also of the Gentile. Mark the order. The Jew first. So will it be when God shall come to judge the nations. "Mark the tokens of his heavenly kingdom near."

"Lift your heads, ye friends of Jesus,  
Partners in his patience here;  
Christ, to all believers precious,  
Lord of lords shall soon appear."

"Tremble, thou heaven; be still, thou earth; for thy Redeemer cometh.—Every eye shall see him, they also that pierced him, and all the kindreds of the earth shall wail because of him." "O, be quick to answer him, my soul, be jubilant, my feet." "Already the camp-fires are kindled, which will continue to burn till the judgement shall sit, and the white throne appear. Already I hear the tramping of the pale horse and his rider. Already I hear the trumpet sounding, 'Arise, ye dead, and come to judgment!' Though the heavens were brass and the earth iron, the fires of that dreadful day will drive

wicked men and devils to the judgment-seat, there to receive their doom. Then shall the righteous shine as the stars of the firmament forever." "As it was in the days of Noah, so will it be in the end of the world. They were eating and drinking, marrying and giving in marriage, until Noah entered into the ark and the door was shut."

Poor sinner! soon the door will be shut against thy soul. Jesus reigns triumphant in my soul. The lightnings flash, and thunders roar; but Jesus cries, "Peace, be still!" Till then, my hours are the Lord's, and shall be spent as he bids. A holy spirit pervades my soul while I write. It is said of the wicked, "they shall be turned into hell, with all the nations that forget God;" while it is said of the righteous, "they shall shine as the stars, forever and ever."

God has spoken to me, of late, very loudly: "Up and be doing, sow, beside all waters." I find precious opportunities for doing so, every day; and as long as I hear Jesus speak, I will work. In Jeremiah xlviii. 33, we read: "And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; their shouting shall be no shouting." To-day, man sighs over his blighted crops. O, if he would hear God's voice and repent! Precious souls, for whom Christ died, are perishing, and is it a time for us to be slumbering? Gideon had but his pitcher and lamp, and with what ease he stormed the camp of the Midianites! O, ye Samsons! up and fight,—for Christ is your Captain, and he never lost a battle. Work while it is called to-day; for lo! the night comes fast upon us, wherein no man can work.

Grant City, Mo.

A fool's voice is known by multitude of words.—*Eccl.*

He that talks much is little heard.—*Prompter.*

By thy words thou shalt be justified; by thy words thou shalt be condemned.

## PAST FEELING.

Two thoughts, based on plain statements of the word of God, are full of comfort in reference to sinful and fallen man: There is no amount of guilt which the blood of Christ cannot wash away; and there is no state of darkness and hardness of heart beyond the converting power of the grace of God.—Salvation “to the uttermost” is open and free to the “chief” of sinners.—Yet, while this is true, and thousands who know it to be so are rejoicing in the fact, the painful contrast sometimes occurs of a soul grown utterly and finally indifferent to the mercy of God. Such a case is presented in the following narrative, which contains a solemn warning:—

“Please, sir, George Lewis is dangerously ill. His friends have sent to ask you to see him as soon as possible.”

This was the first intimation I had received of the illness of one who but a few weeks before seemed to bid fair to live twenty years or more.

In a few minutes I stood near the dying man. His strong constitution and robust appearance had yielded marvelously soon to the ravages of disease. The shadow of his lately fine and manly form lay in a condition of infant helplessness upon his death-bed.

As long as I had known him, George Lewis was a comparatively regular attendant at the Lord’s-day services, and sometimes was seen at our weekly meetings for prayer. There was no reason to think that his indifference to spiritual religion was greater than it is (alas, that it should be so!) in the case of most who are “hearers only” of the gospel. What he seemed to be, may be gathered from the following observations. His acquaintance with the Scriptures was much above the average. He always spoke with reverence of the truths of the gospel. He gave liberally towards the spread of religion at home and abroad. His disposition was reserved, and this natural reserve had possibly been increased because, as an unmarried man, he had spent much of

his life in solitude. His temper was decidedly good, and impressed others in his favor. No friend or even acquaintance would have thought it a burden to render George Lewis considerable help, if he would but accept it.

These observations are necessary, that the reader may understand the man as he appears in the following conversation which I held with him.

“I am surprised,” I observed, “to see you so ill. What ails you?”

“A fatal disease, sir.”

“I hope not, as you say, *fatal*.”

“There is no doubt about it, sir,” he replied. “The doctor has only just left me. Before he did so, he frankly told me I must make what preparations were necessary, as I could not live more than forty-eight hours.”

“What is your disease?”

“I don’t know. Dr. B—— will not tell me what he thinks was the first cause of my illness; but mortification has now set in, and there is no remedy.”

“My dear brother,” I exclaimed, “this is very painful information. Are you prepared for the great change?”

“As much as I shall ever be,” was his reply.

There was a cold calmness about him, as he spoke, that appeared strange under the circumstances. With the knowledge I possessed of his outward life, this tranquillity might mean total indifference, or it might indicate settled confidence in God. His *words*, taken alone, would perhaps justify an unfavorable inference; but his manner created a difficulty in determining the state of his heart. Charity inclined me to explain words and appearances favorably; and, calling up the fact of his natural reserve to sustain the conclusion, I ventured to hope that the poor sufferer had long been a secret disciple of the Saviour. A minute longer, and I stood trembling to hear him speak.

“Safe, then, in Christ,” I remarked.

“Christ? Christ is nothing to me.”

“What preparation was it you referred to, then?”

“I said, sir, as prepared as I should ever be.”

"What do you mean?"

"Why, that I am lost, and that without a hope."

This reply was given with great composure, very much in the manner of a person of great decision of character, when expressing an opinion which he wishes those interested to feel shall be final.

For an instant the thought occurred that his reason was unseated. What followed, however, abundantly proved that he possessed, unimpaired, the use of his mental faculties.

I caught at the word "lost" which he had just used in respect of himself, and said, "The Son of man is come to seek and to save you, then, according to your own showing, if you will but turn to him for salvation. You know you are 'lost.' You also know that Christ came to rescue the 'lost.' Ask him to save you as a poor, helpless, and 'lost' sinner, and he will do so to the uttermost."

"I thank you, sir," he replied, "for the interest you take in me; but your words are useless. I am *eternally* lost. There is no such thing as salvation for me. There the matter must end."

There was not an emotion perceptible. All this was said with an apparently utter absence of feeling.

"Will you not," I continued, "*pray* for salvation, using as your plea God's mercy in Christ?"

"I have no wish to pray. I feel no concern at all about the matter. I know I must perish; but I feel no alarm, nor shall I, *here*."

"Do you believe that there is such a being as God, and that he will shortly be your Judge?"

"Yes, I know there is a God; and I believe he is *great*, and *good*, and *just*, and that he will punish the ungodly."

"Then, have you no fear?"

"None."

"Do you think of the fact that you must so quickly meet your Maker face to face?"

"I know this will be the case, but I cannot say I think much about it."

"Shall I pray for you? and will you

try and lift up your heart to God with me?"

"Let me explain, sir. I did not send for you; the people down stairs did so without my wish. I entertain much respect towards you, and if I wished any one to do as you propose I should like no one better; but to pray for me is simply useless. If to pray will gratify you, do so: I am indifferent."

We talked for a time. His attention was directed to the fearfulness of his condition, the necessity of repentance, and the possibility of it even in the last hour; to the infinite compassion of God, and his readiness to pardon *whosoever* may come to him through Jesus. After a while, conversation ceased, and he simply listened to what I said. There was more placidity in his face than I ever witnessed in any one after so much talk, even when the subject of conversation had been the most common-place.

When I paused, he talked for some minutes. The following are, as nearly as my memory retains them, his words:

"You are very kind, and I thank you for your good wishes and your endeavors in my behalf; but you must not conclude that I am at all altered by anything you have said. As I told you before, so I tell you again (for I wish to go out of the world honestly in this respect), I have no desire at all to converse on matters of religion. Do not suppose your talking further would offend me; it is not that. I am so totally indifferent in respect to personal religion, that to allow you to spend more of your valuable time would be inconsiderate in me. If, however, you can remain, and would like to hear my own account of myself, I will give it you."

I expressed my readiness to listen.

