

The Earnest Christian

AND

GOLDEN RULE.

MARCH, 1870.

SOUND DOCTRINE.

BY REV. B. T. ROBERTS.

THERE is something alarming in the facility with which many renounce their belief in the evangelical doctrines of Christianity. It shows either a lack of that knowledge of the Scriptures, which every mature Christian ought to have, or a lack of honesty. *Hold fast the form of sound words*, is an apostolic injunction of great importance. Orthodoxy alone cannot save one; yet a firm belief in the fundamental doctrines of the Bible, materially strengthen the probability of one's salvation. Knowing the road to Heaven does not, of necessity, take one there; but he who knows the way will be much more likely to reach it than he who sets out with mistaken convictions as to the route which he should take. When a really converted person simply backslides, there is hope of his recovery. But when he apostatizes from the faith, and adopts erroneous doctrines, the chances of his restoration are about like those of a man with his head cut off. *Having damnation because they have cast off their first faith.*—1 Tim. v. 12. It is exceedingly improbable that such persons will be saved. Their light has become dark-

ness. They call evil, good, and good, evil. If conviction occasionally flashes upon them, they call it temptation, and resist it stoutly.

If you remain sound in the faith, two things are necessary.

1. You need a clear understanding of the doctrines of the Gospel, and of those passages of the Scriptures by which they are plainly proved. Many receive their creed as they did their money—because they found it in circulation. They think they understand everything that can be said in its favor, simply because they have held it so long. But it is more than probable that they have never given it anything like an intelligent examination. Hence, when its truth is questioned, they are easily confounded. A few passages of Scripture, that seem to bear against their accepted doctrines, completely upset them. They are no match for Satan's ministers.—2 Cor. xi. 15. If a suggestion or a statement is made in Scripture language, they know not how to meet it. If their vanity is so great that they conclude that an argument is unanswerable because *they* cannot answer it, they are almost certain to be overthrown. They scorn to seek or receive assistance, because they think they know it all.

The devil assailed our Saviour with passages from the Bible. They were quoted correctly. It was written just as Satan said it was. But the error was in their application. Our Saviour met them with passages equally plain, and far more appropriate. So should we be furnished for every assault made upon us, or upon our faith. We must meet weapons drawn from Heaven's armory with the Sword of the Spirit. Everything else will fail.

We must be ready to give a reason for the hope that is in us. "Search the Scriptures," is a plain command of the Master, which none of His disciples can disregard with impunity. The student who does not study, can gain, by association with those who do, a smattering of knowledge; but however glibly he may talk, he will always be superficial in his attainments, and his life will be a failure. So, by listening to sermons, and mingling with Christians, one may gain a general acquaintance with the doctrines of the Gospel, but if he is put upon their defence, he will himself be surprised to see how easily he can be silenced.

There is an unreasonable prejudice against doctrinal sermons. They are generally considered dry and uninteresting. But they need not be, if the preacher's heart is on fire with Divine love, and if the people are desirous to learn. But no preaching, however sound, can take the place of a personal examination of the Word of God. If you would be a symmetrical, sound, stable Christian, you must SEARCH THE SCRIPTURES.

2. If you would continue sound in the faith, you must see to it that your inward experience and your outward life improve with your growth in Di-

vine knowledge. Errors of the head proceed from errors of the heart.—Theory and practice generally go together. No one will stand long the merciless peltings of conscience, without some kind of shelter. Men, determined to lead a life of sin, will gladly embrace any doctrines that seem to justify them in the course which they are resolved to pursue. Apostasy from the faith begins in the affections and passions.

So, too, if those who have the clear light in their souls fail to go on in their personal experience, and do not seek the grace for which they are convicted, they will, in all probability, deny that the grace is attainable, which they have failed earnestly to seek. If we would keep the light, we must walk in the light. A sound understanding have all they that keep God's commandments.

TO-DAY REMARKABLE.—Thomas Fuller quaintly says: "I do discover a fallacy, whereby I have long deceived myself, which is this: I have desired to begin my amendment from my birthday, or from the first day of the year, or from some eminent festival, so that my repentance might bear some remarkable date. But when those days were come, I have adjourned it to some time. Thus, while I could not argue with myself where to start, I have almost lost the running of the race.—I am resolved thus to befool myself no longer. I see no day equal to to-day; the instant time is always the fittest time. Grant, therefore, that "to-day I may hear thy voice." And if this day be the obscure one in the calendar, remarkable in itself for nothing else, may it be remarkable as the day of my conversion!"

WE must derive our works from faith, and demonstrate our faith by our works.

WORK AND PRAY.

BY GEORGE E. JAYNE.

How beautiful are the words of Holy Writ, "Believe on the Lord Jesus Christ and thou shalt be saved." They seem to embrace all that is required of the soul, burdened on account of sin. What encouragement to that one who, in repentance, feels he cannot save himself! But with equal emphasis should we read the words, "Work out your own salvation with fear and trembling." While it is true, our salvation is through the blood of Jesus alone it is also true we will never be saved unless we obey the scriptural injunction, "Work."—The growing of the corn is all of God, but man must plant the seed; God chooses to accomplish his purposes by the co-operation of man, he can make the corn grow without the seed, but he will not. Neither will prayer, alone, save a friend, but effort with it, will. Several years ago I became acquainted with a family of three, Lottie, her sister, and husband, in whom I was deeply interested. Sad it was, that they were not converted. They were kind, gentle, loving, joyful, yet not saved.—I prayed for them a long time without witnessing any change. My anxiety became intense, and I saw something else must be done, so I ventured to introduce the subject of salvation to the sister. I talked and prayed with her until she yielded her heart to the Saviour. Soon Lottie began to pray, but her heart was saddened when she asked her husband to seek the Lord, and heard the answer "No," but she kept on praying, until one evening while kneeling at her bed side, her husband came and knelt by her saying: "Lottie, pray for me, I cannot let you go to heaven alone," and then God blessed them. Glory be to Jesus, to him be all the praise. Fellow Christian, if you feel your sphere of labor is limited, go and do likewise, for God can with a worm thrash a mountain, and he often chooses the weak things

of earth to accomplish his purposes, only remember the motto, "work and pray" and you shall be wise in winning souls to Christ, and in heaven you shall shine as the brightness of the stars, while many shall deck your crown of rejoicing.

The Earnest Christian.

BY MRS. ANNIE GRAHAM.

Go, EARNEST CHRISTIAN, on thy heaven-bound way,

Rejoicing in the path the Saviour trod;
Walking securely, in the King's highway,
Up to the world of glory and of God.

The cross that thy Immanuel on thee laid,
Never lay down, O, trav'ler to the blest!
But bear it gladly for thy loving Lord—

Lean on His arm, and He will give thee rest.

The cross for crown thou shalt exchange in heaven, [approve;

When Christ, thy Master, shall the good
The joys of Paradise shall then be given
To thee, the honored servant of His love.

I have been borne on "eagle's wings" of thine, [heaven,

By thy pure counsel, to the hills of
And there have tasted, in that blissful clime,
Water of life, and manna has been given.

Prayer and Praise.

BY N. BLATCHLY.

O, HEAR my prayer, Almighty Lord!

Send me abundant grace;

Write on my heart thy blessed Word,

And give me heavenly peace.

Thanks to the Holy Spirit power,

My faith receives thy grace;

Thy Word is written on my heart,

With blessed, blessed peace.

O, fill the world with heavenly love,

And with thy saving grace;

That we, like holy ones above,

May sing aloud thy praise.

All praises to the Heavenly Dove!

Let heaven, and earth, and sky,

Adore Him for His boundless love,

To all eternity.

SELF-DENIAL.

BY REV. G. H. COMPTON.

THERE is no duty that Christ more frequently and plainly inculcated, than that of self-denial. He made it absolutely necessary to our happiness,—our happiness in this life, and in the life to come. No man ever will be useful in life, triumphant in death, and eternally rewarded in heaven, only by meeting the conditions of God's Bible. I find in the Bible no one duty so often spoken of, either by precept or example, as the duty of self-denial. There is no duty more important, and none so much neglected, as the duty of self-denial.

We would never have any difficulty in understanding the nature and tendency of self-denial, if we would only practice it; and we would never have any trouble in practicing it, if our hearts were filled with pure love to God and man. The question was frequently asked while Christ was on earth, what were the conditions of salvation. Whenever this question was put to him, he always replied, that self-denial was an indispensable condition. "If any man will come after me, let him deny himself, and take up his cross, and follow me." When there were great multitudes with him, he turned and said unto them, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." That, is, love them in a less degree. How plain Jesus talks to us, and how easy he is to be understood, when we are born of God to sin no more!

But of course, as long as we try to trim between God and Mammon, Christ and the Devil, Light and Darkness, Sin and Holiness, we will find self-denial a hard task,—hard to be understood, and a million times more so to be practiced. "And whosoever doth not bear his cross and come after me, cannot be my disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." This

is the condition, and the only condition. Unless we meet this condition—not in part only, but fully—we are but dead and damned men and women, as certain as God lives. We are to love God more than father or mother, son or daughter, wife or children. We are to love God above everything else,—we are to love him supremely. We are to be so taken up with God and eternal things, that we will desire God in preference to anything else. We are to be one with Christ, as Christ is one with God.

All heaven is full of disinterested love and self-denial. God has denied himself, Christ has denied himself, the Holy Spirit has denied himself, the holy angels have denied themselves, and all departed spirits have denied themselves, in giving up impenitent angels and impenitent men to eternal perdition.

Without this self-denial, we cannot have the kingdom of God set up completely within us. Then why are we so negligent in practising it, if our present and eternal happiness depends upon it? Self-denial, therefore, is a necessary condition of salvation, and we cannot be saved upon any easier condition.—We cannot embrace the Gospel of the grace of God without it, and we cannot enjoy the favor of God without it. We all ought to be so deeply concerned in regard to God and eternal things, that we could say, in the language of Lady Maxwell—that devoted handmaiden of God—"Were my abilities equal to my desires, my acts of beneficence would be as diffusive as the rays of the sun, and as innumerable as the sands upon the sea-shore."

I would to God that we were all emptied of selfishness, and that we were so taken into God himself that we would give up more of our time to the active and immediate service of our God.—The world will never be saved to God, unless we get baptized into this spirit, and then go to work in downright earnestness.

How is it that many are holding back their means, while millions are dropping into hell annually? What a

damning sin it must be to rob God, by laying up treasures on earth, while there are so many ways of rescuing men and women from the flames of hell!

Though every one will allow that self-denial is a Scriptural doctrine, and ought to be preached, and ought to be practiced by all, yet many imagine that it may sometimes be carried too far. But it ought to be carried as far as Christ carried it. And can it be carried any farther than he carried it?—He requires us to deny ourselves, and take up the cross, and give up not only little things, but great things—and not only some things, but all things. And lest he should be misunderstood, he specifies particularly. He mentions houses and lands—which include every species of property. He mentions fathers and mothers, brothers and sisters, wives and daughters—which include the nearest and dearest connections and friends. And to all these sacrifices, he even adds the sacrifice of life itself. “He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it.” “For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?”

THE TEST.

BY H. H. ROBINSON.

HAD Jesus made his appearance in the world in pomp and splendor, parading its thoroughfares with rich and elegant attire—making a gaudy show—his reception would have been attended with great applause, reverence, and adoration, and the crown readily offered him as “King of the Jews.”

But appearing in humility, meekness and poverty—mingling with the poor and needy—reproving the world of sin and folly,—how changed the scene!—Instead of acclamation, reverence and adoration, he won only their murderous hatred, and a criminal’s death—a death upon the cross!

There were a few that loved him; but even they, through fear, “forsook

him and fled,” leaving him to suffer alone! By conformity to the world, the highest homage and honors would have been paid him; but conformity to the world was not his mission, but to perfect God’s plan to save mankind from such conformity and foolishness. Hence, he flattered not, but must accomplish his mission at whatever cost.

