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MANNER IN WHICH THE HOLY GHOST COMES.

BY REV. D. B. DODGE.

By the sound of wind, you cannot tell whence it comes or whither it goes. Here is mystery. Still you are *sure* that it blows. Its *effects* prove this; one of these is sound.

There is an affinity between the soul of man, and the great soul of God.—The Holy Ghost, somehow, forms a contact with human souls. But *how*? What is the *nature of this union*? The Holy Spirit comes in contact with the faculties or essence of the human soul,—so that there is real union of *soul and Spirit*; so that the soul is “filled with the Spirit;” so that the human body becomes a house for *two inmates, one within the other*—the human soul and the Spirit of God. How is this union formed? What is its nature? Here also is mystery. We can only say it is *SPIRITUAL*; this we know from the Scriptures and from human testimony,—that it is *REAL*; this we know from the testimony of God and of many saints.

But if we cannot explain the *NATURE OF THE UNION* of the soul and the Holy Ghost, we can look at it from its *effects*, and the *testimony of the word of God*.

1. It is a work of the Holy Spirit to *ENLIGHTEN THE MIND*.

It is a well-known fact that unconverted persons, unless under the influences of the Spirit, are little affected by contemplation of religious truth.—The same amount of meditation by a Christian, on the same subject, would commonly send a tide of emotion rush-

ing through his soul. Why did intellectual effort on the part of the sinner fail to arouse his feelings? It was because of the *blindness of his mind*. His views of spiritual truth were indistinct. For this reason he was unaffected by it.—“Hearing, they hear, and do not understand; seeing, they see, but do not perceive.” “Having the understanding darkened.” “The blind people that have eyes.” “In whom the god of this world hath *BLINDED THEIR MINDS*, lest the light of the glorious Gospel of Christ should shine unto them.”

This is the state of every human soul without the Spirit of God. At conversion, some of this blindness is removed. All Christians can truly say, “God hath shined in our hearts.” But at conversion, soul-blindness is not *entirely* removed. After great progress in grace, we hear David, with his accustomed earnestness, presenting before God the prayer: “Open thou mine eyes, that I may behold wondrous things out of thy law.” Paul beseeches God for those Ephesian converts, that “the eyes of their understanding may be enlightened.” After conversion, the minds of the disciples were very dark. “Then opened he their understanding, that they might understand the Scriptures.” On Pentecost, they had another enlightenment.

Natural light is the medium through which we distinctly behold material objects. Spiritual light is the medium by which we behold religious truth. Words are not truth. These are symbols or representatives of truth. The enlightened mind forgets the *letter*, and gazes directly upon the *REALITY* and *SUBSTANCE*. Absence of spiritual light

prevents the *natural* mind from doing this. "Now we have received, not the spirit of the world, but the Spirit which is of God: THAT WE MIGHT KNOW the things that are freely given to us of God." It is, therefore, a work of the Holy Spirit to ENLIGHTEN THE SOUL.

2. It is a work of the Holy Spirit to PRESENT TRUTH TO THE MIND.

Of what benefit is enlightenment without truth? The very object of light is to enable the soul to see truth. God does not give light, and then leave the soul to its wanderings. He presents *truth* to it. A Christian lady told me she was distressed because her mind seemed more naturally to run on worldly than spiritual themes,—that things pertaining to this world, its duties and pleasures, would flow continually, *without effort* on her part, into her mind.—But it was *with effort* and difficulty she meditated any length of time on religion. She said she wanted *spiritual* things to come into her soul freely and spontaneously, and asked me what was the trouble. I told her she needed light—more of God's Spirit; and that He *could*, and if she asked in faith, *would*, so enlighten her soul and *present truth*, that, in moments of leisure, her mind would instinctively fill with thoughts of a spiritual nature, and the world would trouble her no more.

Just before our blessed Saviour ascended, he made a solemn and final announcement. This was for those *then* his disciples, and for all Christians in *future generations*. "I will pray the Father and He shall give you another comforter, that He may ABIDE WITH YOU FOREVER. When He the Spirit of Truth is come, He will guide you into all truth. Whatsoever he shall hear, that shall he speak. He shall receive of mine and show it unto you. He shall *teach* you all things, and shall *bring all things to your remembrance*, whatsoever I have said unto you."

If this language does not teach it is one office of the Holy Spirit, under *this Dispensation*, to PRESENT TRUTH to Christian souls, no language can. I am aware some persons, who have never

had any strength of religious experience, will cavil at this. They will say, as others like them have said, that this glorious promise belonged to, and was intended for, ONLY THE APOSTLES; and Christians of to-day have no right to apply it to themselves.