"My father and mother," he continued, "were, according to the best of my judgment, good people; by which I mean, people who feared and served God. They did much to bring me up religiously. The Scriptures I have known from my youth up. My parents were chiefly instrumental in making me, very early in life, intimately ac-



quainted with the contents of the Bible. Their mode of bringing me up was not perfect; and, if my opinion were asked respecting where they chiefly erred in my training, I should certainly say that it was in paying too much respect to my boyish opinions, and in treating me much like a man while I was yet a child. I attended the Sunday-school, and took considerable interest in it after I had reached manhood. The gospel was interesting to me, and I listened to it attentively and with feeling. I can remember some sermons under which I even wept; but it appears to me now very strange how so much feeling could ever have been excited by what, for many years, has not affected me in the least degree.

"I once thought a good deal about making a profession of religion; but that is now thirty years ago. The subject came and went for some time, but at last was banished altogether; and *neither the purpose nor desire ever returned.* Before this, I was tempted to spend a Sunday 'out' with a pleasure party. That act seems to have been the pivot on which my destiny turned. I was a ruined man. Conscience was not dead. Convictions goaded me severely for a time. I repeated the transgression. Again conscience smote me, but I now argued with it. You know how far a man has gone toward ruin when he can turn around and say to conscience, 'You are too hard; it is not so bad as you make it.' By-and-by I habitually absented myself from the house of God *once a day.* But this *single Sabbath* attendance did not long continue. For some years, except when a celebrated preacher came, I gave up attending a place of worship altogether.

"My life now became one of pleasure. I never descended to be one of the gross and vulgar herd. I cannot better describe to you my relation to ungodly men than by saying, they looked up to me as their superior—a kind of arbiter or umpire among the avowed servants of sin. You are ready to say, 'You are now sorry for your sins.' I answer 'No; I have not a sin-

gle feeling of regret, though my reason tells me I took the unwise course.'

"In the course of time, something—I do not exactly know what, unless it was through being induced to attend a single meeting on what was called 'practice night'—led me again to attend a place of worship. It certainly was not any interest I felt in my personal salvation; for let me tell you, sir, *for more than twenty years I have been PAST FEELING.* I have read a good many books upon religious subjects, and debated about the doctrines of religion; but I do not remember that over that space of time I have *ONCE FELT.* I know that before this week is over I shall be gone. There is a God, and there is a day of retribution; and I shall perish. All this I believe; but I should not speak the truth if I said I either felt, or that I had a wish to feel. I repeat it, *I AM PAST FEELING.*"

Reader, do you wonder at my trembling as he spoke? Again I brought before him those truths of the gospel which seemed most suitable to his case. Every thought likely to break through that awful indifference to his condition and prospect was—according to the best of my ability—pressed upon him. I knelt at his bed-side, and, as I could command utterance, prayed for him.—All was unavailing. When I looked again at his face, there was the tranquillity of infancy. He interpreted my thoughts, and quietly remarked, "It is past: I remember when I could weep under the truth; but *HERE* I shall feel no more."

The next morning I called early.—The last enemy had laid his victim low sooner than was expected. Before me lay a breathless form, with scarcely a change in the features. There were no bands in his death. I could not help recalling his words, "*HERE* I shall feel no more," and then exclaiming, "But now—!"

Reader! let me entreat you to attend to a few solemn thoughts, suggested by this narrative. Possibly you have been treating convictions of sin and occasional thoughts about living a religious life

lightly; not exactly with indifference, but with much less seriousness than you should treat matters so unspeakably weighty. In reviewing your life, you remember times when your heart was much more tender than it is now; when it cost you much more thinking and struggling with convictions before you committed sin than it does at present; and when doing wrong made you, upon reflection, miserable for a longer time and to a greater extent than afterthought does now. "Still," you say, "I am not *past feeling*; nor can I believe that I shall ever arrive at that awful condition of heart." You may be right; for the mercy and forbearance of God are very great. But it must not be forgotten that many have said the same things who have died in hardness and impenitence. Your plain duty—and your interest too—is, decision for God. Trifle no longer with time and opportunities. Hesitate no more between the world and Christ. Stifle no longer your convictions. Debate no more with conscience. At once go to Christ, and close with his offers of mercy. Repent, and believe in him. Do not talk of "to-morrow," for you may not count on it: you know not what a day may bring forth.

But perhaps the discovery of the state in which you have been living is alarming you. You tremble lest your trifling with mercy should be an unpardonable sin. Listen, then, to the blessed declaration, "The blood of Jesus Christ his Son cleanses from all sin."—1 John i. 7. The way to safety is simply and clearly stated: "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts xvi. 31. Full and free mercy is before you: "Whosoever will, let him take the water of life freely."—Rev. xxii. 17. "The gift of God is eternal life."—Rom. vi. 23. "True," you say, "but my sin—my sin! I am afraid to expect pardon; I want the heart to trust in God." Then listen once more: "A new heart," says God, "will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and

I will give you an heart of flesh."—Ezek. xxxvi. 26. Does not this promise meet your case? Then take the words of a penitent David, and say, "Create in me a clean heart, O God, and renew a right spirit within me."—Psalm li. 10. May the Spirit of God enable you to look up, and believe in Christ to the salvation of your soul.—Then, with the joy of happy experience, shall you be able to commend these blessed words to many a trembling sinner: "Him that cometh to me I will in no wise cast out."—John vi. 37.—*English Tract.*

### The Martyr's Death Song.

I HAVE fought the good fight, I have finished my race,  
And thee, O my Saviour, I soon shall embrace;  
They may torture this body—my spirit is free,  
And the billows of death shall but waft it to thee.

Let thy strength, Lord, but gird me, thy smile but me mine,  
And my soul on thy faithfulness firmly recline,  
The dungeon, the sword, or the stake I can dare,  
And in transports expire, if my Jesus be there.

Did my Lord feel the scourge? did the thorns pierce his brow?  
In the darkness of death on the cross did he bow?  
All this thou didst suffer, my Savior, for me,  
Then welcome the fetters that link me to thee.

United in sufferings, the promise is clear—  
I shall with my Jesus in glory appear;  
Out of great tribulation in triumph I go,  
With my robe washed in blood, and made whiter than snow.

I go to my Saviour, I go to my God—  
I tread the same path my Redeemer once trod;  
Unworthy, my Jesus, unworthy am I  
E'en to fall in thy cause, for the truth e'en to die.

Lo! on my clear vision, the seats of the blest  
Seem calmly to shine, and invite thee to rest;  
Then unshaken my soul on the promise re-  
Though I die, I shall live—though I fall, I shall rise.

## AMUSEMENTS.

BY D. F. NEWTON.

The amusements and recreations which are lawful and innocent, are those, and *only* those, which tend to promote health of body, vigor of mind, purity of soul, and thus qualify for a better discharge of higher and more important duties.

We consider all amusements or pastimes which tend to stimulate the passions unduly, excite impure emotions, and corrupt the heart, sinful, and to be strictly avoided.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass by it, turn from it, and pass away."—Prov. iv. 14, 15.

Every diversion, beloved reader, attended with dissipation, cruelty, immorality, and impiety,—everything giving pain to a fellow-creature, everything tending to vitiate or pollute the mind, or render it indisposed to devotion,—must be wrong and strictly avoided.

We have no right to visit any place of amusement from which we cannot return to our closets with as ardent a flame of holy devotion as when we left them. Some of the amusements we consider lawful and innocent, and which may be safely recommended to persons enjoying health, strength of body and mind, are gardening, walking and riding, sacred music, drawing, painting, botany, a survey of natural and artificial curiosities, the use of the globes, the telescope, the microscope, useful company, agreeable conversation, and entertaining books.

"Let us not so wrong and vilify the bounties of Providence, as to allow for a moment that the sources of innocent amusement are so rare that men must be driven, almost by constraint, to such as are of doubtful quality. On the contrary, such has been the Creator's goodness, that almost every one alike of our physical, intellectual and moral faculties—and the same may be said of the whole creation which we see around us—is not only calculated to answer the proper end of its being by its sub-

serviency to some purpose of solid usefulness, but to be the instrument of administering pleasure.

"Our Maker, also, in his kindness, has so constructed us, that even mere vicissitude is grateful and refreshing,—a consideration which should prompt us often to seek, from a prudent variation of useful pursuits, that recreation for which we are apt to resort to what is altogether unproductive and useless.