Dear reader, you and I have also a mission here. Not, however, to perfect a plan of salvation, but to perfect our own salvation, and that of others, by strict adherence to God’s plan, the foundation principles of which are, “Faith, Hope, and Love, these three; but the greatest of these is Love.” In the exercise of these principles, a true model is given in the life of Jesus. Whether in prosperity or adversity, Jesus is the great model of action. Our spiritual strength can be measured only as these principles become more or less fixed in the heart. It is an easy matter to float with the tide; easy to go with the crowd; easy to shout, and sing, and pray, when shouting, singing and praying are heard around us. When the fire burns, it is easy to embrace the rays of heat; and when the Church is prospering, it is easy to believe ourselves in the element of love. But let adversity come, adverse winds blow, dark clouds gather in the horizon, the moral atmosphere become cold and death-like, and where are we now? where our great strength? where our faith? where our love? where our zeal? Here is a test of genuine love, genuine faith and hope. If they fail to stand this test, they will in our individual case prove of but little worth, and in the end “will profit us nothing.” The Christian professor who only shows life and energy in the day of *prosperity*, and is dead in the day of *adversity*, has only a name to live while he is dead. Wheat, separated from the chaff, shows its genuineness more perfectly. Gold, tried by fire, is separated from dross and shines the more brightly. So the true Christian. Adversity shows the genuineness of his profession, and his Faith, Hope and Love will appear all the more brilliant.

THE SAVIOUR'S INTERCESSION.

BY MRS. JENNIE NICHOLS.

WHAT a pleasing, profitable theme, to be presented for the contemplation of the Christian! It is calculated to be a perpetual source of joy to the believer, amid all the dark trials and conflicts of the earthly career.

This subject is sometimes too much overlooked by professing Christians.—We dwell with peculiar satisfaction on the grand events of the Saviour's life,—His footsteps from the manger to the cross,—the last days of His divine pilgrimage. We dwell intently on the scenes of His agony, His trial, His crucifixion, burial, resurrection and ascension, but too often lose sight of Him as a Priest on the Heavenly Throne, ever interceding for us. What a *compassionate* intercessor! When "It behooved him to be made like unto his brethren, that he might be a merciful High Priest in things pertaining to God." Having experienced all the infirmities of our nature, He knows how to feel for us in those trials we are called upon to endure in our passage through life. This cheering truth should encourage all Christians to exercise strong faith in our Lord and Master Jesus Christ, and keep our heart in a continual frame of prayer, in perfect confidence, perseverance, and fervency, expecting the assistance of the "Holy Spirit." Yes; Christ is ever reaching out the golden censor towards us, and waiting to present our prayers to God, the Father, and to perfume them with His "much incense." While in this world, where depravity universally prevails,—and where *sanctification* is incomplete,—we are constantly liable to fall into sin, and grieve the Holy Spirit. While the shadow of spiritual desertion thus overspreads the mind, we are led to exclaim, "Save me, O God! for the waters are come in unto my soul."

But, how happy they who are interested in the *perpetual* intercession of our great High Priest! They are the objects of His supreme regard. Their

names are engraven upon the palms of his hands. They rejoice in the presence of the Lord continually. They eat of the hidden manna, and drink from the fountain-head.

The Saviour intercedes by presenting our names before the Father. Precious truth, and worthy of remembrance!—How great the privilege of the true child! Can we not present the names of some of *our friends* in constant prayer to God, through Jesus Christ the Righteous? "The fervent, effectual prayer of a righteous man availeth much." Then let us strive to win souls to Christ; and as we have received the gift from our Father, let us work for Him, as we have received the "light." Oh, may we let it beam forth in our conversation, our actions, and our every-day life! Having put on the whole armor, let us use it to the salvation of souls. Not only in the sanctuary, but at home, have seasons of special prayer for special persons. This is the only way to bring the blessings to those whose faith is weak, by constant, fervent, faithful pleadings—believing with the *whole* heart that God *will* answer.

Yes; "He is faithful that has promised." We can speak from experience, and our hearts go up in praises to "Him whom we know" ever liveth to intercede for us. What a grand and glorious revelation, to know we can be saved from sin! The light illumines my pathway continually; and to all Christians I would say, Seek for the "Higher Christian life." There is a goodly land yet in the distance—go ye with faith and possess it. And may all soon enjoy this "perfect love which casteth out all fear"!

While sitting under the tree of life in the midst of Paradise, how delightful it will be to look back on the way by which our Lord has led us through the wilderness of this world, and to think of those great tribulations out of which he has brought us. What pleasurable thoughts, when we reflect that "There remaineth a rest to the people of God"! Oh, may we follow so closely in the footsteps of our Redeemer, as to

merit a place at His right hand! May we be counted worthy to partake of the first fruits in His kingdom, and enjoy to the uttermost the eternal joys of that home prepared for us from the foundation of the world! To merit this, we must ever spiritually discern our Saviour as our Intercessor at the Throne, and be attended constantly with the Holy Spirit, without which we can do nothing.

PROSPECTS FROM THE FURNACE.

BY MRS. L. A. BROOKS.

THE Christian, prosecuting his journey to that better home which Christ said He went to prepare for him, must pass through nearly all phases of experience. Sometimes he is raised to Pisgah's height, from which he sees, by faith's clear eye, the beautiful spires of the Heavenly Jerusalem. Again he is in the valley, where clouds, vapors and mists exclude the sight, and *faith* alone must be the staff on which he leans.— Sometimes the pathway is strewn with flowers, and songs of praise is the natural utterance of the joyful heart; and thence he is immediately plunged into doubts, fears, and conflicts with the enemy, and affliction's fiery furnace is the abode in which he next sojourns. But, blessed be the name of our adorable Saviour! to him, *then*, is given the fairest, brightest, sweetest prospects, that are *ever* vouchsafed to the redeemed soul.

I speak that I do know, and the testimony of others corroborates the glorious truth.

God, in His wisdom—and in *MERCY*, too—has called me, His humble follower, to pass much of my time in the furnace; and O! it is truly worth my while to suffer, if only to have the glorious privilege of having proved in my own experience, the truth, the strength, the value of His precious promises, which we can never *fully* know until we have *proved* them by trial. For the encouragement of tried disciples, I would like to tell of the mercy of God

to me while in the furnace, and some of the glorious prospects afforded for my comfort. I have fully realized that *this* is not my home,—“here I have no continuing city.” But, as the poet has so much more beautifully expressed it—

My home is where the cherubs bathe,
In the rosy tint of the golden wave
Of Eden's peaceful river;
There, free from the stroke of the dreaded
 dart,
That broke the strings of the throbbing
 heart,
And freed the soul forever,—

There wander on, and forever new
The vale that rises into view,
With sweet, sequestered bowers;
I join with the sainted bands that sing,
As they dip their plumes and the radiant
 wing
In the dew on the fadeless flowers.

And the plains are filled with the sweetest
 strain,
Attuned to lowly Jesus slain,
And it murmurs on forever;
It thrills from a thousand trembling strings,
And gushes from celestial springs
That swell the lovely river.

And the heart ne'er knows a pang of grief,
Not a dying branch, nor a withering leaf,
Is seen on plain or mountain;
The soul is free from the sting of pain,
And the eye shall never weep again,
For we drink at life's sweet fountain

The sin and strife of this vale of tears,
Through the glorious flight of the endless
 years,
Shall reach us, never, never;
But, while celestial music rolls,
We'll join in the ceaseless march of souls,
And travel on forever.
Corry, Pa.

SUCCESS AND FAILURE.—The man that never failed is a myth. All success is a series of efforts, in which, when closely viewed, are seen more or less failures. The mountain is apt to overshadow the hill, but the hill is a reality, nevertheless. If you fail now and then, don't be discouraged. Bear in mind it is only the part and experience of every *successful man*, and the most successful men often have the most failures.

AN UNPROFITABLE SERVANT.

"Ah! yes," said a gentleman, not looking nearly so humble as his language, and with a little sigh, "I am an unprofitable servant." He did not appear particularly distressed. In fact, he seemed to feel some pleasure in the reflection, and so he dwelt with lingering emphasis on it, "an un-profit-able servant, sir."

But, my dear sir, there were *two* unprofitable servants. With which of them do you identify yourself? There was the man to whom his departing lord gave the one talent, who, having but a poor opinion of his master's honesty, buried it in the earth, and handed it back, just as he got it, with, "There, thou hast that is thine." You read of him in the 25th chapter of Matthew. His Lord said of him, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Surely, my dear sir, you do not think yourself *that* unprofitable servant? You would be more concerned if you did. Instead of standing there, playing with your watch-chain, and with religious phraseology too, you would be in your closet, on your knees in an agony, crying, "God be merciful to me, a sinner"! Then you must mean another. Then what other? In Luke xvii. 10, the Master said, "So, likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Is it with these you place yourself? But you see these have done *all those things* which were commanded them. You dare not say that. Yet it was among these you were tacitly placing yourself, as you credited yourself with a little amiable humility and said, "I am an unprofitable servant." Before you use this much-abused language again, pause and consider in which connection you place yourself. The persons who may fitly say this, have done their duty; and if any one should laud and magnify them, as charitable corporations and collecting agents are apt to

do when "generosity" and "munificence" have been displayed, this is to be their modest renunciation of all merit. You do not stand *there*; and there is no other "unprofitable servant," but he who is doomed to outer darkness.

The fact is, we sometimes hide behind Scripture language, when we have no right to do it. "I have pleasure in adding *my mite*," says a contributor of ten dollars—whose proper gift would be a hundred—complacently putting himself in the same category with the highly-commended widow of the Gospel. But to begin with, she was a widow: she was, moreover, a poor widow. She gave two mites; and in the last place, "She, of her want, did cast in all that she had, even all her living." Reflect, my dear sir, from how large a store you took those ten dollars, and do not claim, even by the remotest suggestion, the commendation the Master bestowed upon her. If she had given just as you have done, He who sat over against the Treasury—who sees still what is put therein—would never have pronounced that splendid eulogium, to a little share of which you would fain help yourself. He had not one word for those who, like you, "cast in of their abundance."

And so we may meditate with advantage on that phrase, "unprofitable servant." Bad men are described in various aspects of their character.—God speaks to them, and on the side where faith ought to be, there is none; and so they are called "unbelievers." Jesus manifests the love of His Father as He dies for love of men, and they ought to love Him back again, but they do not. On the side where affection ought to be, there is none; and so it is written, "If any man love not the Lord Jesus Christ, let him be anathema."—God is supreme, and as our Creator entitled to our obedience. But on the side where service ought to be, there is none; and so it is said, "Cast the unprofitable servant into outer darkness." These are different sides of the same spirit, as that spirit is a unit.—

It is not that one side of the character is good while another is bad, as a lantern may give clear light on one side and none on the others. The want of loving, is from want of believing; and the want of serving, is for want of believing. Mark the arrogant and offensive form in which the "unprofitable servant" puts his case, and remember that He who described this, goes right to the heart of things, and reduces to tangible shape and expression, that vague but criminal thinking which underlays the wrong course of action. "I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The "unprofitableness," then, is not an accident, or a venial omission of which one might say, "It never so happened that I was led to do anything." It is held to be the outgrowth of unbelief, and the conclusive proof of a heart without love and gratitude to the Almighty.

It will not do, then, to throw the responsibility on others, as some do, in palliation of their unprofitableness.—"Our minister somehow does not draw people out." "There is not much encouragement in our church to do anything." Is not the practical meaning of that statement, that a little adroit management of you, perhaps a little humoring of your whims, would have drawn you into something? My dear sir, is that worthy of a Christian? If the right spirit were in you, would not the love of Christ constrain you, irrespective of minister or people? It is really humiliating in the last degree, to see the little schemes and devices to which resort is had to draw (professing) Christians into Christian work,—as if they were children, to be coaxed with candies to a little self-denial. And surely, the time draws nigh when it will be proper to put that "charity" where it belongs, which is only evoked by a dance, or a church fair, or some similar piece of self-pleasing, and which thinks itself so good and virtuous, because the "proceeds" will find their way to a hospital, or some other benev-

olent institution. Christian people should do their Christian work on a different set of principles altogether.