This promise was fulfilled on the day of Pentecost. Inspired Peter calls the attention of the multitude to the fact that the great promise of the Spirit has received its fulfilment; and from this fact, and not from drunkenness, they must account for the existing uproar. Then he makes the direct and positive declaration, that this same promise found in Jeremiah, Ezekiel and Joel, reiterated by Christ, was *as much* for them as for himself. "The promise is UNTO YOU, and TO YOUR CHILDREN, and TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL." This takes *every Christian* in every circumstance, age, and clime. On this point I shall believe Peter—or God,—and let modern objectors go to the winds.

Some reader asks: What do you mean by *presenting truth to the soul, by the Holy Spirit*? Do you mean Inspiration? No. I do not mean infallibility, or divine prevention of all mistake.—A mind may be greatly under the influence of the Holy Ghost, and by Him have truth presented to it continually, and yet not have a "New Revelation," or be "Inspired in the common usage of that term."

The Spirit presents truth in various ways to the soul.

First: By turning the attention of the mind to it. A sinner finds himself thinking of his sinfulness. He banishes the disagreeable subject from his mind. Soon he finds himself in the same meditation. The Holy Ghost has power to press any truth upon any man's attention, and hold it there. He often secures the attention of saints and sinners to particular truths.

Second: By quickening the memory. This He did in case of the apostles and early Christians. This is the promise: "He shall bring to your REMEMBRANCE." Christians read God's truth in the Bible.

They forget it. The Disciples heard Christ's teachings from his own lips. They forgot much. All Christians need, and—blessed be God! *have* the precious promise of a quickened memory, and a reproduction, at proper times, of all things which they have learned of the truth of God. We see: another work of the Holy Ghost is to PRESENT TRUTH TO THE SOUL.

The coming to the soul of God's Spirit will be attended by ENLIGHTENMENT OF MIND, AND PRESENTATION OF TRUTH. He will come in this manner.

So far as I can learn from careful study of the Scriptures, and the experience of saints, the baptism of the Holy Ghost always takes one of two FORMS.

One is: When the soul is led to contemplate truth under enlightenment of the Spirit; but at the time, is not conscious that God is visiting it.

The other is: The Witness or Sealing of the Spirit. It is such a direct manifestation of Christ to the soul by the Holy Ghost, that the soul can no more be convinced God has not visited it, than it would believe arguments against its own existence. In this experience the human spirit blends with the Spirit of God. It is folded to its Saviour's bosom. It is floating on, and bathing in an ocean of love. It goes into the holy of holies with God. It beholds the character of Christ, and is ravished with the view. It is filled with glory and joy inexpressible by mortal tongues. Oh, my brother, my sister, have you been there? Then you know the truth of what I say. The Sealing, and Witness of the Spirit, and manifestation of Christ to the soul, are the same thing. This is the promise: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and WILL MANIFEST MYSELF TO HIM."

Oh, my dear fellow pilgrims toward Zion, rest not until you have secured a manifestation of Christ to your souls.

Next month, God willing, I will write of the SEALING OR WITNESS OF THE SPIRIT.

DUTY and to-day are ours.

LEGAL PROFESSION AND MINISTRY.

You, young men, are getting an education; but for what? To be a lawyer? And are you ambitious for the distinction of having your hands in every body's quarrels, and your heart drawn into sympathy with all the worst and meanest human passions? But you say—Cannot I promote the great ends of justice there? You will be much more sure to promote the end of debasing your own moral principles and feelings. I can speak on this subject from some experience. After my conversion the whole subject of going into court to engross myself in other men's quarrels became unutterably loathsome. I saw that I had never managed a case with real honesty. All I had care for was to get my case and do well for my client, and my soul turned away from it with loathing. Though pressed very hard to engage again, I refused. Now I do not say that no man can serve God at the bar, but I do say that if he has known God indeed, he will not wish to serve in that sphere. He will beg to be excused. A judge in Hartford said to me—I loathe my business; I am shut up day after day among the vilest of men, and amidst the lowest sort of business. The men who quarrel and fight are our associates. If I were compelled to spend my days there, what a grief to my heart!

There is a nobler office to which you might aspire. Young Tyng—just about to die, said to his father—"STAND UP FOR JESUS!" How long ere you will make up your mind and commit yourself to God with all your heart? This is precisely what you must do.—*Rev. C. G. Finney.*

THERE is no truth more important and few less thought of than this: the more we forsake simplicity in anything, the more we multiply the means of corruption and error.