"Yes, rich and multiplied are the springs of innocent relaxation. The Christian relaxes in the temperate use of all the gifts of Providence. Imagination, and taste, and genius, and the beauties of creation, and the works of art, lie open to him. He relaxes in the feast of reason, in the intercourse of society, in the sweets of friendship, in the endearments of love, in the exercises of hope, of confidence, of joy, of gratitude, of universal good will, of all the benevolent and generous affections, which, by the gracious ordinance of our Creator, while they disinterestedly intend only happiness to others, are most surely productive to us of complacency and peace."

We might mention numerous other things equally innocent and useful; but this is sufficient to prove how easy we may be amused, without running after the silly frivolities of an unsanctified world, and which, under the pretense of enjoying necessary recreations, debase our nature, and involve us in misery.

A passion for amusements wastes time, enfeebles the body, dissipates the mind, destroys usefulness, and leads to great expense. "He that loveth pleasure," says Solomon, "shall be a poor man." The most popular amusements, are inconsistent with the principles of Christianity, hazardous to the soul's life. No question is exciting greater interest in the Christian public, than that of amusements, or pleasure-seeking.

We read that the "*joy of the Lord is your strength*," and that our rejoicing must be in God to make it a religious joy. It is not a religious joy, where professedly religious men indulge in gratifications that are worldly and frivolous.



## CONVENIENT BETRAYALS.

WE are told that Judas, after he had deserted his Lord, sought for a way in which the work of treachery could be done "conveniently." It is worth while for us to consider this feature in the betrayal of our Lord. Perhaps we may find that it is in our conveniences that our temptations mostly lie.

Of these conveniences let us here notice two—first, that of wealth; and, second, that of society.

"I will add this, and I will add that," says the Christian, little thinking that accumulation is in itself a spiritual suffocation. It is often easy enough for an honest and intelligent man with us to make money; and this the Christian has a right to do, and will do, if he conducts himself prudently. But it is not right to go on to amass a heavy estate, to spend the income of which would involve him in luxury or extravagance. "By this means I will become more useful—I can give more, and influence others the more." But God needs not man's gifts to carry on his work; and he certainly would not sanctify such gifts if they are first procured by a disobedience of his injunctions. Among these injunctions, not the least emphatic is that which exacts a distrust of riches. To inherit great wealth is one thing, for this comes from an act of Providence, and the trust is one which is to be conscientiously and religiously discharged, not abandoned. To acquire, in the ordinary process of business, is a like necessity. But to *accumulate*—to turn income into capital—is invested with so many and so great temptations, that it is a habit which should be scrupulously restrained.

Observe, for a moment, the temptations of wealth thus acquired. "We must get another house in a more fashionable neighborhood." The church, too, where early religious impressions were received, and where the hard though precious work of Sunday-school instruction had been carried on for so many years of early toil—this church must be given up for one more "central."—

Then, when in the new house, the furniture must be brought up to the level of those living in houses of the same size in the same neighborhood, though this costs as much as the old house formerly cost entire. Then, when the house is occupied, come the temptations.

There is no place which is so easily besieged by the world as a luxurious home. The plainer the house, the more impregnable the works; the richer and grander the house, the more numerous the points of attack. Soon the garrison feels this. "How hard it is your children should grow so awkward, when all the children in the neighborhood become graceful by going to the dancing-school." This is breach number one. Then come others equally successful. "That opera-house—everybody goes to it—and is it not very distinguishable from the theatre?" This is number two. Then comes the theatre. "You have gone to the opera—why not come to me? There is really no difference between us." So the rich Christian becomes a ball-giver and a theatre-goer. It is true he still remains a pew-holder, and likely enough a vestryman. But his heart tells him that he has conveniently betrayed his Master. And the retribution comes. He is conscience-struck, and dark clouds lower over the future. And his children, for whom he has sacrificed so much, are in very many cases the instruments by which his heart is rent.

But there is another temptation, applicable to another class. The more mature are acted on by society through their children, the younger are tempted directly. To conform to the world's social usages, is to the latter the convenient betrayal of their Lord. It would be very easy, very convenient, for such to acquiesce in the light conversation about religion in which those about them indulge. "Will you not take a hand at these cards?" "Come with us into the country on Sunday next."—"Have you seen this or that actor?" Now it is very convenient to say, Yes, to these questions; it saves being supposed to be self-righteous, and having

to go into an explanation which even the courageous may naturally shrink from. Look then, O young Christian, at just such concessions as these, as the points of danger to thy Christian profession!

See, then, some of the ways in which these convenient betrayals of our Lord may be made. This very "convenience" may be the means by which the Christian may take warning of them. Is such a conformity to the world peculiarly calculated to ease and smooth off the roughness of my Christian profession? Then let me particularly beware of it. For a convenient betrayal of the Master is no light thing. It is to expose ourselves to the traitor's doom, of all others the most awful. To meet Satan's punishment is dreadful indeed; but still more dreadful is that of Judas. May such a fate not be ours!—*Episcopal Recorder*.

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### TOBACCO.

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JAMES G. CLARK, known as a poet and vocalist, says:

One way to reach this tobacco question is, to treat it like any other form of intemperance, and so make it unpopular.

Church and Sunday-school organizations and boards of education should make rules, and enforce them, to admit no laborers, either clergymen or teachers, who use the vile stuff. Until this plan prevails, we need not wonder that little boys consider smoking and chewing a manly accomplishment, and grow up young men of purposeless lives and low instincts.

The use of alcohol arouses the demon of perverted passion and impels men to crimes which are followed by bitter remorse. Tobacco puts the angel of conscience and sensibility to sleep, and causes men to feel contented with meanness and filth, with unworthy aims, and with utter failure in life. They are twin vices; each contributing an equal share to human degradation.—One creates an excitement which demands a narcotic, and the other pro-

duces a stupor which needs a stimulant.

All things being equal, it converts a man into a slave and coward, if not into a sneak and liar. I have had considerable experience in the study of human nature, and find that when it is steeped in tobacco, it usually becomes unreliable.

Go anywhere, in public or private life, and you will witness the truth of my theory. At least ninety-nine per cent. of those men who get religion every winter, and back-slide every summer—who are always going to do, but never doing, either for themselves or for anybody, or anything; who are full of "faith without works," and who are always "short and want to borrow a few dollars which they never intend to pay; I say at least ninety-five per cent. of these are constantly under the influence of tobacco.

In conclusion, I assume that the voluntary use of any foreign agency which, from being at first useless, if not repulsive, at last becomes a tyrannical necessity to all physical and mental action, is a high crime against nature, and against God.

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USE SIN.—Use sin as it will use you; spare it not, for it will not spare you: it is your murderer and the murderer of the world: use it, therefore, as a murderer should be used. Kill it before it kills you; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. If the thought of death and the grave and rottenness be not pleasant to you, hearken to every temptation to sin as you would hearken to a temptation to self-murder, and as you would if the devil brought you a knife and tempted you to cut your throat with it; so do when he offers you the bait of sin.—You love not the cause of death.—*Baxter*.

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ADVICE is like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.—*Cole-ridge*.

## MADE HOLY.

GRACE has its dawn as well as day; grace has its green blade, and afterwards its ripe corn in the ear; grace has its men in Christ. With God's work there, as with all his works "in all places of his dominion, progress is both the prelude and the path to perfection. Therefore we are exhorted to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ—to lay aside every weight and the sin that doth easily beset us, and run with patience the race set before us—to run so that we may obtain—to go on to perfection, saying with Paul, What things were gain to me, those I counted loss for Christ: yea, doubtless, and I count all things but loss for the excellence of the knowledge of Christ Jesus my Lord. I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.

Why should you be cast down, or your spirits disquieted within you?—"It is good that a man should both hope and quietly wait for the salvation of the Lord." Describing the day in the dawn, the man in the stammering babe, and in the seedling the stately tree with roots rifted in the rock and giant arms thrown out defiant of the storm, let his people rejoice in the Lord, and joy in the God of their salvation. It is not possible for them to employ language humbler than that of St. Paul, the great Apostle of the Gentiles. He reckoned himself "the chief of sinners, and less than the least of saints"—that he had not attained, or was yet perfect. But did he therefore go mourning all the day long, wearing a face of gloom, and hanging his head like a bulrush? No. He went out to work, expecting a blessing on his labors; he went down to battle confident in God, and therefore confident of victory. They cast him into

the inner prison, and he passed the night singing songs of praise, they hunted him like a partridge on the mountains, and he rejoiced in tribulation; they, both the heathen and his own countrymen, sought to overwhelm him with persecutions, and amid perils and sufferings many, he rose, like the ark, buoyant on the top of the flood. Death shook his grisly hand at him, and he defied the king of terrors—this the source of his joy and peace, of his unwearied energy in work and dauntless intrepidity in danger, the confidence that He who had begun a good work in him would carry it on the day of the Lord Jesus. No cloud on his brow nor in his sky. I am persuaded, he exclaimed, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate me from the love of God, which is in Christ Jesus our Lord.