We have had numerous biographies of profitable servants,—sometimes, indeed, a little one-sided, and highly colored, yet in the main good. Shall we ever get a sketch of an *unprofitable* servant? It should be perfectly fair, recounting all the favorable points; the unblemished life; the steady, regular habits; the business qualities that achieved success; the family launched in life; the perfectly colorless character that never rebuked a wrong, and never made an enemy among a world of rebels against God; with a pathetic paragraph on dying without a struggle; and then it should enumerate the talents buried, the opportunities spurned, the good undone, the positive evil strengthened, the ungodliness made respectable, the evil example handed down, the natural selfishness of others shielded and sanctioned, the tone of Christian living lowered, the good impulses of others checked, and the general "aid and comfort" given to the King's enemies, the brake put upon the wheels of His chariot, and that by persons claiming to be of the King's servants. It should draw to a close with a calm exposition of the 73d Psalm, with particular emphasis on verses 4th and 17, "they have no bands in their death,"—"until I went into the sanctuary then understood I their end."—Alas! that there should be so many subjects among avowed Christians for such a record!—*Rev. John Hall, D.D.*

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You may say, and say truly, that preaching seems a weak and foolish instrument for such a work; God himself has called it "the foolishness of preaching." You may say, and say truly, that ministers are but earthen vessels—that they are men of like passions with yourselves; God himself has called them so before you. But you cannot say that it is not God's way of converting souls; and it is at the peril of your own souls if ye despise it.—*M^c Cheyne.*

POWER IN PREACHING.

It is obvious, that all other evangelistic labors culminate in *preaching*. Their efficiency and success will be measured by the effectiveness of preaching.

Other agencies may be indispensable and of great power, as subsidiary to this. The value of them all, however, in the Protestant Church, will ultimately be commensurate with the number of its preachers, and the effectiveness of their preaching. How then shall they believe on Him of whom they have not heard? and how shall they hear without a preacher? This being so, we desire to call attention to one source of power in preaching, accessible equally to preachers of every grade as to reputation and natural and acquired endowments; which may energize alike the most and the least gifted so as to multiply their achievements incalculably; and which, moreover, the whole Church, by earnest and united prayer, may contribute largely and speedily to procure to be imparted to all its ministers.

It is not natural or acquired gifts, intellectual, emotional, oratorical, although it is hard to over-estimate their importance. It is not learning, logic, or eloquence merely, although these are of the highest moment to the preacher. It is not even piety, devotional fervor, or burning zeal for souls, which are of still greater consequence. But it is **THAT GIFT OF THE HOLY GHOST** to those whom He calls to the office of preaching, which is sometimes joined to these, and sometimes exists, in a high degree, without them. We mean the power of so putting the great truths and facts of religion in public address before the minds, hearts, and consciences of men as to awaken spiritual apprehensions, affections, longings, and purposes—in a word, to cause the great things on which the soul's salvation turns, to be known and felt. This is the great end of preaching, with which, whatever be its faults, it is a success; without which, whatever its merits, it is a failure. It

is beyond all mere oratory, logic, or even piety, such as is common to ministers and Christians generally. It is a Holy Ghost power of preaching effectively—not merely *charis*, but *charisma*—a spiritual gift.

It is not meant that this gift of the Holy Ghost in the preacher is effective without a responsive work of the Holy Ghost in the hearts of the hearer. But as this work of the Spirit in the heart of the hearer is in the way of opening the soul, and rendering it obedient and conformed to the word preached; as it is in and through the instrumentality of the word preached, so, other things being equal, it is in proportion to the fitness of the instrument—the adaptation of that word, in the manner of its presentation by the preacher, to touch and kindle the soul of the hearer.—Now we maintain that over and above all the fitness arising from natural and acquired endowments and true Christian piety, there is a **SPIRITUAL GIFT OF PREACHING** which adds immensely to the potency of all other gifts, and is often wonderfully effective even in the total or comparative destitution of them.

Our meaning will best be illustrated by examples. Dr. Nettleton, so remarkably and honorably identified with the revivals in the Congregational and Presbyterian Churches in the last generation, had engaged to preach in New Haven in the incipient stages of the great revival of 1821. On the appointed evening, the largest lecture-room of the town was crowded with a throng of eager expectants. Through unexpected delays of the stage coach, however, he had not arrived when the meeting commenced. The pastors present, (one of whom, Dr. N. W. Naylor, is our authority for this,) did the best they could to instruct and impress the assembly, but without any indications of special seriousness in it. After the exercises had proceeded awhile Dr. Nettleton arrived, entered the assembly, and conducted the services.—He spoke from the passage Psalm cxix. 2: "I thought on my ways and turned

my feet to thy testimonies." The discourse ran on, regardless of all the rules of the rhetoricians about introduction, narration, proposition, explanation, argument, peroration. It simply iterated and reiterated the text, with intervals of judicious remark, apt exposition, and telling application; with those vivid portraiture of the human heart in the mazes of its deceitfulness and the depths of its need; also of the correspondent fullness of divine grace; and this with that solemnity of emphasis and tone, of all which he was so great a master; till that text was ringing in every ear and graven on every heart as a message from God to itself through His ambassador. Thus, nearly all left the house, seriously "thinking of their ways," resolved to "turn their feet to the divine testimonies." So largely were the people wrought upon by the powers of the world to come, that a prodigious impulse was given through the instrumentality of this simple, artless, but divinely attuned discourse, to one of the mightiest works of grace ever known in that city. However grand in their place, it is hardly probable that any of the great sermons of Robert Hall, Barrow, South, or other magnificent preachers, could have done what was then accomplished by this, and oftentimes by other like addresses of this powerful preacher. Their power, and the secret of their power, cannot be transferred to the printed page. We look in vain for it there, as we do in the case of Whitefield. In what then did it consist? In a certain way of putting, wording, articulating, emphasizing, pointing, setting home the great and simple verities of the Gospel, which cannot be taught in the schools, but comes of a special, God-given sagacity, insight, and tact—a power to say the right things in the right manner, at the right time, to the right persons.

This topic has been suggested to us in reading a recent address by Dr. Dali, of the English Congregational body, on the "Divine Call to the Ministry," and the chapter on "Effective Preaching," in a book which, notwith-

standing some overstraining for sensational effect, has nevertheless solid value, and cannot fail to be read by ministers and others with interest and profit. He illustrates the principle involved by numerous examples. That famous sermon of Edwards, calmly read from a manuscript held in his hand, from the text, "Their feet shall slide in due time;" while repeating the words of the text, some of the audience seized fast hold upon the pillars of the meeting-house, they felt so sensibly their feet were sliding into ruin. During the delivery of the sermon, some of the auditors shrieked and groaned aloud. Their cries drowned the preacher's voice and forced him to a long pause. The influence of this sermon alarmed numbers, and brought them to a decision. We read of the tremendous excitement that seized the hearers of Whitefield as he exclaimed, "O my hearers, the wrath to come, the wrath to come!"—And when Massillon commenced his celebrated sermon on the death of Louis XIV. with the well-known sentence, "God alone is great!" all the audience rose in the vast and majestic temple, and reverently bowed; and so also when M. Bridaine exclaimed, "O eternity, eternity!" it produced an extraordinary effect.

And we have just read an account of the life of one of the humblest and most unlettered of men, whose every sentence in spelling and structure murdered the King's English, but who, wherever he lived, gathered and organized Sunday-schools, held religious meetings, and spoke from the heart to the hearts of his fellow-men in rudest speech, yet surcharged with divine power, so that he was instrumentally connected with the conversion of near a thousand souls, who traced their first saving impressions to the gracious words that proceeded from his mouth. Surely, here was something more than "excellency of speech," or "the enticing words of man's wisdom," even "the demonstration of the Spirit and of power." We want in our preaching not merely human demonstration of divine things, but THAT

DIVINE DEMONSTRATION in and through our own, which, shaping the preacher's discourse, and subduing the hearer's heart, shall be alike unresisted and resistless. Truly this treasure is in earthen vessels, that the excellency of the power may be of God.

We have barely reached the threshold of the subject, and touched one side of what is many-sided. The one simple lesson which we derive, is, that ministers should pray for themselves, and all Christians for them that they may be endowed with this Divine gift; that "utterance may be given them that they may speak boldly as they ought to speak;" "with authority, and not as the scribes;" "as ambassadors for Christ," "as though God did beseech by them;" preaching not their own but God's word; "not themselves but Christ Jesus the Lord," that so the word of the Lord may not be "bound," but "have free course and be glorified."

—L. H. Atwater, D.D., in *Evangelist*.

JESUS AT THE WELL.

BY T. LUDLAM.

TAKE up "The Sacred Oracles of God," and commence reading at the fourth chapter of John's Gospel, and read to the 42d verse.

"The Lord knew"! What a solemn thought! "Thou God seest me." Certainly, at this moment, He is reading the inmost thoughts of your soul, and how careful should we be, lest we be weighed in the balance of eternal truth and be found wanting. Let us be certain that the hand-writing is not against us; for "The heart is deceitful above all things, and desperately wicked—who can know it?" It is true, we cannot prevent wicked thoughts, but we can refuse to harbor them. Verse 4—"He must needs go through Samaria." Yes; it was our Saviour's mission in the world, to seek and save the *lost*,—hence the necessity of saving that wicked, lost sinner. We now find him wearied with his journey, by traveling the *parched plains* of Judea on foot,

and he sat "*thus on the well*," and it was "about the sixth hour." Overcome with fatigue, hunger and thirst, he sets "*thus on the well*," and preaches his own everlasting Gospel. (The thought often occurs to me, Do ministers think of Jesus at the well, when stepping from the cars?) "There cometh a woman of Samaria to draw water." It will be well to notice here, that this was her all-absorbing thought. "Go, call thy husband." Why stand we here all the day idle? There is *something* for us all to do. God is a Spirit, and they that worship him must worship him in spirit and in truth. His disciples marveled that he talked with the woman. Truly, he received sinners and ate with them. She now leaves her water-pot. O, how small this world seems when the love of God is shed abroad in the heart! Truly, we have meat to eat that the world knows nothing of.

My brethren, is it your meat and drink to do and suffer the will of God? for he says, "Count it all joy when you fall into divers temptations. Say not, There is four months, and then comes the harvest; but the fields are ripe already for the harvest." Sinners are posting the downward road to hell.—"*Work now*," with all your might, for death will soon overtake us. It may be, our nearest neighbor is without a Bible. Ask them if they take the *Earnest Christian*? I have sent thirty-six subscribers without any *special* effort. All this was done by obtaining one subscriber for it.

Decatur, Ill.

SOME set forth Christ plainly and faithfully; but where is Paul's *beseeching* men to be reconciled? We do not invite sinners tenderly; we do not gently woo them to Christ; we do not authoritatively bid them to the marriage; we do not *compel* them to come in; we do not *travail* in birth till Christ be formed in them the hope glory. Oh, who can wonder that God is such a stranger in the land?—*M'Cheyne*.

SHEPHERD.

BY MRS. H. A. CROUCH.

"The Lord is my *Shepherd*, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

"Give ear, O *Shepherd* of Israel."

"He shall feed his flock like a *shepherd*."

"I am the good *Shepherd*," saith Jesus; "the good shepherd giveth his life for the sheep."

How God reveals himself in inexpressible tenderness and love in these and similar passages! Especially to those whom He sends forth as "lambs in the midst of wolves." How weary, how fearful, how frightened they would often be, knowing their defenseless condition, but for confiding trust in the love and care of the Shepherd.

So generally is the spiritual meaning of the word Shepherd understood, it may not seem necessary to you to look out passages in the Bible by the aid of your concordance; and yet you may find it interesting and profitable to do this. We often, in searching the Scriptures, come suddenly upon pearls where we least expect to find them. And if you should discover nothing more than this, that it is never spiritually applied except to Christ and his followers, you will be repaid. It is meet that the bride should be honored with the name of her lord, and in many instances the great condescension and love of Christ is shown in giving to his bride his name.