Good words cost nothing but are worth much.

A MONODY ON THE DEATH OF REV. E. BOWEN, D. D.

BY REV. J. M'CREERY.

A MIGHTY Prince in Israel, a soldier of renown,
Hath fallen in our ranks to-day, in battle cloven down ;—
Daughter of Zion veil thy face, and bow thy beauteous head,
And join the trumpet's solemn wail, to mourn our Mighty Dead.

He fell not as the craven falls, the coward or the slave ;
But mid the pomp of glorious war, as best befits the brave ;
Clad in resplendant armor bright, victorious he fell,
Bearing the banner of the Cross against the hosts of Hell.

Behold him stand, with flowing locks, grey with the helmet's wear,
And lofty brow, all grimly mar'd with many a noble scar,
The hero of a hundred fields, armipotent in fight,
Wielding the Spirit's flaming sword, for God, and Truth and Right.

When Church and Nations quak'd with dread of Moloch's direful might,
Unmoved he met gigantic Wrong, and battled for the Right,
Nor paused nor wavered in the shock, till chains and shackles fell,
On Freedom's granite bed-rock clanking ;—clanging Slavery's knell.

When Babel's legions, drunk with blood of holy martyrs slain,
Came up against the Saints on Armageddon's gory plain,
Amid the sacramental host of Zion's squadrons bright,
Our wondering eyes behold him stand, and wage the dreadful fight.

The triumphant shouts of Truth and Right, the Captive's Freedom song,
Commingled with the dying groans of vanquished Sin and Wrong,
And yells of howling ghouls transfixed, and Demons shrieking wrath,
And clash of sacred Idols shivered ;—marked his conquering path.

Yet not unscathed :—a vengeful hand a mighty falchion swayed,
A crosier staff the falchion's hilt, and miter-shaped the blade,
With ponderous and resistless stroke it smote the hero down ;—
He reel'd, and fell ;—then rose again, and drove the battle on.

Shames are the gems that deck the robes of Heaven's Nobility,
And scars are Immortalities, when worn, O, Christ, for thee,
In both he largely shared, and fellowship'd therein, the Man
In Pilate's hall derided, and on Calvary's mountain slain.

Though Slander's scorpion tongue, that stung, ere while the living Just,
His tomb invade, to lick for scandals foul, in holy dust,
He little reeks of blame or praise, reproach or honor given,
Whose spotless record is on high, whose witness is in heaven.

And all is over now :—The Prophet Pilgrim's race is run,
The Prophet's warrior's conflicts o'er, his toils and labors done,
He lays his holy Pilgrim garb and shining armor down,
And goes to take the kingdom won, and wear the victor's crown.

Go, comrades, lift him up, high on his broad refulgent shield,
And with triumphant dirges, bear him from the battle field ;
The holy benedictions speak, which fit God's holy brave,
And chanting holy anthems grand,—go, lay him in his grave.

THE FALL OF JERICO.

BY JOHN T. JAMES.

III. *The falling of the wall.*—This was God's object in planning the campaign. This is still His plan to save souls through the church, and not to destroy them—not to make the worldlings build their walls the higher and shut their gates the closer. No, No. God's plan is to throw down those walls already builded. And oh, how glorious it is when that time comes! Some faithful few get burdened for that part of the world they live in. They get to looking at that part of the wall of Jericho that is just opposite them.—Josh. vi. 20.—They see the high walls of pride, and prejudice, and hardness, and unbelief, around poor human souls. They see Jesus, the Ark of God, kept out of those souls. They know that eternal death is their portion unless those walls come down and Christ is let in. Like Jesus, they draw near and behold the city, and weep over it.—Luke xix. 41. They are burdened and sore distressed. But they remember the word of the Lord, how He says that He sent not His Son into the world to condemn the world, but that the world through him might be saved. They believe God is able to save sinners. They believe He can still throw down walls around human hearts, and give His people access to them with His sin-slaying and soul-saving truth. They pray and believe,—their faith increases and becomes mighty, to the pulling down of strongholds. They put some "rams' horns" to blowing,—Joshua xi. 4, 5,—some commence to preach the word; and at last God comes among the people. Their hardness and prejudice begin to give way, the walls commence to fall, and each faithful Israelite, with sword in hand, goes up into those once hard, unbelieving, and prejudiced hearts. And oh, what a time that is when "every man is put to the sword"! when multitudes, "pierced in their hearts," cry out, "Men and brethren, what shall we do?"! How glorious this to those who have "made a