This confidence is "the inheritance of the saints"—of all the saints. The blood of Jesus has lost none of its virtue, nor his Spirit any of its power; the fountain of grace is not exhausted, nor is the edge of the sword of the Spirit of God either rusted by age, or blunted by use. To-day, the sun in heaven shines as bright as when his old fires first began to burn: and so does that better Sun, the Sun of Righteousness, which sheds healing in its beams;—to-day, the wind sweeps field and forest with wings as strong and free as when first it stirred in gentle breezes or tossed in storms the palms of Eden and now not less free and full than ever that Spirit which is as the wind that bloweth where, and when, and how it listeth;—to-day, the great sea, "where go the ships," after receiving, for long ages, into its capacious bosom the mud and mire, the decay and death of a thousand rivers, is as pure as when its billows first broke their snowy heads on the shores of our new-born world: and so, though ten times ten thousand and thousands of thousands have washed away their guilt in the blood of Christ, and the fountains of grace and



salvation. For deliverance from the love and power, as well as the guilt, of sin, we are "complete in Christ."—In this confidence, though with fear and trembling, let us work out our salvation; God working in us both to will and to do of his good pleasure. Seeking the aids of the Holy Spirit, let us aim at perfection. Let every day see some sin crucified, some battle fought, some good done, some victory won; let every fall be followed by a rise, and every step gained become, not a resting-place, but a new starting-point for further and higher progress; and looking over the gloomy confines of the grave to the glory that lies beyond, let us meet our last hour and last enemy, when they come, calm "in the sure and certain hope of a glorious resurrection," this our confidence that He who hath begun a good work in us will carry it on to the day of the Lord Jesus, and will, while mourning friends receive our parting sigh, bring forth the "headstone"—all the angels of heaven and all the saints in glory shouting, "Grace, grace unto it!"—*Dr. Guthrie.*

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"It is I."

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"Straightway Jesus spake unto them, saying, It is I: be not afraid."  
 "And He said, Come."—Matt. xiv. 27—29.

LORD, it is Thou! and I can walk  
 Upon the heaving sea,  
 Firm in a vexed unquiet way,  
 Because I come to Thee.  
 If Thou art all I hope to gain,  
 And all I fear to miss,  
 There is a highway for my heart,  
 Through rougher seas than this.

And step by step on even ground,  
 My trembling foot shall fall,  
 Led by thy calm inviting voice,  
 Thou Lord and Heir of all.  
 The very thing I cannot bear,  
 And have not power to do,  
 I hail the grace that could prepare  
 For me to carry through.

These waters would not hold me up,  
 If Thou wert not my end;  
 But whom Thou callest to Thyself,  
 Even wind and waves defend  
 Our very perils shut us in,  
 To Thy supporting care;

We venture on the awful deep,  
 And find our courage there.

When I have nothing in my hand,  
 Wherewith to serve my King,  
 When Thy commandment finds me weak  
 And wanting everything:  
 My soul, upon Thy greatness cast,  
 Shall rise divinely free;  
 Then will I serve with what Thou hast,  
 And gird myself with Thee.

It shall be strength, howe'er it tend,—  
 The bidding sweet and still,  
 Which draws to one ennobling love,  
 And one benignant will.  
 Most precious when it most demands,  
 It brings that cheering cry  
 Across the rolling tide of life,—  
 "Take heart! for it is I."

O, there are heavenly heights to reach,  
 In many a fearful place,  
 Where the poor timid heir of God  
 Lies blindly on his face;  
 Lies languishing for life divine  
 That he shall never see,  
 Till he go forward at Thy sign,  
 And trust himself to Thee.

Why should I halt because of sin  
 Which Thou hast put away?  
 Let all the truth on every side  
 Rebuke me as it may!  
 With Thee, my Saviour, full in view,  
 I know it shall but bless;  
 It shall but centre all my hope  
 In glorious righteousness.

Forth from some narrow, frail defence,  
 Some rest Thyself below,  
 Some poor content with less than all,  
 My soul is called to go.  
 Yes, I will come! I will not wait  
 An outward calm to see.  
 And, O my glory, be Thou great  
 Even in the midst of me!

—A. L. Waring.

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WHEN a good physician enters the hospital, he hurries to the beds of the most diseased, of those who are piteously groaning under their pains; he bends over such. So does Christ seek bleeding, groaning souls, with a peculiar care. His word is, "He hath sent me to bind up the broken-hearted; he hath given me the tongue of the learned, to speak a word in season to them that are weary." Are you an awakened soul? Then you may be quite sure Christ is with you, bending over you.  
 —*M Cheyne.*

## OBSERVATIONS ON MAN'S DEPARTURE.

WHILE attending medical lectures at Philadelphia, I heard from the lady with whom I boarded an account of certain individuals who were dead, to all appearance, during the prevalence of the yellow-fever in that city, and yet recovered. The fact that they saw, or fancied they saw things in the world of spirits, awakened my curiosity.

She told me of one with whom she was acquainted, who was so confident of his discoveries that he had seemingly thought of little else afterwards, and it had then been twenty-four years.—These things appeared philosophically strange to me, for the following reasons.

First, those who from bleeding or from any other cause reach a state of *syncope*, or the ordinary fainting condition, think not at all, or are unable to remember any mental action. When they recover, it appears either that the mind was suspended, or they were unable to recollect its operations. There are those who believe on either side of this question. Some contend for suspension; others deny it, but say we never can recall thoughts formed while the mind is in that state, for reasons not yet understood.

Secondly, those who in approaching death, reach the first state of insensibility and recover from it, are unconscious of any mental activity, and have no thoughts which they can recall.

Thirdly, if this is so, why then should those who had travelled further into the land of death, and had sunk deeper into the condition of bodily inaction, when recovered, be conscious of mental action, and remember thoughts more vivid than ever had flashed across their souls in the health of boyhood, under a vernal sun, and on a plain of flowers?

After this I felt somewhat inclined to watch, when it became my business year after year to stand by the bed of death. That which I saw was not calculated to protract and deepen the slumbers of infidelity, but rather to dispose towards a degree of restless-

ness, or, at least, to further observation. I knew that the circle of stupor, or insensibility, drawn around life, and through which all either pass or seem to pass who go out of life, was urged by some to prove that the mind could not exist unless it be in connection with organized matter. For the same reason, others have contended that our souls must sleep until the morning of the resurrection, when we shall regain our bodies. That which I witnessed for myself pushed me, willing or unwilling, in a different direction. Before I relate these facts, I must offer something which may illustrate to a certain extent the thoughts towards which they pointed.

If we were to stand on the edge of a very deep ditch or gulf, on the distant verge of which a curtain hangs which obstructs the view, we might feel a wish to know what is beyond it, or whether there is any light in that unseen land. Suppose we were to let down a ladder, protracted greatly in its length, and ask a bold adventurer to descend and make discoveries. He goes to the bottom and then returns, telling us that there he could see nothing; that all was total darkness. We might very naturally infer the absence of light there; but if we concluded that his power of vision had been annihilated, or that there could surely be no light in the land beyond the curtain, because, to reach that land, a very dark ravine must be crossed, it would have been weak reasoning; so much so, that if it contented us, we must be easily satisfied. It gave me pain to notice many, nay, many physicians, who, on these very premises, or on something equally weak, were quieting themselves in the deduction that the soul sees no more after death. Suppose this adventurer descends again, and then ascends the other side so near the top that he can reach the curtain and slightly lift it. When he returns, he tells us that his vision had been suspended *totally* as before; but that he went nearer the distant land, and it was revived again—that, as the curtain was

lifted, he saw brighter light than he had ever seen before. We would say to him, "For a certain distance vision is suspended; but inaction is not loss of sight. Only travel on further, and you will see again." We can understand that any one might go to the bottom of that ravine a thousand times—he might remain there for days, and, if he went no further, he could tell on his return nothing of the unseen regions.