The children of God have in all ages been shepherds. Abraham, Isaac, Jacob,—Israel as a nation, and people.—As we trace along the royal line, we find David—who was the prototype of Christ, taken from the sheep-fold to feed Jacob, and to be a shepherd to Israel.

Listen to the tender rebuke of Jesus, as some of his disciples proposed to go back to fishing—their former occupation. "Feed my sheep," he says, "Feed my lambs; Feed my sheep."

"Take heed, therefore, unto yourselves," is the exhortation of Paul, "and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."—1 Pet. v. 20.

From these and similar passages, we see that the occupation of Israel is a type of the kind of work to which God hath called his people.

"Every shepherd is an abomination to the Egyptians," said Joseph to his brethren. "We shall sacrifice the abomination of the Egyptians (sheep and cattle,) to the Lord our God," said Moses to Pharaoh. As shepherds and sheep were an abomination to Egyptians, so Christ and his followers are an abomination to this world. "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." "If ye were of the world," said Jesus, "the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Behold, my soul, the tender love of the Shepherd! He calls thee by name, and leads thee out. He knows thee. Art thou weak?—

"Weakest lambs have largest share
Of the tender Shepherd's care."

Hast thou wandered? He leaves the ninety-and-nine and seeks for thee, and when He hath found thee, He rejoiceth more over thee than over the whole flock that went not astray. Think, my soul! Look now upon the holiest one, the most faithful one thou knowest, who follows closest to the Shepherd's side, and lifts its eyes continually and lovingly; say, doth thy Saviour joy more over thy return from thy willful, wicked wanderings, than over ninety-and nine of such?

"O for this love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak."

Hear the voice of one, who, though loving the Saviour, knows not what it is to sit under His shadow with great delight, while thousands faint at noon.

day. Hear her as she mourns the tendency that she finds in herself to turn aside from following the Good Shepherd. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to *rest at noon*: for why should I be as one that turneth aside by the flocks of thy companions?"

Hear the answer of the Beloved:—"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents." The flock is seen oftentimes by those who cannot well discern the Shepherd. But if you see the flock, you may know that the Shepherd is there; for He says, "My sheep hear my voice and they know it, and *they follow me*." So, inquiring one, heed the voice of thy Beloved, and go thy way forth *by the footsteps of the flock*; seek the companionship of those who follow Him, and *feed thy kids*. Yes, you must be at the work; you must be a shepherd, and if you are not qualified to feed the sheep, you can find kids *close by the shepherd's tents*; and in doing this you will feed with the Saviour, and rest with His flock at noon.

CHARACTERISTICS OF SHEEP.—They have no means of defense; unarmed; unprepared to resist attack; weak;

"Not swift to flee, nor strong to oppose."

"But I say unto you," says Jesus, "that ye resist not evil."—Matt. v. 39.

"Ye have condemned and killed the just, and *he doth not resist you*."—Jas. v. 6.

In like manner was our Leader "led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."

"Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things *unto this day*."

Sheep are meek, mild, gentle and harmless.

I was asked, by one of Christ's little ones, how I liked a certain discourse. To me it had seemed like a great show of self,—an essay,—a literary perform-

ance, instead of an earnest endeavor to save souls. I replied that I was nauseated, and disgusted. He said, "*Sheep* are not disgusted; I want to be a sheep; and when I am placed in circumstances like I was this evening, my soul sinks down, *down, down* in its helplessness, and I cry, 'Here I am, Lord! Here I am,—*help me!*' and so I hold on to Him."

Then the subject of righteous anger was referred to. He said, "*Sheep* do not get angry: I want to be a sheep. If God can have any righteous anger, and holy indignation,—let it be so. I am afraid of it; I pray not to have it; I might go too far, or be led to bitterness."

It is the nature of sheep to seek high places. They do not like low lands. God says of His flock, "I will feed them in a good pasture, and upon the *high mountains of Israel* shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel."

While considering the division of the flocks and herds between Laban and Jacob, I was surprised that the *brown* sheep should be Jacob's. The *natural* thought is, that the white ones should belong to Israel. The natural man would say, "There is a mistake made here;" but we have only to remember that in Scripture and religion, things work *contrary*: as the wild olive-branch was grafted, contrary to nature, into the good olive-tree; as the wisdom of God appears foolishness to men; as the perfection of the beauty and glory of God appeared and appears in the eyes of men as a "root out of dry ground, without form or comeliness." So the Bride of the Lamb speaks of herself as "black."—Cant. i. 5. This is her view as she sees herself apart from the beauty, and righteousness, and glory, which Christ imparts. Unworthy, unlovely, unprofitable and helpless; and she so sees the imperfection of her works, that she says, "Mine own vineyard have I not kept." This is not the voice of condemnation, but the *real view* that the holy soul has of itself, when it sep-

arates from itself the righteousness of Christ. "Who is blind as he that is perfect, and blind as the Lord's servant?"—Isa. xlii, 19. The perfect see that they know nothing at all, and can do nothing at all of themselves. *All their wisdom and help must come from God.* Left to themselves, they realize that they are blind. Whereas, the view that the Pharisee and the world take of themselves, is that they see. As Christ said to the Pharisees, "If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth."

So Jacob's sheep are the brown ones of all the flock, and his cattle the ring-streaked and speckled; as it is written in a certain place, "Mine heritage is unto me as a speckled bird, the birds round about are against her." And Laban's are white. Take the Scribes and Pharisees as a sample of those who keep the whole law and justify themselves therefore, but who still have not Christ's righteousness. How white they are in their own eyes! Christ called them *whited* sepulchres, and Paul addressed the high priest, "Thou *whited* wall."

♦ ♦ ♦
"THAT THEY MAY BE ONE."

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BY MRS. DELIA A. CATTON.
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Just before the Saviour drank the bitter cup of a world's transgression, he uttered a prayer for all those who should believe on him. Read St. John, xvii. 9. "I pray for them: I pray not for the world, but for them which thou hast given me; *for they are thine.*"—And in the 20th and 21st verses of the same chapter, he continues: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may know thou hast sent me." "I in them, and thou in me, that they may be made perfect in one." "And I have declared unto them thy name, that the love wherewith thou

hast loved me may be in them, and I in them."

What a prayer is this! How like the Son of God,—the Saviour of sinners, who laid down His life for us! "Greater love hath no man than this, that a man lay down his life for his friends;" yet Christ laid down *his* life for his enemies; and when suffering the agonies of death in the garden of Gethsemane, under the crushing weight of the guilt of the whole world, he prayed, "Father, forgive them, for they know not what they do."

The children of God are one. The prayer of Jesus is answered in them. Let an individual get saved—saved to the uttermost—and he becomes *one* with all those who are in Christ Jesus. He loves the brethren with a pure heart, fervently. He dwells in God, and God in him. He seeks not his own ease and comfort; but, forgetful of them, he seeks the good of his brethren.

Those in whom this prayer of Jesus is answered, are of one heart, and one mind. They love to give of what they possess, as the Lord has prospered them. They hold not this world's goods as their own, while their brother has need. Freely they have received, freely they give.

They see those who have left all to follow Jesus, and they recognize them as "my brethren," and with them they are *one*,—"As thou, Father, art in me, and I in thee." Blessed union, begun on earth to be soon consummated in heaven!

"The promise stands, forever sure.

And we shall in thine image shine,

Partakers of a nature pure,

Holy, angelical, divine;

In spirit joined to thee, the Son,

As thou art with the Father one."

♦ ♦ ♦
OPPOSITION.—Those who love God with all the heart, must expect much opposition from persons who have gone on for twenty years in a lazy, old, beaten track, and fancy they are wiser than all the world; these always oppose the work of sanctification most.—*John Wesley.*

RESURRECTION.

BY REV. L. B. DENNIS.

THE doctrine of the Resurrection is peculiar to Christianity, and is vastly important, as the whole Gospel stands or falls with the truth of it, especially the resurrection of Jesus Christ.

The very pertinent inquiry is made by the inspired writer, "Why should it be thought a thing incredible with you, that God should raise the dead?" The eyes of the apostle, being so fully open, the light was pouring into his mind so brilliantly, and his conceptions of Divine things were so clear, his experience was his strongest argument, and most convincing testimony.

On the doctrine of the Resurrection, who of us can conceive of the vast interests involved, in this world and in the world to come!

With all the light of inspiration, and the aid of the Holy Spirit, how much of gloom at different points gathers around the grave!

The apostles have carefully kept the grand subject before us; and Jesus Christ, at the tomb of Lazarus, proclaimed the interesting fact—"I am the resurrection and the life." Yet the incomprehensible mystery hangs about it—"How are the dead raised up? And with what body do they come?"

A large portion of persons believe in a future state of existence, and also believe in some kind of a resurrection, it is true. But their opinions and conclusions—O how various!

The untutored savages fully believe in a future state of being; but it is difficult for them to raise their conceptions above the ordinary influences of their peculiar prejudices. Not having the advantages of a written revelation, their conceptions of the great Creator of all things are very limited. Their notions of the world to come, and their comprehension of the resurrection, must be governed, more or less, by their appetites and passions. Anything which affords comfort, or imparts pleasure here, they hope to enjoy in the next

world. Hence, they frequently make many preparations of a temporal nature for their friends. As to how their friends will arise, with what body they will come, or by what agency this great and important work is to be wrought, they seldom inquire. Possibly some traditional influence upon their unenlightened minds, has impressed them with the idea of a resurrection. Even the feeble conception they have of these things, removes much of the dread of death, and the dark gloom of the grave.

But to advance a little, and examine the position of some who profess more light. They hold to what they term a Resurrection preceding the Millennium, and that there is at least a thousand years between the first and the second resurrection. They term the first, a Resurrection of Life,—which includes the just; the second, a Resurrection of Damnation of the unjust,—including all but the just.

They claim that the Jews will be literally restored to the land of promise; but hold, that such a promise can not be fulfilled before the resurrection of the just,—as all the promises of a future return, promise an everlasting possession.

They strongly found their faith on the prophecy of Ezekiel xxxvii. 12-14. "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my Spirit in you, and ye shall live, and I shall place you in your own land." Claiming that mortal Jews cannot possess it forever, but glorified and immortal can.

Another class believe in the following, relative to the resurrection: We believe in the resurrection of the dead, both of the just and of the unjust. And that the resurrection of the just will precede the resurrection of the unjust. The first will take place at the beginning, the second at the end of the Millennium. And they give the following Scriptures in proof of this position:

"Blessed and holy is he, that hath part in the first resurrection: On such the second death hath no power."—Rev. xx. 6. Then, to prove their position, they give us the following of the same chapter, which reads: "But the rest of the dead lived not again until the thousand years were finished."

Still another class hold the following relative to the resurrection of the dead: "We believe, according to the Scriptures, that all men who have died shall be raised on the last day, by the incomprehensible power of God; and that these, together with those that are then alive, and who shall be changed in the twinkling of an eye, at the sound of the last trumpet, shall be placed before the judgment-seat of Christ. And the good shall be separated from the wicked: that then every one shall receive in his own body according to his works, whether they be good or evil."

Having thus briefly referred to the doctrines of several churches, the mysteries connected with the resurrection are as numerous as ever. But faith fills the void of our incomprehensible minds, and we grasp the facts revealed to us, and in the honesty of our hearts apply them as ours forever.

Onward, however, passes the mind, and anxiously inquires still farther—"How are the dead raised up, and with what body do they come?"

The resurrection of the dead was one of the last things the heathens believed. The Gentiles were most displeased with this article of the Christian faith; and it is, to this day, the chief objection to Christianity.

Evidently, the plainest fact relative to the resurrection, requires that the self-same body that died should rise again. Nothing can be said to be raised again, but that very body that died.