Something like this was illustrated by the facts noted during many years' employment in the medical profession. A few cases may be taken as examples.

I was called to see a female who departed under an influence which causes the patient to faint again and again, more and still more profoundly, until life is extinct. When recovered from the first condition of syncope, she appeared as unconscious, or as destitute of activity of spirit, as others usually do. She sunk again and revived; it was still the same. She fainted more profoundly still; and, when awake again, she appeared as others usually do who have no thoughts which they can recall. At length she appeared entirely gone. It did seem as though the struggle was for ever past. Her weeping relatives clasped their hands and exclaimed, "She is dead!" but, unexpectedly, she waked once more, and glancing her eyes on one who sat near, exclaimed, "Oh, Sarah, I was at an entirely new place!" and then sunk to remain insensible to the things of this world.

Why she, like others in fainting, should have no thoughts which she could recall, when not so near death as she afterwards was when she had thought, I could not clearly explain. Why her greatest activity of mind appeared to happen during her nearest approach to the future world, and while so near, that from that stage scarcely any ever return who once reach it, seemed somewhat perplexing to me. I remembered that in the case recorded by Dr. Rush, where the man recovered who was to all appearance entirely dead, his activity of mind was

unusual. He thought he heard and saw things unutterable. He did not know whether he was altogether dead or not. St. Paul says he was in a condition so near to death, that he could not tell whether he was out of the body or not; but that he had heard things unutterable. I remembered that Tennant of New Jersey, and his friends, could not decide whether or not he had been out of the body; but he appeared to be so some days, and thought his discoveries unutterable. The man who cuts his finger and faints recovering speedily, has no thoughts, or remembers none; he does not approach the distant edge of the ravine. These facts appeared to me poorly calculated to advance the philosophical importance of one who has discovered from sleep, or from syncope, that there is no other existence, because this is all which we have seen. They appeared to me rather poorly calculated to promote the tranquillity of one seeking the comforts of atheism. For my own part, I never did desire the consolations of everlasting nothingness; I never could covet a plunge beneath the black wave of eternal forgetfulness, and cannot say that these observations in and of themselves gave me pain. But it was evident that thousands of the scientific were influenced by the weight of a small pebble to adopt a creed, provided that creed contradicted holy writ. I had read and heard too much of man's depravity and of his love for darkness, not to see that it militated against my system of deism, if it should appear that the otherwise learned should neglect to observe, or if observant, should be satisfied with the most superficial view, and seizing some shallow and questionable facts, build hastily upon them a fabric for eternity.

In the cases of those who, recovering from yellow fever, thought they had enjoyed intercourse with the world of spirits, they were individuals who had appeared to be dead.

The following fact took place in recent days. Similar occurrences impressed me during years of observation. In the city of St. Louis, a female



departed who had a rich portion of the comforts of Christianity. It was after some kind of spasm that was strong enough to have been the death struggle, that she said in a whisper, being unable to speak aloud, to her young pastor, "I had a sight of home, and I saw my Saviour."

There were others who, after wading as far as that which seemed to be the middle of the river, and returning, thought they had seen a different world, and that they had an antepast of hell.

—*D. Nelson, M. D.*

### CURRENT CHRISTIANITY.

WE see why it is that infidels have proclaimed the Gospel of Christ to be a failure. You may not be aware that of late infidels have taken the ground that the gospel of Christ is a failure.—They maintain that it professes to bring men out from the world, but fails to do so; and hence is manifestly a failure. Now you must observe that the Bible does indeed affirm, as infidels say, that those who are truly born of God do overcome the world. This we can not deny and we should not wish to deny it. Now if the infidel can show that the new birth fails to produce this result, he has carried his point, and we must yield ours. This is perfectly plain, and there can be no escape for us.

But the infidel is in fault in his premises. He assumes the current Christianity of the age as a specimen of real religion, and builds his estimate upon this. He proves, as he thinks, and perhaps truly proves that the current Christianity does not overcome the world.

We must demur to his assuming this current Christianity as real religion.—For this religion of the mass of nominal professors does not answer the descriptions given of true piety in the word of God. And moreover, if this current type of religion were all that the gospel and the Divine Spirit can do for lost man, then we might as well give up the point in controversy with the infidel; for such a religion could

not give us much evidence of having come from God, and would be of very little value to man;—so little as scarcely to be worth contending for. Truly if we must take the professedly Christian world as Bible Christians, who would not be ashamed and confounded in attempting to confront the infidel? We know but too well that the great mass of professed Christians do not overcome the world, and we should be confounded quickly if we were to maintain that they do. Those professed Christians themselves know that they do not overcome the world. Of course they could not testify concerning themselves that in their own case the power of the gospel is exemplified.

In view of facts like these, I have often been astonished to see ministers setting themselves to persuade their people that they are truly converted, trying to lull their fears and sustain their tottering hopes. Vain effort!—Those same ministers, it would seem, must know that they themselves do not overcome the world, and equally must they know that their people do not. How fatal then to the soul must be such efforts to "heal the hurt of God's professed people slightly; crying peace, peace, when there is no peace!"

Let us sift this matter to the bottom, pushing the inquiry—Do the great mass of professed Christians really overcome the world? It is a fact beyond question that with them the things of the world are realities, and the things of God are mere theories. Who does not know that this is the real state of great multitudes in the nominal church?

Let the searching inquiry be made—What are those things that set your soul on fire—that stir up your warmest emotions and deeply agitate your nervous system? Are these the things of earth, or the things of heaven? the things of time, or the things of eternity? the things of self, or the things of God?

How is it when you go into your closets?—do you go there to seek and to find God? Do you in fact find there a present God, and do you hold com-

munion there as friend with friend?—How is this?

Now you certainly should know that if your state is such that spiritual things are mere theories and speculations, you are altogether worldly and nothing more. It would be egregious folly and falsehood to call you spiritual-minded, and for you to think yourselves spiritual would be the most fatal and foolish self-deception. You give none of the appropriate proofs of being born of God. Your state is not that of one who is personally acquainted with God, and who loves him personally with supreme affection.

Until we can put away from the minds of men the common error that the current Christianity of the church is true Christianity, we can make but little progress in converting the world. For in the first place we can not save the church itself from bondage to the world in this life, nor from the direst doom of the hypocrite in the next.

We cannot unite and arm the church in vigorous onset upon Satan's kingdom so that the world may be converted to God. We cannot even convince intelligent men of the world that our religion is from God, and brings to fallen men a remedy for their depravity.—For if the common Christianity of the age is the best that can be, and this does not give men the victory over the world, what is it good for? And if it is really of little worth—or none, how can we hope to make thinking men prize it as of great value?—*Finney.*

### HOW TO GET TO HEAVEN.

BY REV. J. N. SWAGERTY.

It is a pleasing thought to know that there is such a place of rest and happiness as heaven. The thought is sweetened by a sure hope of getting there when the toils of life are over. But I wish, in this short article, by God's grace to show how we may land safely there. From the talk we often hear from professors of religion, on this subject, one would suppose there was

a great deal of uncertainty about a person landing safe in the desired haven. But perhaps the trouble is not where you suspect. Hear the testimony, "I am still trying to make my way to heaven, but I make many crooked paths, but the Lord is merciful. I hope you will pray for me that I may hold out faithful, and meet you all in heaven!"

Dear reader, if the above testimony describes your situation, bestir yourself at once, and be sure when you try to get to heaven, try in God's way, and not in your own way. You cannot make crooked paths in the narrow way. Do not ask me to pray for you to be faithful in such a course. Hear God's way of getting to heaven. "Follow peace with all men, and holiness without which no man shall see the Lord." Here is the conclusion. Holiness should be your great concern and not heaven. If a man is holy, there is an absolute necessity in the case; he must go to heaven. There is no other place for him in all God's dominion. You will realize more heaven in you here than you ever will outside of you even in the new Jerusalem. If you want to make a safe landing on the other bright shore, get the heaven of holiness set up in your heart. Then you will have a pilot that will steer the vessel safe to the headlands of glory.

*Mt. Sterling, Kansas.*

WE are often for preaching to awaken others; but we should be more upon praying for it. Prayer is more powerful than preaching. It is prayer that gives preaching all its power. I observe that some Christians are very ready to censure ministers, and to complain of their preaching—of their coldness—their unfaithfulness. God forbid that I should defend unfaithful preaching, or coldness, or deadness, in the ambassador of Christ. May my right hand sooner forget its cunning. But I do say, Where lies the blame of unfaithfulness? Where, but in the want of faithful praying?—*M Cheyne.*

## Editorial.

### Mammon.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.—Luke xvi. 9.

The word "mammon," means wealth, riches. It is a Chaldee word, transferred successively to the Greek and English Testaments without translation. It is not found in any of the classical writers, and only four times in the New Testament—in Luke xvi. 9, 11, 13, and Matt. vi. 24. It is personified in Matt. vi. 24, and in Luke xvi. 13, and represented as a being whom one serves. It is called the mammon or wealth of unrighteousness, or injustice,—that is, the unjust mammon, because, 1st, wealth is often acquired by wrong; but, 2d and mainly, because wealth is unjust itself. It promises much—it performs little. Those who trust in riches for happiness will certainly be deceived. They burden their possessor with care, rob him of ease, and in the end rob him of heaven.

"*Make to yourselves friends of the mammon of unrighteousness.*" As the unjust steward used his lord's money so that he might afterwards have the benefit of it, so do you be still more far-seeing, and so use your worldly possessions that they may make you the happier to all eternity. Men of the world so manage their property that they may have the benefit of it hereafter. They invest their money in land, or bonds, or stocks; but do you so use that which is intrusted to you, that you may have treasures in heaven. Do good with it. Relieve the distressed. Send the Gospel to the unsaved. "Cast thy bread upon the waters: for thou shalt find it after many days."—Eccl. xi. 1.

*That when ye fail.* We shall all fail at death. A business man is said to fail when he becomes bankrupt. We shall all fail soon. Death will close up the business.—The concern must go down: the firm be broken up. Other men will take our places. We have been running in debt to God—living on credit all our days. At death, the account will be closed. Settle-

ment will be demanded. The worldling—the servant of mammon—will have nothing to pay. But he who has forsaken all and followed Christ, shall have treasures in Heaven. *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life.*—Mat. xix. 29.

*They may receive you into everlasting habitations,*—that is, *that ye may be received.*—Christ has gone before to prepare a place for his disciples.—John xiv. 2. Houses built here grow old, decay, and in time fall down. The home of the saints is everlasting. *For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens.*—2 Cor. v. 1. Into this glorious habitation, Christ will receive those who have given up the world, and been faithful to Him unto death. Those who have been converted to God through their instrumentality, directly or indirectly, and the poor saints whom they relieved on earth, and who have preceded them to glory, will also give them a joyful welcome to the habitations of glory. So Paul, writing to the Philippians, and commending them for sending once and again to his necessity, says, *I desire fruit that may abound to your account.* That is, "If while I labor in the gospel, you support me, the fruit of my labor will be placed to your credit in the great day of God's reckoning."

Take your choice. Whom will you serve? *Ye cannot serve God and Mammon.* Our Lord has settled that. You must be one or the other—a man of God, or a man of the world. Which will you be? Will you strive after riches here and be poor to all eternity, or give yourself heartily and earnestly to the service of God, that you may have durable riches? Decide the question aright. Act promptly and energetically. Already much valuable time has been lost. The night cometh. THEREFORE, MY BELOVED BRETHREN, BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOR IS NOT IN VAIN IN THE LORD.



### Life a Failure.

ALEXANDER VON HUMBOLDT, who died ten years ago, was one of the most successful of literary men. His scientific explorations of South America and Mexico made him famous throughout the world. His great works have placed his name foremost among men of science. He was born to rank and fortune, and was one of the few who sacrificed all to the pursuit of knowledge for its own sake. He sought neither place nor reward, yet in his latter years the greatest honors were heaped upon him unsolicited. He finished his great work, "Kosmos," on his eighty-ninth birth-day, and died soon after.

Writing to a friend, he says, "*I live joyless, because of all I have striven for from my youth, I have accomplished so little.*"—What a confession of the vanity of even the best of worldly pursuits! How different were the dying words of the faithful disciple of Jesus! His life had been one of suffering for the cause of his Master.—He was familiar with perils and privations. He had been stoned, and beaten with rods, and persecuted, from city to city. He was now an old man; and instead of having gained renown and made friends among the great and noble, he was in prison on a charge of being implicated in setting fire to Rome. He had had his trial, and was condemned to die. Before being led out to execution, he writes to a friend: *I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day.*

What a contrast between the end of a life spent in worldly pursuits, and one spent in the service of God! Reader, which do you choose?

ILLINOIS CONFERENCE.—The place of holding the next session of the Illinois Conference has been changed from Freeport to AMBOY. It will, Providence permitting, meet at Amboy, Ills., on Tuesday, October the 12th, 1869.

### God's Promises.

THESE cover all our wants, for soul as well as for body, for time and for eternity. Other things that we depend upon may fail, but God's promises can never fail.—Riches may take to themselves wings and fly away; friends may forsake us; our trusted ones, upon whom we leaned, may be stricken down by death: but God never leaves nor forsakes those who put their trust in Him. He is their sure dependence in every time of need—their strong Deliverer in every trial. The following incident, sent us by a beloved friend, shows how in one instance the promise turned out:

"I found myself, last Monday morning with a large wash, but little soap, and no coal. For some time I had realized that God had promised to supply all our need, and that it was dishonoring to Him, and contrary to His word, to go in debt. Sometimes, in cases of urgent necessity, I would get some small article which I did not pay for immediately; but God has saved me from this—praise His name!—so that now, even though I may have company, and only simple fare to set before them, I consider it the 'daily bread' of 'Our Father's' providing, and so good, therefore, as to need no apology.

"Upon the morning referred to, I did not feel uneasy in the least, although, in looking into the future, we should get coal—I could not tell when. While I was in my closet, I told the Lord that *I would be contented with such things as I had*, for He had said He would never leave me nor forsake me. Then I did what my hands found to do, and thought no more about the washing.

"My husband went that day to—City. When he came home at night, he said,—'Here is five dollars which a man handed me just as I was about to step upon the train. He told me, if I had no use for it, to give it to my wife.'

"If he was more blessed in giving than we were in receiving, he was a happy man.

"So every day the children of God prove Him faithful who hath promised; and, 'Let them declare his works with rejoicing.'"

## Camp-Meetings.

JULY, August, and September, are the best months for holding camp-meetings.—June is generally too cold. We have attended three of these meetings since our last issue. They were all good. The weather was favorable, attendance large, and much good was evidently done.

AT HOLLAND, O., about ten miles west of Toledo, there were about twenty tents on the ground. The congregations were large and attentive. The preaching, praying, and singing, were in the Spirit, and took hold of the people. There were more converted than at any similar gathering we have attended this year. It was thought that on the Sabbath alone, forty or more passed from death unto life. The work on that circuit has been prosperous all the year, and this meeting gave it a new impulse.

AT TONAWANDA, N. Y., there were about forty tents. This meeting is increasing in interest and growing in importance every year. The Spirit of God had free course; the saints were generally blessed and quickened, and a good many souls were saved. The last night was a time of special interest. After the usual closing exercises, by marching around and shaking hands, a prayer ring was formed, under the lead of the Chairman, Dr. Curry, who was greatly blessed. Several came forward to seek the Lord. As they were converted, others took their places; and thus the meeting was continued till morning.

AT HARPERSVILLE, Broome Co., N. Y., there were forty-two tents. It was one of the best meetings we ever attended. The power of God was manifested to wound and to heal—to kill and to make alive—at almost every service. There was a general time of getting to the Lord. Many were sanctified, and many converted. The meeting will, we have no doubt, be far-reaching in its results.

Two young ministers of great promise, feeling clearly called of God to take the step, united here with the Free Methodist Church. They are both clear in the enjoyment of the blessing of holiness, and, like the sainted Asbury and Kendall, seem to

feel divinely called to preach it in every sermon. One of them, J. T. James, comes from the Washington Conference of the M. E. Church South. The other, C. W. Damon, belonged to the M. E. Church, and has of late been laboring in Iowa. We publish a letter from him, showing how strangely the Lord has led him.

Thus the Lord is fulfilling a promise He gave us some years ago, when we stood comparatively alone: *And they came to him out of the twelve tribes of Israel, when they saw that God was with him.*

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## A Hard Master.