If God were to give to our souls, in that day, a new body, it could not be called the resurrection of our body.—How plain is it,—“This corruptible must put on incorruption, and this mortal must put on immortality.”

Now, if the same body does not rise again, what need is there of opening

the graves at the end of the world?—Certainly, the graves can give up no bodies but those committed to them.—And if we were not to rise with the same bodies that died, then they must rest forever. If so, how will “The Lord change this vile body, that it may be fashioned like unto his glorious body”? It must be this body—this vile body,—yes, this body with which we are now clothed, that must be restored to life again.

When God has raised this body, He can enliven it with the same soul that inhabited it before. None would say that this was impossible with God.—Our Saviour Himself was dead, rose again, and appeared alive, to His disciples and many others, who had lived with Him many years; and they were convinced that He was the same person, with the same body, bearing the same wounds they had seen inflicted on the cross. We are not able to tell how it is done, the manner in which God thus works. However, this should not lessen our belief in this important article of faith. For we are assured that “Those that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt.” Yes—“The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.”

We shall next notice, that our bodies shall be raised all immortal. “This mortal must put on immortality.”—Showing that we shall die no more: but live forever—yea, be forever with the Lord. “This corruption must put on incorruption.” So as to be no more subject to pain, sickness, and the numerous infirmities of this poor, corruptible body. Being thus blessed, we will emphatically enjoy “The redemption of our bodies.”

The apostle informs us “It is raised in glory.” We understand, “Then shall the righteous shine as the sun in the kingdom of their Father.” This is

shadowed forth to our minds, in the brilliancy and beauty with which the face of Moses shone after his descent from the Mount. The lustre of his face was such, the children of Israel were afraid to come near him. So deeply imbued with the Spirit was the sainted Stephen, that "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." If just these foretastes bring such beauty, produce such power, and exhibit such fascinating charms, what will it be when we are made like unto Christ's glorious body?

It is equally clear that they shall be raised in power. "Sown in weakness, but raised in power." From this, we are to learn something of the sprightliness of our glorified bodies. They are now fashioned like our Divine Master. They are nimble in motion, and active in the duties of their station.—"They can run and not weary, walk and not faint." The old clay tenement encumbers no longer. This poor, weak, frail frame is all changed. Death is lost in life, and weakness has ended in power.

We learn from the same source, that "it is sown a natural body, but is raised a spiritual body." A spiritual body is one said to be suited to a spiritual state, to an invisible world, to the life of angels.

While this poor flesh is the most dangerous enemy we have, it constantly tempts us to evil. Every sense is a snare to us. When the spirit is willing, the flesh is weak. And how often, by its enchanting pleasures, does it draw us from duty, and hinder us in our devotions! But when we receive our glorified bodies—all spiritualized, purified, and fully refined—then they will be fitted for the soul in all its divine and heavenly employment. The more our bodies partake of the divine nature here, the more spiritual and heavenly they will be hereafter. The more we are like Christ here, the greater will be our glory in the world to come. Like, "As one star differeth from another star in glory, so also is the resurrection

of the dead." Death may divide us for awhile from these poor bodies, but the re-union will only be more sweet, and we shall receive them more glorious.

The Almighty once said to the old patriarch, "Fear not to go down to Egypt; for I will go down with thee, and will surely bring thee up again." So it may be said to all who are born of God: Fear not to lay your heads in the dust; dread not the gloom of the grave; for God will certainly bring you up again, and that, too, in a much more glorious manner—

"When all the nations hear
The blast that wakes the dead,"

"HIS BLOOD."

"WHAT avails the blood of Christ?" It avails what mountains of good works, heaped up by us—what columns of the incense of prayer, curling up from our lips toward heaven—and what streams of tears of penitence gushing from our eyelids, never could avail: "The blood of Jesus Christ, His Son, cleanseth us from all sin." "Helps us to cleanse ourselves, perhaps?" No, cleanseth us. "Furnishes the motive and the obligation for us to cleanse ourselves?" No, it cleanseth us. "Cleanseth us from the desire to sin?" No, cleanseth us from sin itself. "Cleanseth us from the sin of inactivity in the work of personal improvement?" No, from all sin. "But did you say the blood does this?" Yes, the blood. "The doctrine of Christ, you must mean?" No, His blood.—"His example it is?" No, His blood, His blood. Oh, what hostility the world still betrays toward this essential element of Christianity! Can anything be stated more plainly in language than the entire word of God declares that our redemption from sin is by the blood of Christ? And yet, what strenuous efforts are constantly made to set aside this plain, essential, wonderful, and most glorious truth, that "The blood of our Lord Jesus Christ cleanseth us from all sin"!—*Krummacher.*

THE BIBLE IN SCHOOLS.

As a work of *literature*, the Bible has no equal. Webster, Carlisle, Coleridge, Chalmers, each expresses the opinion that the inspired book of Job is the sublimest poem in the possession of mankind. The historical portions of the Bible are unsurpassed in ancient or modern literature.

No imagination has ever conceived stories which equal in beauty and pathos, the stories of the Old Testament. They are always fresh and new. They fascinate the young. They interest the old. It is the only book ever written in which the characters are not overdrawn and distorted. The human race could better spare all other books than be deprived of the Bible.

Daniel Webster said: "I have read through the entire Bible many times. I now make a practice to go through it once a year. It is the book of all others for lawyers, as well as divines, and I pity the man who cannot find in it a rich supply of thought and of rules for his conduct. It fits a man for life. It prepares him for death."

Its merits, as the best book as a model in all classes of literature, alone, claims for it a prominent place among the list of text-books to be used in every school.

But as a text-book in morals, the Bible is incomparable. It is universally conceded to be the best book adapted to interest and unfold the moral faculties, that can be put into the hands of the child. No work of man can ever rival it. This is alike conceded by all intelligent men of all Christian denominations.

All past history establishes the fact that no people, however cultivated, however blessed with intelligence, that have lacked that moral element which can best be inculcated through a judicious and proper inculcation of moral principles in the daily life of the public school, have been able long to sustain a system of self-government.

With what propriety, I ask, can the inculcation of the broad principles of

the Christian religion be said to be a sectarian or denominational work?

The Prussians have a maxim that whatever you would have appear in a nation's life, you must put into the public schools.

The manner in which life is begun, usually determines its future course. It was a remark of the Roman satirist, Juvenal, that "the greatest reverence is due to children." They are close and accurate observers in their early days, before they come to have ideas and thoughts of their own, to divide their attention. Better then, than ever after, can the principles of the Bible be indelibly impressed upon the mind.

It is urged that King James' edition of the Bible is sectarian in its teaching—that it is a "Protestant Bible."—This very version is the translation of Catholics. Tyndale, Wickliffe, Coverdale and Mathew were all Roman Catholics. A Roman Catholic king permitted it to be printed and circulated. A Roman Catholic bishop drafted the license to read it, until a better translation could be provided, which he hoped would not be till doomsday. Of it, says Bishop Leddes, himself a Catholic, and a translator of the Scriptures, "It is of all versions the most excellent for accuracy, fidelity, and the strictest letter of the text."—Says Selden, "It is the best version in the world."

The fact that Roman Catholics are unwilling their own version—the Douay Bible—the only sectarian Bible—should be in the hands of the people, shows conclusively that this is no question of version; but that the book itself is obnoxious. Papacy has always claimed that it was "not a book to be in the hands of the people." The Bishop of Bologna, in an advisory letter to Paul III., whose Papal reign was during the period of the most energetic progress of the Reformation, alluding to the Catholic Church, says: "She is persuaded that this is the book which of all others, raises such storms and tempests. And that truly, if any one read it and observe her (the Church of

Rome) own customs and practices, he will see that there is no agreement between them, and that the doctrine which she preaches, is altogether different, and sometimes contrary to that contained in the Bible." Because, forsooth, a certain word, which is of infrequent occurrence, and which Papists would render "do penance," is translated "repent"—and this is the material difference in the versions,—the children of the State, of whom there are many, to whom if the Bible is closed in school, it is open to them nowhere, must be deprived the privilege of its use. No greater wrong can be done to the Catholic himself than to exclude the Bible from the schools.—No book can supply its place. Says a Roman Catholic, "Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is one of the great strongholds of heresy in this country! It lives on the ear like music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things, rather than words. It is a part of the national mind, and the anchor of national seriousness.—The memory of the dead passes with it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

It is urged by those who oppose the use of this Bible in school, that its use conflicts with certain individual rights, guaranteed by the State constitution. This objection is worthy of consideration.

That system of education which regards only the cultivation of the mind will fall far short of educating the child. In an English court, it was decided in 1842, that the courts of England "will not sanction any system of education in which religion is not included." In course of hearing, the court remarked that "a scheme of education without religion would be worse than mockery."

The constitution of the United States, which contains a clause similar to that found in all our State constitutions, recognizing the rights of conscience, in another clause provides as follows: "Religion, morality and knowledge being necessary to a good government, and the happiness of mankind, schools and the means of education shall forever be encouraged." The framers of that constitution did not recognize a system of education in which religious as well as moral instruction was not included.

The framers of State constitutions had no design to exclude moral and religious instruction from the public school. Says Chief Justice Shaw: "The public school system was intended to provide a 'system of moral training.'" Says a writer on the subject of constitutional interpretation: "Security and morality are the supreme law of every land, whether they be expressly acknowledged or not." All morality is based upon religion, and the only religion recognized in this country is the religion of the Bible.—*A. E. Rankin.*

♦♦♦♦♦
If I cannot take pleasure in infirmities, I can sometimes feel the profit of them. I can conceive a king to pardon a rebel, and take him into his family, and then say, "I appoint you for a season to wear a fetter. At a certain season I will send a messenger to knock it off. In the mean time this fetter will serve to remind you of your state; it may humble you, and restrain you from rambling."—*Newton.*

♦♦♦♦♦
LET the hopes of mercy encourage you to the exercise of repentance.

GIANTS NOT DWARFS.

BY REV. JAMES M. Y. SMITH.

THE need of the church is spiritual *Giants*,—men who have sucked the spiritual honey from the "*lion's carcass*" and who, in the strength of its luscious and divine sweetness, can take up the ass's "jaw bone" and smite the enemies of the cross till they lie as thick as the bleached bones in Ezekiel's vision. Giants of spiritual and heavenly stature; who are head and shoulders above their fellows, whose tread makes the earth tremble, whose eye is a piercing glare, whose voice wakes the very dead, and makes the living tremble and turn pale. Giants of mind, of intellect, of soul, who can climb the highest altitudes, hurl aside the mountains and leap the deepest and widest chasms; who can bridge over the gulfs, span the valleys, and make a highway for God and souls o'er the most rocky and rugged desert. Giants, who in conflict never grow weary, sheath their sword, beat a retreat, or strike their colors; but who will conquer or die, who will never be discouraged or defeated.

The world and the church are sick of *Dwarfs*—men of puny and infantile stature, men who were born babies, have lived babies, and who without a divine miracle will die babies; and if God permits them will rock the cradle and sing the lullaby of thousands of spiritual cripples besides themselves. The church is sick of men of gloved hands, ringed fingers, feminine voices, bland smiles, and rag and paper sermons. We want *men*, not *babies*,—*Giants*, not *Dwarfs*; men of iron grip, who can shake sinners with archangel strength and roll the thunders of the law in their ears till Sinai smokes like a blazing furnace, and who can hurl the anathemas of heaven at them till they howl like demons and tremble like a city shook by an earthquake. Men who can arouse and wake the church, alarm backsliders, frighten sinners, terrify the world, stir the

devil, shake hell, and move angels, seraphs and all the glory-world. Men of Holy Ghost metal, of spiritual, robust health, of cast-iron constitutions, steel sinews, and undaunted, undying, and mountain-moving faith. Men who laugh at impossibilities and overcome all difficulties.

It is not so much *learning* that is wanted, but wisdom to make a right use of the learning we have. We don't condemn learning, would to God that all of us possessed a million times more of it than we do, but we want to put our learning to soul-saving purposes, to harness it with power, with living flashes of Holy Ghost energy.—The church is loaded down to the very gates of damnation with learning, the very flames as they shoot out their red hot fiery tongues are laden with the perfume and incense of the schools; and the groans of the lost, the shrieks of the unsaved, and the wailings of the damned, mingle with the rhetoric, the oratory and the eloquence of our fashionable and fastidious preachers; from under their very pulpits souls are worse than damned, and the incense of their learning perfumes the very blood of which their souls is the sacrifice. It is not learning, but *power*,—real apostolic strength; spiritual might and Holy Ghost energy. Not the skill to dress up thoughts in gauze and tinsel and sparkling finery, but a giant's strength to make thoughts, to clothe them in flame, and fill them with lightning; to make of them spiritual galvanic batteries, and charge them so effectually with holy and divine electricity, that every shock shall loosen the joints of iniquity, snap the cords of wickedness, and make the very bones of sin rattle and quiver. We want *giants* who are not only able to carry the *gates* of Gaza, but who can lift on to their Herculean shoulders the whole *city*. Men who have thoughts and words of their own, and who know how and when to use them, and who stand undaunted when pedants cry "*Fanatic*." Men who dare call things by their right names, who are not afraid

to call sin *SIN*, and hell *HELL*! and damnation *HELL-IN-EARNEST*! O for the spirit of the *Fathers* to leap on all God's ministers as the devils leaped on the swine, tearing them to pieces with earnest, soul-longing desires till they run the whole herd of unsaved sinners right into the ocean of God's redeeming love, and drown them in mercy and grace, instead of eloquence unsanctified and unblest.

RULES FOR CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities, of one kind or another.

2. To bear with, and not magnify each other's infirmities.—Gal. i. 1.

3. To pray one for another in our social meetings, and particularly in private.—James v. 16.

4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.

5. Always turn a deaf ear to any slanderous report, and to lay no charge brought against any person, until well founded.

6. If a member be in fault, tell him of it in *private*, before it is mentioned to others.

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with.—Prov. xvii. 14.

9. If a member has offended, to consider how glorious, how Godlike it is to forgive, and how unlike a Christian it is to revenge.—Eph. iv. 2.

10. To remember, that it is always a grand artifice of the devil, to promote distance and animosity among members of churches, and we should therefore watch against everything that furthers his end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when

we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things.—Eph. iv. 32; 1 Peter ii. 21; John xiii. 5, 35.

"Storm-Driven."

BY ADELAIDE STOUT.

I'VE watched a barque, through storm and
Set bravely for the shore, [rain,
For nerved and strong each hand that held
So firmly the bent oar.

Storm-beaten, I have seen to-day
More frail, yet braver thing:—
Exultantly I watched a bird,
With wind-blown, ruffled wing,

Essay to stem that stronger tide;
As often it would meet
The unseen waves, that for a time
Whirled it to sure defeat.

Yet once again, the wings were plumed—
How frail, and yet how strong
The wings that met the unseen waves,
That beat against the storm!

Sheltered at last, beneath the eaves!
Storm-driven bird, my soul,
With aim, nor wind nor tide can swerve,
Her steady way would hold.

Swept from the course direct at times,
Blinded by wind, and rain,
O, wings of Faith, be lifted still,
Nerved by one steady aim!

I watch thee, bird, within thy nest,
And think, exultantly,
How oft defeat, and storm, and rain,
May end in victory.

O, oft' defeated, oft' turned back,
Be glad, exultant still!
Glad as the bird whose heart ran o'er,
And dropped one joyful trill

In passing, though its wings beat slow,
Rain-heavy, the dank air.
O, heart, send forth some rift of song,
Though laden with earth care!

LIVE TEMPERATE.

A "MERCHANT PRINCE" of New York, a portly six-footer of great manly beauty, who never dined without his brandy and water, nor went to bed without a terrapin or oyster supper, and who was never known to be drunk, died of chronic diarrhœa, a common end of those who are never intoxicated and never out of liquor. *Hall's Journal of Health* gives this account of his death:

"Months before he died—he was a year in dying—he could eat nothing without distress, and at death the whole alimentary canal was a mass of disease; in the midst of his millions, he died of inanition. That is not the half, reader. He had been a steady drinker, for twenty-eight years. Scrofula had been eating up one daughter for fifteen years; another is in the madhouse; the third and fourth were of unearthly beauty; there was a kind of grandeur in that beauty; but they blighted and paled, and faded—into heaven, we trust—in their sweet teens; another is tottering on the verge of the grave, and only one is left with all the senses, and each of them is weak as water."

The same periodical instances another case that should supplement the one just given:

"A gentleman of thirty-five was sitting on a chair, with no specially critical symptoms present; still he was known to be a 'dissipated young man.' He rose, ran fifty feet, fell down, and died. The whole covering of the brain was thickened, its cavities were filled with a fluid that did not belong to it, enough to kill half a dozen men with apoplexy; a great portion of one lung was in a state of gangrene, and nearly all the other was hardened and useless; blood and yellow matter plastered the inner covering of the lungs, while angry red patches of destructive inflammation were scattered along the whole alimentary canal. Why, there was enough of death in that one man's body to have killed forty men. The doctor who talks about guzzling liquor every day being 'healthy' is a perfect disgrace to the

medical name, and ought to be turned out to break rock for the term of his natural life at a shilling a day and find himself."

A DEATH-BED SERMON.

THE New York *Daily Star* gives the following as of actual occurrence in that city:

"A gentleman died last week at his residence in one of our up-town fashionable streets leaving eleven millions of dollars. He was a member of the Presbyterian Church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. 'O!' he exclaimed, and his weeping friends and relations gathered about his bed, 'O if I could only live my years over again. O! if I could only be spared for a few years, I would give all the wealth I have amassed in a life time. It is a life devoted to money-getting that I regret. It is this which weighs me down and makes me despair of the life hereafter!' His clergyman endeavored to soothe him, but he turned his face to the wall. 'You have never reproved my avaricious spirit,' he said to the minister. 'You have called it a wise economy and forethought, but I now know that riches have been only a snare for my poor soul. I would give all I possess to have hope for my poor soul!' In this sad state of mind, refusing to be consoled, this poor, rich man bewailed a life devoted to the mere acquisition of riches. Many came away from the bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar, until he became a millionaire. All knew him to be a professing Christian and a good man, as the world goes; but the terror and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven."

Editorial.

Revival Preaching.

If a preacher would see a revival result from his labors, he must aim at it. "Whatsoever a man soweth, that shall he also reap." It would be as reasonable for a farmer to look for a crop of wheat, without sowing it, as for a minister to expect a revival of religion under his labors without putting forth appropriate means to secure it.

Prominent among the means to be employed, is preaching. This occupies the foremost rank. "It pleased God, by the foolishness of preaching, to save them that believe." Read the Acts of the Apostles, and see how, upon a faithful presentation of the truths of the Gospel, powerful revivals followed.

Preachers who fail of having a revival, sometimes lay the blame on the people.—It may be, sometimes, that the fault is theirs. Jesus could not do many mighty works in one place, because of their unbelief. Yet He did some. Ordinarily, it is the preacher's fault that God's work does not prosper. *Follow me, says Jesus, and I will make you fishers of men.*

Revival preaching must be Scriptural. It is not enough that it is true. There are a great many truths that are important in themselves, which are not adapted to awaken souls. They may be calculated to interest and instruct, but they do not alarm. Philosophical or historical essays, appended to a text from the Bible, may excite admiration, but they do not save souls. The claims of God must be presented, His law must be proclaimed, and men be made to feel that they are sinners, before they will be saved. Wesley, Edwards, Finney, and others, whose labors were attended by powerful and permanent revivals, appealed—not merely to the sympathies and the imagination, but to the conscience, and backed up their tremendous appeals by a **THUS SAITH THE LORD.**

Revival preaching must be persuasive; If you cannot coax men to renounce sin and serve God, much less can you drive

them to it. The truth must be preached, but it is equally important that it be preached in love. When a preacher told M^cCheyne that he had preached the day before on the Wrath of God, the reply was, "I hope you were enabled to do it tenderly." Paul preached the law, but he did it in kindness and love. "Knowing," he says, "the terrors of the Lord, we persuade men." **PERSUADE MEN**—not drive them. How often does he use such words as *beseech, entreat!* We must have this spirit. It will not do to get tried with people, because they do not get saved as readily and as fully as we think they should. We must make them feel that this controversy is not between them and us; but between them and God. As Dr. Redfield used often to say, "We must not take the sword into our own hands." Because a man will not submit to God, that is no excuse for our indulging in hardness or coldness towards him. We must feel true compassion and tenderness for the erring; and then it will be manifested in our words, and tones and manner. If we have this spirit, we cannot fail. Paul appeals to the people, and calls them to remember that he *ceased not to warn them night and day with tears.* Let us preach the Gospel in this way, in this spirit. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

A Dreadful Death.

THE following death-bed scene was witnessed by a devoted, intelligent lady,—a friend of ours,—in whom the fullest confidence may be placed.

She was watching with a lady, as she lay upon her death-bed,—her mind serene and clear, but she was impenitent and indifferent. Three times during the night, her pious friend endeavored to point her to the Saviour. She flew in a rage and cried out, "I never prayed, and I won't pray! If you do not stop talking to me on the subject of religion, you must leave. I won't hear it!" The next morning, she said to her sister-in-law—an unconverted woman

—"What is this rattling in my head?" The reply was, "It is death! O, Mary, why don't you pray? You will soon be gone. If you never prayed, pray now!"—The dying woman cried out, "I won't die! Take hold of my hand and rouse me up. Don't let me die!" As she said this, she sprang up in bed, exclaiming, "I won't die!" and thus passed away.

Reader, how is it with you? Are you ready for death? You say you do not think you are in any immediate danger. That may, or may not be. You do not know.—This night your soul may be required. But you may live for years. This lady referred to had a lingering disease. She died of a cancer. Yet her disease did not bring her to Christ. She had been called, but had refused to yield. She had hardened her heart, and she died in agony and despair. Beware of trifling with conviction, or resisting the Holy Ghost! Turn to God while you may. *Behold, now is the day of salvation.*

Providential Deliverance.

God has a special care over His children. He listens to to their cries and delivers them, oftentimes, from dangers and from death. The very hairs of your head are all numbered, and not one of them falls to the ground without the notice of your Heavenly Father.

The following incident was related to us by brother William Beaver, of Fowlerville, N. Y.,—an humble, devout servant of God, in whose word the fullest confidence can be placed.

"On the 28th of April, 1865, I was engaged in sinking rocks in the town of Groveland, Genesee Co., New York. I had just dug a hole over six feet deep, to bury a large rock. It had a seam running thro' it, nearly in the middle. As I pried it off, it split in two, and one piece only slid into the hole. I went down by the side of it to dig the hole larger, so as to bury the other piece. In a few moments the other piece slid off, and crushed me between the two rocks. My head and shoulders only were out. I was held as in a vice. I was sensi-

ble, but could not speak, see nor move. As soon as I recovered my speech, I cried out, 'Lord Jesus, receive my spirit!' A voice seemed to speak to me in reply, 'Make an effort to get out to the right.' I did so, and every time I moved, the rock gave way. When help came, I was out and sitting upon the rock. The two pieces were so close together that a crow-bar could not be thrust between them. One of the pieces, it was estimated, weighed one thousand pounds, and the piece that fell upon me weighed about nine hundred pounds.

"I was carried home, perfectly blind, and so injured that the doctors said it was impossible for me to live. I lingered along until the 25th of May. I lay on my bed, praying to the Lord for His will to be done, when all at once a being with wings seemed to hover over me, and touch me on the breast, over the place where was the greatest pain. The pain left me; I began to mend rapidly, and in a few days I was up and so I could attend to my business, though very lame. About a month after this, I went to the Attica camp-meeting. I was still very lame, and had to use a cane in walking. There the Lord blessed me greatly, and I jumped and ran for joy, and threw away my cane. I walked to the depot when I went home, and from that time went about hard work as usual. Even wicked men thought my preservation and recovery as great a miracle as the raising of Lazarus from the dead. Since that time, I have been going on, rejoicing in the Lord, and to-day I am living in the enjoyment of a free and full salvation."