RIDING one day in the cars, we could not well help observing a lady who sat immediately before us. Her appearance was attractive, or would have been, but for the unnatural deformities that she attached to her person in obedience to the dictates of fashion. Her own hair was black, glossy, and beautiful. But at the back of her head she had appended a large roll of dead hair, which, in that position, must have made a heavy load to carry. It was of a shade different from her own, lustreless, and sepulchral. No amount of money could have hired her to wear that loathsome mass, were it not the fashion.

We greatly admire the course of one of the Bishops of the Protestant Episcopal Church, who refuses to lay his hands, in the rite of confirmation, upon any lady's head that wears the hideous appendages of false hair now so generally in vogue. He rightly concludes that such persons must be destitute of saving grace.

Fashion is a most relentless tyrant. It robs its votaries of comfort and ease; it inflicts upon them life-long disease, and sends them prematurely to the grave.—Worse still, it destroys the very foundation of Christian character, and of moral integrity, by compelling its followers to systematically practice deception and hypocrisy.

*Be clothed with humility*, and you will be saved from many a vexation that now annoys you—from many a pang that deprives you of rest. You will find a peace that the flatteries of the world can never give.

### Chili Seminary.

THE building is rapidly being completed. We hope to have it ready, at farthest, to commence the school by the first of November. We hope all our youth, who are in earnest to go to Heaven, and who design to attend school the coming winter, will, if possible, arrange to attend this. We shall aim to have a first-class school, without those hindrances to piety that are found in fashionable schools. Tuition will be at the usual rates. Board will be furnished in the Seminary building at actual cost.

### On the Choice of Companions.

Of all the snares to which the Christian is exposed, perhaps the most fatal, the most ruinous, are those which spring from *improper companions*. The word of God expressly forbids associating with evil companions. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away." "If sinners entice thee, consent thou not. My son, walk not in the way with them; refrain thy foot from their path." "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

But what company is evil? Not that only of the profligate and profane, of the dissolute and abandoned; but that of all those who are strangers to vital piety.—The vain, giddy, thoughtless multitude, who disregard the interests of eternity, and live without God in the world, although moral in their conduct, and amiable in their manners, are associates that would be ruinous to your best interests. There is no snare by which young professors of religion are more likely to be undone than by this.

All that are strangers to converting grace have the carnal mind, which is enmity against God; and "should you love them

that hate the Lord?"—take pleasure in those, in whose ways God takes no pleasure?—find delight in them who have no delight in the Saviour, and in whom he has no satisfaction? To cherish intimate acquaintance with those who are strangers to vital religion is represented as the way to destruction. "A companion of fools shall be destroyed." Beware how you mingle or associate with persons—male or female—destitute of saving grace, or with formal professors. Labor to do them good. You may warn them to flee the wrath to come—fail not—point them to Jesus, "the Lamb of God" evermore—but take heed of your companionship. Do your business with worldly men despatchingly and run, as one caught in a thunder-storm;—while the rain is descending in torrents, *run!*—escape for your *life!* The atmosphere of the ungodly is infectious malaria, more to be feared than the deadly Simoon or the fatal "Upas!" Professed disciples of Jesus, that while away a single moment in idle, common-place chit-chat, engage in light or frivolous conversation with the irreligious, are already fearfully backslidden, if grace they ever had!

The least spot on a beautiful white robe mars its beauty sadly. "We are known by the company we keep."

If we are seen with vain persons, trifling, lovers of pleasure more than lovers of God, it is taken for granted we are one of the number—an enemy to the cross of Christ. Young reader, do you love the society of the vulgar? then you are already debased in your sentiments. Do you seek to be with the profane? in your heart you are like them. Are jesters and buffoons your choicest friends? he who laughs at folly is himself a fool. Do you love and seek the society of the wise and good—is this your habit? Would you rather take the lowest seat among such than the highest among others?—Then you have already learned to be wise and good. You may not have made much progress, but even a good beginning is not to be despised. Hold on your way, and seek to be a companion of all that fear and love God. So shall you be wise for yourself, and wise for eternity.



## Correspondence.

DEAR BRO. ROBERTS:—

A great change has taken place in my experience and prejudices within a few years. This change has been gradual, yet so unexpected and marked, that I often illustrate it by that of Paul, when it was said of him, "Behold, he prayeth." I refer to my views and feelings toward the Free Methodists.

So deeply rooted were my prejudices against them as a people, that I generally spoke of them in derision as "The Nazarenes!" and have often said, that I would no sooner have taken part in their meetings than in a circus. I had no more thought of ever having any sympathy or connection with them, than Saul had of becoming a Christian.

I now believe them to be eminently the people of God, and that I am called to labor among them.

This change has been wrought in me wholly by the doctrine and experience of Holiness, as taught by Wesley and the standards of Methodism generally. For many years, my ideal of labor and success has been met in the biography of the itinerants and pioneers of English and American Methodism. I believe God called me to the work of the ministry when but eleven years old; and though naturally ambitious, this ideal saved me from aspiring to any secular profession. Of course, I expected to realize it in the Methodist Episcopal Church. And why can I not? I will give some of the reasons. When I began to seek for holiness, I was in the fullest sympathy with that Church, and loved her ministry with the most ardent attachment. I sought this grace to make me a successful co-laborer with them.—When I received it, a flood of light had gradually poured in upon my mind, and I saw many evils in the Church.

What I before called *evils*—things to be regretted and disapproved—I now saw were *sins*, and in the awful light of God's word, must be condemned and *put away*. An important part of the consecration by which

I received and must retain holiness, was to use my *voice* as God should direct, on all occasions and against all sins.

Some of these were strongly intrenched in the Church and in the ministry.

I was not disposed to make a "hobby" of any one evil, knowing that Christian character must be symmetrical; that holiness is universal, regulating all the tempers of the soul; and subjecting the thoughts to Christ. Still, there were external things which forced attention as being openly in contact with important principles.

Thus when I began to preach, I found I must take position in regard to Masonry. If wrong, there could be no neutrality.—The fact that a great majority of official members, pastors, and presiding elders, were Masons, and that my salary would be affected, must not be taken into account.—The only question was, What does God say? This determined reputation and position must be a cheerful sacrifice to truth.

At once, and of necessity, all harmony with Masonic preachers was broken. Such a course was painful, and in conflict with every worldly motive.

Again, if the use of tobacco is a filthy, useless, and pernicious habit, and a waste of the Lord's money, it is a *sin*, to be repented of and forsaken. And if a sin, it should be a bar to membership.

Here, also, appetite and custom proclaimed me an extremist and fanatic.

If the putting on of gold and apparel for adornment, is contrary to what we are taught of God to observe "in his written word,"—and this is written by his Spirit on "truly awakened" hearts,—this also must be a bar to membership and the sacraments, and to real salvation.

If it is true, as Wesley says, that "according to the Scriptures it appears that a man that never *fasts*, is no more in the way to heaven than the man that never prays," then the neglect of this ordinance is a matter of great personal importance, and of Church discipline. So of evil-speaking, novel-reading, singing of worldly songs, etc.

If the stewards must "be men of solid piety," then the pastor is not at liberty to nominate those who neglect family prayer,

or any other religious duty, even though he fails to make up an official board without them. It is easy to see what an overturning such a course would make in almost every society.

What presiding elder would sustain a young man in enforcing these views?

I saw, besides, that the ordinary choir system was totally and grossly opposed to the spirituality of acceptable worship; that to engage thoughtless, impenitent persons to perform a part of Divine worship, was to tempt them to solemn mockery of God.

The pew system, by promoting caste in the churches, and making merchandise of God's house, is in conflict with the genius of Christianity.

But the insuperable difficulty in these views was that, instead of my succumbing to the popular influence, all these must yield to truth and God's order, else I was a "partaker of other men's sins." The same of the ordinary methods of supporting the Gospel, and building churches, by appealing to the love of pleasure, and making rich men necessary.

To obey God, and retain a state of entire sanctification which I prized more highly than all earthly prospects and friendships, compelled me to these positions.

At the same time, I came gradually to understand this was precisely what gave rise to the F. M. Church.

These despised fanatics were my brethren, engaged in the same life-struggle, and from the same motives striving to promote spiritual religion.

I know no reason for standing where I do to-day, but that I have been led here by the Spirit of the Lord. Certain it is, that I am as radically and thoroughly a Methodist as ever in my life.

There have been some interesting Providential leadings in my experience. My early ambition and expectation was strong to obtain a thorough College education.—Just as I was contemplating starting to Lima, N. Y., six years ago, the Lord put His hand on my body by paralysis, and a long and dangerous illness effectually prevented my going.

When recovering, my attention was ar-

rested, apparently by the merest incident, by the Memoir of Carvosso. This little book was God's means of turning my mind and life in the direction of holiness, and indicating the course since pursued.

It was the awakening to this subject which forced the solemn question, What is the New Testament standard of justification? As glimpses of the answer were obtained, I shrank from the conclusion, for it was plain that the close tests of Scripture would cut off a vast amount of common profession. The thought of unchristianizing my brethren was too painful, until I saw that Christ's conditions were unalterable; that I must abide them in the Judgment, and if I would be prepared, the right hand must be severed, the right eye plucked out.

Oh! here was one of the life-tests. I fell down before the Lord, and promised if He would open His Word and make the answer plain, I would abide by it myself, and declare it to others, though all were cut off.

The results, as I began searching the Scriptures, were more startling than I anticipated. There could be no mistaking the words, *Whosoever is born of God, doth not commit sin*. Glory to God! To-day I accept His Word as my rule of life, and text-book of theology.

Again, after three years, I made a hopeful attempt to pursue my studies at Lima, and in five weeks went home to die. Every ambition was then given up, and my will acquiesced in God's providence. I can now realize how probable it is that, if I had completed my course with honors, I should have refused to humble myself, and have drifted into the popular current of worldliness.

I have since met with some singular concurrences of providence. Two years ago, I went West, conscious that my convictions would lead me to preach so that in New York I should be complicated with the Free Methodists, and thus my usefulness injured, as I supposed.

Soon after reaching Iowa, I met in a Sunday-school gathering with an elderly Congregationalist minister. The occurrence passed from my mind, until, months afterward, we met again; and, impressed with

his apparent spirituality, which was unlooked for, I requested him to pass the night with me. He did so; and as we retired, he gave me an account of a strange people he met in Illinois, and the wonderful blessing he obtained among them.

I listened to his story as to a romance of the days of Wesley. Truly my heart burned within me, as he told of the simplicity and power of this singular people, whom I at once recognized. We had a spiritual feast together. This interesting circumstance led his son, Rev. T. S. LaDue, Chairman of the Minnesota District, to open correspondence with me the next winter.

In May last, the Lord opened the way for me to visit him, in the Valley of the Little Cannon, Minnesota. While there, I saw convincing evidences of God's power, not so much in the numbers saved, as in the depth, and thoroughness, and power of the work. Men, saved from tobacco, Masonry, and love of the world in all its forms. Mere youths, so taught of God as to have astonishing liberty and unction in prayer, and a general susceptibility to the motions of the Holy Spirit.

I was charmed with the fervency and spirituality of their songs, and rejoiced in the inward glory which made the valley and hillsides ring with shouts of praise.—It was there, while alone with God in prayer, listening to a burst of "Glory!" coming up from a redeemed soul, who, engaged in secret prayer, was newly washed in the blood of the Lamb,—a shout more sweet and heavenly, it seemed to me, as it came from the consecrated grove, than I had ever heard,—that I looked up for wisdom and help, and determined to cast my lot in with these lowly followers of the Crucified.

As I part with companions in Church relationship, to follow Him who has said,—*"If any man come to me, and hate not his father, and mother, and brethren, and sisters, yea, and his own life also, he cannot be my disciple,"* I have nothing hard to say of the Church of my childhood and youth. I have ever received much of personal kindness and favor; certainly not that spiritual instruction and assistance due her every child.

The light which led me to a joyous, soul-saving experience, came through her writings, but in opposition to all immediate surroundings. I regret the wofully unsaved state of her membership; and wonder, "with great heaviness and continual sorrow in my heart," at the blindness which suffers her ministry to disregard their solemn covenants of Church and Conference membership.

I am gloriously saved to-day. Saved from *sin*, from fear, from self. My heart swells with gratitude at a view of the riches in Christ for the saved soul—for me—and I exclaim, What a wonderful salvation!

Is it a struggle to separate from the Old Church? Not so much as I anticipated.—That was virtually accomplished in the death unto sin.

And now, the will being in harmony with God, the conflict is to know the will of God. This being settled, the heart yields cheerful obedience, and we go out by faith, like Abraham, "not knowing whither he went."

Brooklyn, N. Y.

C. M. DAMON.

### LOVE FEAST.

REV. B. POMEROY.—[The following testimony, given at the late National Camp-meeting, was sent us by Brother George Metcalf:]

I feel grand that Old Methodism can get up the biggest meeting ever held on this continent. I glory in this mighty fact to-day, and did so yesterday, before a friend, who replied that he didn't take stock in that view. No doubt some would like to blur over the deep, radical significance of this meeting, and call it a National affair. It is National, for this reason only: that the desire to return to the old landmarks of essential Methodism is as broad as the nation, and more intense than any national feeling.

Now we don't mean to blink the great, solemn fact which makes this meeting what it is, viz., The holiness of believers. I pray the Lord to make us too upright to be bought off from the radicalism of this truth, and too *shrewd* to be sold—as the saying is.

We calculate to stand square on this rock



—this immovable granite on which God builds His Church.

This meeting represents the vitality of Methodism—the power and triumph of the Father. I dare trust my eternal all, and the weal of the world, on this climax truth—this great Godism of the universal Church of Christ. The fact that this draws the most holy of other denominations is evidence to me that it is the Lord's work, and not our's.

I heard a stranger speaking of the Sabbath meeting held here before the regular meeting had commenced. He said, "They have some great men and women up there to Round Lake. Methodists, Baptists, Presbyterians, and Quakers took part in the meeting yesterday, and they seemed all alike."

This being one in Christ Jesus, was exemplified at Manheim as I never saw it before. And here we are again—Parthians, Medes, Cretes and Arabians, with the dwellers in Mesopotamia and Judea.

But we are at the blending degree, where we are neither Jew nor Greek, bond nor free, male nor female, but all one in Christ Jesus. The power of this Christ Jesus oneness is stronger than outside diversities—it swallows up great and small distinctions in the deep of Divine harmonies.

We may be a thousand in many respects, but in Christ Jesus we are one.

Holiness makes us twins at all essential points of soul and religion. If theorizing fails to bring us together, holy emotion is sure to mix us.

It is marvelous how members of different denominations, when sanctified, agree—for instance, on what is sin, then on the marks of the holy state.

I glory in this, that I have so outgrown the sect,—not that I am less a Methodist. No, I am more and more so in belief and practice,—too much so, to be popular with our worldly churches.

But my love for the pure souls the Lord calls His own has become so ardent, that I am leaping over the sect-lines into God's universal Church.

Oh, how broad I feel!—feel broader than I do high.

JOHN B. COOK.—The old pilgrim is yet alive—thank God! Scenes have changed with me since I wrote last. I have been very sick,—friends gathered around me.—I felt willing to leave this world and be with Jesus—glory to God! The *Earnest Christian* is doing some good. The brother that persecuted me has borrowed it and reads it. I hope it will do him good.

Portage Co., Wis.

E. J. BAXTER.—I can magnify the name of the Lord, for his goodness and wonderful works to the children of men. I feel him just now precious to my soul. Hallelujah to God and the Lamb forever! I can praise him from the bottom of my heart for what he has done for my soul. I trust him for still more. I need more of his love in my heart. By faith I receive. As the hart panteth after the water-brook, so panteth my soul after thee, O God. I have learned in whom my strength lieth. I know that the blood of Christ cleanses from all sin. The same God that placed my feet upon the rock, is able to keep me from falling; therefore I trust him for time and for eternity. I want to live a devoted life. I feel saved from the love of this world and the pride of life. It takes but very little of this world to satisfy me. I find in Christ a satisfying portion. I expect to be one of that number that have come up through tribulation; and washed their robes and made them white in the blood of the Lamb

New Bedford, Ills.

MRS. JUDITH MASON.—To-day I feel that Jesus is my Saviour. I am resolved to press on, and gain victories in the name of the Lord. O, the cross! Shall I shrink? No, never! The cross, in Jesus's name, I will bear with all its reproach. All hail reproach and sorrow, if Jesus lead me there. It is here in Missouri, as well as in New York.

Grant City, Mo.

REV. J. N. SWAGERTY.—Jesus saves me gloriously just now—hallelujah! His blood sweetly cleanses my heart—glory to God! People talk about going to heaven; but this is heaven enough for me, if God wants me to stay here—glory to his name!