Woman's Influence.

MR. RUSKIN is one of the literary celebrities of England. He recently delivered a lecture on War to the Royal Military College at Woolwich. At the close of his lecture, he delivered the following pointed remarks to the ladies present:—

"Your praying is useless, and your church going mere mockery to God, if you have not plain obedience in you, or enough of this. Let every lady in the happy classes of civilized Europe simply vow that,

while any cruel war proceeds, she will wear black—a mutes's black—with no jewel, no ornament, no excuse for an invasion into prettiness; I tell you again, no war would last a week. And lastly, you women of England are all shrieking with one voice—you and your clergy together—because you hear of your Bible being attacked. If you choose to obey your Bibles, you will never care who attacks them. It is just because you never fulfill a single downright precept of the Book that you are so careful of its credit; and just because you don't care to obey its whole words that you are so particular about the letters of them. The Bible tells you to dress plainly—and you are mad for finery; the Bible tells you to have pity on the poor—and you crush them under your carriage wheels; the Bible tells you to do judgment and justice, and you do not know, nor care to know, so much as what the Bible word justice, means. Do but learn so much of God's truth as that comes to; know what He means when He tells you to be just, and teach your sons that their bravery is but a fool's boast, and their deeds but a fire brand's tossing unless they are indeed just men, perfect in the fear of God; and you will soon have no more war, unless it is indeed such as is willed of Him of whom, though prince of peace, it is also written, "In righteousness He doth judge, and make war."

Patience.

PATIENCE is, among the Christian virtues, what iron is among the metals. Its value is in its utility, and not in the show it makes. It comes into use on all occasions, great and small. For the want of it many prayers are hindered, and many really converted persons backslide.

If you are defective in this most necessary grace, come to God for it. Wrestle with Heaven until you obtain it. No matter what your natural disposition may be, God can give you an even, quiet temper that nothing can disturb,—the peace of God that passeth all understanding.

New Subscribers.

OUR readers will be gratified to learn that our list of subscribers is gradually increasing. Many assure us that they cannot do without the *Earnest Christian*. We thank our friends for their efforts in our behalf. By a vigorous exertion on the part of those in favor of an earnest, uncompromising Christianity, our sphere of usefulness might be greatly enlarged. Send us on all the new subscribers you can.—We can supply back numbers from January.

DOING BUSINESS, with us, is very easy, and mistakes will seldom occur if you do it right. *Be sure and always give us, correctly, your Post Office address.* Many fail to do it. Perhaps they give the name of the town in which they live; but the Post Office may have some other name.

In sending money, send a money order on the Post Office at Rochester, N. Y.—not at New York city, or Philadelphia, as some have done; or, if this cannot be obtained, send a registered letter.

The Succession of Faith.

THE history of faith's triumphant march, running through a distance of six thousand years without a break, is a marvelous record of God's victories in behalf of man.

This is the Divine Succession!

The inspiration of one triumph acting on the adjacent conflict, has decided a second victory, that another—then another—glory intersecting glory, till we have a line of triumph-lights all the way down to the present.

So that in surveying the past, we may travel all the distance back to first victory in Abel, without stepping off the battlefield of faith.

But woe to that generation, with such a record before them, who shall break this succession of Divine triumphs, by substituting sight for faith, and man for God!

But mark ye, anxiety is not faith, neither is faith anxiety.

Faith is the serenity of assurance.

Faith is the calm from beyond the storm.

Faith is man's fore-knowledge. Evidence of things not seen.—See Bible.

POMEROY.

ANTI-TOBACCO.—A learned and talented Congregationalist minister of Massachusetts, has devoted himself, for the last twenty years, to the anti-tobacco cause.—He has a large variety of able tracts on this subject, and also on temperance. Give them a circulation. Address Rev. George Trask, Fitchburg, Mass.

Literary Notices.

LAY PREACHING. Sermon by Rev. Wayland Hoyt. Published at Philadelphia by the American Baptist Publication Society, 530 Arch St.

THIS is an able, stirring production. The author establishes the principle of "the universal priesthood of believers—utterly annihilating any essential distinction between clergy and laity." On this principle, he says, the duty of lay preaching rests.—We gave an extract in our last number.

REVIVALS.

BRO. ROBERTS:

I know you love to hear what God is doing for His people in different parts of His vineyard, and I feel as though I must write you how mercifully He is dealing with us. We have, for the last two years, had a constant revival among us,—nothing sweeping, irresistible, but a strong, deep current has been running Zionward. Nearly three years ago, Bro. Van Fradenburg, a Baptist preacher, held a series of meetings here, and much feeling was shown, but few made a start for the Kingdom. The flood was not high enough to carry away the accumulated rubbish of years; or, perhaps, it was because there were a few of God's children (oh, *so few!*) who were holding on to God with Jacob-like wrestling, that there should be no motions of a false life among us—that it should be a deep and thorough work or none.—And there, to outward appearance, the work stayed; but it still went on in the hearts of the people. Then three sisters of us entered into a solemn covenant to hold on to the arm of God for ourselves and the people. Before another year rolled around, we had come up through much persecution, in the church and out of it, and were preaching a *full salvation* through the "blood of

the Lamb," by an experimental knowledge of its saving power. A year ago, Bro. Sawyer came among us, and again we contended for the faith that was once delivered to the saints; and, glory be to God! victory began visibly to incline on the Lord's side. A few entered in, and the work has been thorough. Two received the blessing of holiness, and when the visible effort ceased, the work still went on, and is still going on. A little over a week ago, another sister was added to the list of fully saved, in our little prayer-meeting, and shouted the praises of an all-sufficient Saviour. Last evening, two of the brothers were in deep waters, and the freed souls in Christ obtained the witness that these are but as drops, to the plenteous shower in store for us. We are now looking to God for the ingathering of souls.

Everywhere among us, the *Earnest Christian* is a welcome visitor and profitable fire-side companion. I ordered a copy of the *Earnest Christian* sent to sister Stevens, Walker Valley, and it is doing its work there. The people are becoming awake to the doctrine it teaches. God is rewarding your labors, brother, and my prayer is that you may enter in to the "Lord of the harvest," "bearing your sheaves with you."

I am a pilgrim, but my name is on the records of the Baptist Church. I am free in Christ, and for the greater part of nine years have had the witness of constant acceptance. I know that the blood of Christ cleanseth from ALL sin—blessed be God! The fire burns unquenched on the altar of my heart. Jesus saves me every day, and His name shall have all the glory. I have given all for Christ, even as He gave all for me. I have counted the cost, and, glory to God! through His grace am enabled to "rejoice and be exceeding glad" that I am accounted worthy to "suffer persecution for righteousness' sake." Bless the Lord, O my soul! JENNIE E. CODDINGTON.

Lock Shell-drake, N. Y.

The Lord is blessing us on the Cohocton charge. We have been holding meetings at Italy Hill for nearly four weeks, and have just closed. The Lord has been with

us. We have seen some good works.—Many, from the Sabbath-school scholar to the gray-headed, have been converted—glory to God and the Lamb for ever! I have formed a class there of twenty-four members, and yet they come. The revival spirit is yet burning.

J. W. SAWYER.

A revival of pure religion has been in progress at one appointment on this circuit, under the labors of the local preachers, resulting in the conversion of a number of souls, and the quickening of believers. The meetings commenced by holding a watch-meeting on New Year's Eve, and at intervals, until Monday night, Jan. 24th, when a wave of the Spirit swept over the praying band, and the power of God came down, and there was shouting and praising the Lord till a late hour at night.

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

Ellenburgh, N. Y.

S. L. PHELPS.

DYING TESTIMONY.

A Missionary's Wife's Last Testimony for Jesus.

My beloved wife's testimony of the grace of God in her soul, when she was about to exchange time for eternity,—there to bear a more glorious testimony before God and the Lamb.

MARIE ELTZNALTZ, my departed wife, was born June 12, 1841, in Porsgrund, Norway. She learned to know Jesus as her Saviour by the forgiveness of her sins, at the age of seventeen years; and since then, she faithfully endeavored to live a devoted Christian until the day of her death, which occurred on the morning of the 21st of November, 1868.

She suffered extremely from Wednesday morning until she breathed her last on Saturday morning. In her sickness, she was a glorious example of faith, thankfulness, love, and of God's marvelous grace and power to console and sustain in the severest sufferings. Under the most excruciating pain, the promises of God were as balsam to her soul.

It is impossible for me, in this brief notice, to relate all she said or tried to say to me and others standing around her dying-bed, or the prayers she uttered, the exhortations she gave, the testimony she bore of Jesus' presence and power to save to the uttermost, and the heavenly submission with which she endured the intensest pain.

Some of the expressions were as follows: "Write home, and tell them that I go home to God." At another time, she burst out in praising the Lord for converting her soul at the age of seventeen. "I have since then not been as faithful as I ought; but the Lord has forgiven me all for Jesus' sake. I love Him, but He loved me first." When she suffered very much, I said to her, "O, how much you must suffer!" but she answered, "It is nothing, compared to what Jesus had to suffer for me." Again she said, "Tell my mother in Norway, your parents in Denmark, and Pastor Willerup, O. P. Petersen and Nielssen,* that I die in the faith of my Redeemer."

I asked her, "What have you to say to me?" She replied, "Be steadfast and earnest, and the Lord will give you the crown." At another time she said, "I would rather die and go to Jesus; though I love you, yet I love Jesus more; and if it was His will I should live longer with you, I would." After a little she spoke again, saying, "O, how I desire to testify of God to all I know, and also to those I do not know! but I am so tired now, that I could get a little rest and sleep." Then she folded her hands, and opened her eyes toward heaven, and prayed as only a redeemed soul can pray, as it draws near to the glory world. After a short pause, she distinctly said,

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll—
While the tempest still is high."

I then said to her, "Marie, if you now die, the angels of the Lord shall carry you to heaven, as they did Lazarus; and it is written, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.'" "Yee," she said, "and

* Missionaries to Norway and Denmark.

He puts a hedge round them”—as with Job. Suddenly she stretched out her wearied hand—I shall never forget it!—and wiped first the tears from my eyes, and then she let her hand gently glide over my forehead several times, while she spoke a few words which I could not distinctly understand; yet I felt them to be words of exhortation, of comfort to me.

While her head was leaning on my arm, her spirit left the body. Jesus took her redeemed spirit to “the mansion prepared,” where she rests in giving glory to His ever hallowed Name.

She was a noble woman, and a loving and self-sacrificing wife. My loss is great, but her gain is greater, and therefore I magnify the name of the Lord. I hope to meet her again in heaven. May my last end be like her’s, for the Redeemer’s sake. Amen.

CARL ELTZHOLTZ.

HARRISON EVENS departed this life Nov. 19th, 1869, at the age of fifteen years. He was converted at the age of ten, and ever after gave the evidence that he had passed from death unto life, taking up his cross daily, at the family altar and in social worship. Humble, quiet, unobtrusive, but mature beyond his years, zealous and diligent in the service of his Master, this child disciple shed around him an influence for good, which was a silent admonition to many who were older in years. “Go, and do thou likewise.” His biography, if written, would make an excellent Sabbath-school volume. His mother was a Christian, and ever after his conversion, he expressed an unceasing anxiety for the conversion of his father. The influence of his exemplary life survives. His father promised him, on his death-bed, that he would try and meet him in heaven; and he is now walking with a firm tread Zionward, and his mother is wearing the crown of “perfect love.” His last illness was short and severe; but he bore all with Christian resignation and fortitude, patiently waiting to be set free—never a murmur nor complaint when his body was racked with pain. He was willing to *suffer* as well as *do* the will of the Lord. A little before his death, he rejoiced in the prospect of a speedy re-

lease, and said, “When Jesus comes, I’ll go.” They were his last words. A look of unutterable love, rapture and wonder lighted up his features. He looked at each individual around his bed, with that sublime look of wonder and rapture intensified, as his eyes turned from one to another, then seemed to be fixed on some object.—He made a move as if to go to it, or invite it to come to him, then sank down, and was asleep in Jesus. Thus departed, in the full triumphs of the faith, one who was early called, and early bidden to “come up higher.” J. E. C.

Passed from among us, on the 31st day of January, 1870, our dear sister, MARTHA J. FELTHOUSEN.

From the time of her entire devotion to God, and union with our band in this city, although in the midst of severe physical pain and mental conflict, she has maintained a good hope through grace, and in her life and death evidenced the power of Christ to save. Her end on earth was an obvious entering into glory. On the twenty-seventh anniversary of her natural birth, she ceased this life, to enter upon a more glorious existence.

“Gone from among us, we see her no more—
Gone from among us to Eden’s bright shore;
Gone through the veil that bounds mortal sight,
Gone where the visions forever are bright.”

Thus, within a short period, have passed away five of our little company. No cloud of sin or doubt obscured the sunset of their lives. To God be all the praise. J. T.

Chicago.

JOHN FRANCE died at his residence, in Grant City, Mo., Jan. 5, 1870, aged 53 years, 10 months and 19 days.

My father, John France, was born in Yorkshire, England, in the year 1816; emigrated to America in 1842, and settled in Wayne Co., N. Y. He was converted to God in the year 1847 or ’8, and joined the M. E. Church. At a camp-meeting held at Walworth, N. Y., just before the great controversy on Holiness between H. T. Mattison and Mrs. Palmer, my dear mother—who has since gone to her reward—was led into the glorious rest of perfect love, under the

labors of Mrs. Palmer, and went home to live and exemplify it to an almost dead church and an ungodly world. Her earnest prayers and godly life awakened new aspirations for a closer walk with God in the heart of Him for whom we mourn. One evening, some little time after this, some of the leading members of the Church, in the presence of my father, were consulting what means to adopt to put down this noise and confusion, (omitting my mother's name.) This was a source of great temptation. He went home all ruffled up, groaning over it, and retired to rest, but found none. After laying for some time groaning over the matter—thinking mother asleep—he decided to get up and go to the barn, and settle the matter with God, whether this shouting was right or not. Although the night was dark, and the wind was blowing with fearful fury, he made his way to the barn. As soon as he left the house, mother, knowing what was the matter, got up, and kneeling by the bedside, poured out her soul to God for him, that he might get the victory. After entering the barn, he knelt down upon the barn-floor, and commenced telling the Lord all about it; and if this shouting was right, he wanted Him to show it to him. He had no more than made his complaints to God, before the Lord began to pour His Spirit upon him, and in a few moments his voice could be heard above the roar of the tempest. He returned to the house, and to his surprise found mother rejoicing over the victory he had gained. From this time on for several years, he was up and down in his experience, until the winter of '62, when brother and sister William Cooley were sent by the Free Methodist Conference to the Rose Valley circuit. While holding a meeting in his immediate neighborhood, their labors were greatly blessed to his good, and he was enabled, after much prayer and struggling, to claim and hold with a trembling hand the blessing of a full salvation. This great blessing brought greater light, and the Lord gave him to see that He would have him leave the Church of which he had been a member so long, and unite with the despised followers of Jesus called Free Methodists.

This took place in the spring of 1862; and from this time on, he seemed like a new man, although he enjoyed more some times than at others.

In March, 1867, he moved to Grant City, Mo., where he resided till his death. After coming to this new country, there being no Free Methodists here, he united with the M. E. Church again. This—he told me several times—was a mistake; and but a few weeks before his death, he told the minister in charge to drop his name,—that they could do him no good, nor he them. As there are a few Free Methodists settled here now, who held weekly meetings at his house, he joined them in an organization,—and thus, before he died, helped to plant the first Free Methodist class in North-west Missouri. Before he was taken sick, which was in September, he renewed his covenant vow with God; and all through his sickness, he testified very expressly to the power of Jesus to save to the uttermost,—talking to almost every one who came in to see him of the power of Jesus to save, and always expressing himself that it was all of mercy, mercy—the mercy of God.

Some of the seasons of grace enjoyed with him during his last days, were seasons of great refreshing. Though he was very much reduced and weak, yet, when the Lord helped him, he would talk with wonderful earnestness, and get very happy.—But a few hours before his death, on being asked how he felt, he replied, "I am resting in Jesus; I can't talk much, but I feel I am all saved in Jesus. But the devil is not dead yet; he will try us to the last." And again, but a little while before he passed away, the whole family being gathered around him, he looked around at them and said, "Lord, save all my children!" which had been the burden of his soul all through his sickness. When he was so far gone that he could articulate no longer, we asked him if it was all right yet, and he nodded his head in reply that it was—his very countenance bespeaking the peacefulness of the hour. Thus passed away to rest, a kind companion and brother, a loved father, and a faithful laborer in the vineyard of Christ.

THOS. B. FRANCE.

LOVE FEAST.

MRS. CHARLES PLAISTED.—Inclosed you will find another year's subscription to the *Earnest Christian*. Times are hard—demands for money are pressing—but the *Earnest Christian* we must have. The soul demands food as well as the body. If I had the money to pay for them, I would scatter them broadcast over the land, and think it was money well invested. May the Lord bless and sustain you in your endeavor to spread Scriptural holiness! My Christian experience is short. Three years ago this winter I was thoroughly convicted and soundly converted, under the labors of Bro. George Fox; and to-day, I feel that my feet are not only in the narrow way, but in the highway that is cast up for the redeemed of the Lord to walk in. I love this religion that goes down deep into the heart, and takes out everything that is offensive in the sight of the Lord. I thank God for a full and free salvation—that saves to the uttermost. All glory and honor to the Captain of our salvation! My spiritual horizon is clear. I am walking in the light.

Cannon Falls, Minn.

G. H. COMPTON.—I feel powerfully saved in Christ. I am complete in Him, without any Jewish rites, or anything else. No man has any right to add anything to the religion of the Bible. My soul is unutterably filled with God, and I am seeking more every day of my life,—seeking God, and not ease, nor comfort, nor consolation, but God. The blood of Jesus Christ cleanseth me from all sin. I am emptied of all self. I am completely saved by the great atonement that Christ made for sin. The blood of Christ washes my heart entirely. I feel that the work is complete. My heart is all on fire, all taken up with God. My springs are all in God. I seek all my enjoyment in Him. I possess everything that is good, a satisfying portion, in Christ. O, the thought of being perfected in all the graces of the Holy Spirit—having all the mind that was in Christ! The heart is right, the fire burns, the tongue is loosed, the mind stayed upon God, the feet are

swift to run in all the ways of God's commandments. I like the war, and, by the grace of God, I mean to conquer death, hell and the grave. We might better have the whole, and be as it were a flame of fire for God, and burn our way through the ranks of the ungodly, than be complaining for the want of faith, love, hope, or anything else.

Wiota, Mich

MRS. J. W. FANCHER.—I rejoice to-day in God my Saviour. Because He lives, I expect to live also. Four years ago this present month, I was called to pass through a very severe affliction; and at the time, I could not comprehend the Lord's will.—But, blessed be God! I can say with the Psalmist, "It is good for me that I have been afflicted;" for "before I was afflicted I went astray, but now have I kept thy word." I praise the Lord that He has sanctified His dealings with me to my soul's eternal good. My way is now onward and upward, to secure my high calling's glorious hope. And through the merits of my dear Saviour's precious blood, and His sustaining grace, I expect to clasp glad hands with dear ones gone before, and with all Christ's redeemed in the Celestial City.

MRS. SOPHIA C. CHILDS.—Once more, in the precious columns of the *Earnest Christian*, would I give my testimony for Jesus, for I hear the Spirit saying unto me—"Write;" not unto me, "Blessed are the dead that die in the Lord"—but blessed are the living that live in the Lord; and I am joined to the "living." Alleluia! The current of life warmly flows. It cleanses, makes me clean, within and without. I am contending still for the faith, and the Lord gives me the victory, with but very little outward help. I am proving "my sufficiency is of God." If any dear, lone pilgrim reads this, let me say, O, remember where our strength lies. "Thy God reigneth."

Geneva, Kansas.

MRS. JANE CRIPPEN.—It is by the grace of God I am what I am. That blood that

cleanses from all sin, has been applied to my heart by faith. To-day, I feel I am not my own. I have been bought with a price. Jesus saves me now. I am serving God by the moment. I dare not live one hour without an evidence of my acceptance with Him. I belong to the blood-washed army. I stand to-day in the ranks, armed and equipped, as God's law directs, with the resolute few who dare walk the narrow way, following Jesus crucified. I meet with much opposition, but in every engagement, Jesus is present to do the fighting. He gives me the victory, and I give Him the glory. I want everybody to pray for this little pilgrim band of veterans and recruits, away down on the Forest Circuit, whose colors are nailed to the mast, determined never to surrender by the grace of God. Our motto is *Onward*, and our watchword, *Holiness to the Lord*.

Millington, Mich.

MRS. JANE SPAULDING.—God is my Father; Jesus Christ is my elder Brother; the angels keep charge over me, and at every required time I hear the watchword, *All is well!* Bless the Lord, O my soul! for He not only dwells in the high and holy place, but also in my heart. Yes, Jesus reigns in my heart,—He reigns most gloriously. I love Jesus,—He is my Saviour. Jesus smiles, and loves me too. I find religion a blessed help in health, and sickness also. Now I would like to wish my brethren and sisters all a Happy New Year. I am certain you will be, if you are obedient to God.

Hess Road, N. Y.

WM. D. and ANNA BISHOP.—To all our pilgrim friends, we send our Christian greetings; and would, through the "Love Feast" of the *Earnest Christian*, give in our testimony on the Lord's side. Although we have not been permitted, for a long time, to mingle our voices with yours in prayer, and in the songs of Zion, yet we do say in the full assurance of faith, that we live, and yet not we, but Christ liveth in us; and the life that we now live in the flesh, we live by the faith of the Son of

God, who loved us and gave his life for us. We are surrounded by "formalism," "secretism," and all manner of wickedness. Yet, in the midst of all these evils, God saves, blesses and keeps us. To Him be all the praise. We do expect to see a people raised up here, who will be earnest in Christianity, and zealous in spreading Scriptural holiness over this land. Pray for us.

Lockeford, Cal.

MARTHA A. BRADLEY.—The blood of Jesus Christ cleanseth my soul from all unrighteousness. He is a satisfying portion to me. I find all I want in him. Hallelujah! He is my joy and my song. It is a glorious way. I am in love with the thorough work. I cannot get along with anything short of it. I have paid the price, and got glory in my soul. Jesus gives me the victory over the world, myself, and the devil. I am not afraid to trust him at all times.

Albion, N. Y.

ELIZABETH GILLETT.—I am done with the world, and I will serve Jesus—glory be to the Lamb forever! He saves me to the utmost this hour. I praise him for all he is doing for me, and all the way he is leading me. I love the truth, and it makes me free. It pays to take the narrow way, and go through. We get our pay as we go along. O, glory be to Jesus! In him I find all I need. I love the real, Holy Ghost salvation, and nothing short will satisfy my soul.

Albion, N. Y.

E. L. KALB.—In the year 1826, I sought the Lord for the pardon of my sins. Bless God! He did hear and answer my prayer, and gave me to feel that I was adopted in His family as one of His children, from that time. But, glory be to God! on the 30th of March, 1867, I sought for a clean heart; and when I consecrated all, he accepted it, and made me so happy that, as Paul, I could say I hardly knew whether I was in the body or out of it; and ever since then, I feel that I am dead to sin, but alive to God. All is peace and joy in the Holy Ghost. Christ lives in me, and I in Him.

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