long blast with the rams' horns,"—who have preached themselves out of breath, and are just beginning to get a little discouraged! How blessed, when we no longer feel the truth thrown back upon us from high walls, but can see it—yea, *feel* it—going right into human hearts, killing and making alive! Oh, how the Spirit comes upon us then, and, having effected an entrance, gives a hundred-fold power to the simple words we preach! How our hearts swell with energy divine, as we send home the sin-slaying truth! Oh, it seems to me we could afford to die, to see one more such time as this. And I expect to see it. I am done listening to that devil that tells me, I have got so *straight*, that henceforth I shall find walls too high and gates too strong for my faith and ram's horn. Joshua and his people were straight as God's law makes men; and yet they took Jericho. In fact, *straightness*, as some call it, is the only thing, with faith in God, that *can* take shut-up cities. Those who are not straight,—who are not transformed by the renewing of their minds after the patterns of the good and acceptable and perfect will of God,—Rom. xii. 2,—have no trouble in taking such places, for they do not find any. It takes "Christ in us, the hope of glory," to find such places. And it takes that Christ, in conjunction with the faith of such people as have law and holiness among them, to take such places when they are found.

Beloved, shall we see these things? Think who are in Jericho. That father or mother of yours. Perhaps it is a husband or wife. May be your children are there, living with high walls of prejudice and hardness between your soul and theirs, and with their hearts "shut up" against you because you are dead to this world, and have the law and life of God in your soul. Then what are you doing? Are you taking your ease in camp—at "ease in Zion"? Are you satisfied to feed on the joys of salvation, and let your own flesh and blood live with walls between them and the law of your God? or can you say, with Paul,

as he looked at the Jewish wall, "I could wish that myself were *devoted with Christ* (in living sacrifice,) for my brethren, my kinsmen according to the flesh"? Have you got where you can say, "I have great heaviness and continual sorrow in my heart"?—Rom. ix. 2, 3. Or have you got an experience ahead of the apostle's which saves you from such sorrow? O brother, sister, leave awhile your joys, and go and look at those walls. Look at them day after day, hold them before the Lord until they fall and your precious ones are saved.

A word more on this point. We may pour in truth at the gates, but God must throw down the walls. No entrance can be effected into human hearts for the Son of God, save by the Holy Ghost. And that entrance must be over the thrown-down walls of pride, and prejudice, and hardness. God alone can save men from their opposition to God. He alone can effect an entrance into a soul that shuts us out for His sake: But He will do it, if we will let Him, and in His way. He is not willing that we should find ourselves shut out from human hearts on His account, and have to depend upon our own resources to get in again. No; He saves us, and then sends us back into human hearts which have excluded us for His sake, to do a work for Him and them, and at the same time make them one with us. Brethren and sisters, we have for years been kept out of Jericho. Its high walls have seemed to get higher and higher, until our souls have almost fainted within us. But may it not be that, the set time to favor Zion has come? May not our God be about to throw down walls? Oh, let us believe it. The straightest man the world ever saw, had favor with the common people. The straightest church that ever existed, had the highest walls thrown down before it, and the *shut-up* hearts of all Jerusalem opened to the Gospel of Jesus Christ. Rest assured, our *straightness* is not in the way, unless it has some features to it not found in the Gospel. If you have something about your religion that cannot be found in the Bible, then no wonder He does

not help you into Jericho. He has too much care for those souls in there to let you in. But other things being right, let us "Have faith in God."

But one trouble hitherto may have been the failure to do what the children of Israel did not fail to do.

IV. *Devoting all to the Lord.*—Josh. vi. 17. They were to take no spoil in Jericho to themselves, or for themselves. They found great spoil but all was for God. And it is so now, that when God throws down the walls of human hearts, there is great spoils found in those hearts—the spoil of human affections, of human influence, and human wisdom, and human power; the spoil of money, and houses and lands—all of which are the Lord's, and must be given to him. And now it happens at times, that God commences to take down the walls and the people go up, but commence to appropriate the spoils to themselves. The preacher takes a little *reputation* to himself, as a kind of pay for breath he spent in blowing the ram's horn. Probably too he stands in need of some money, and now is a chance for a *large salary*. The society commences to count its swelling list of names, and to glory in its numbers, and to reckon itself as something of importance now as a church. Then God, not wanting us to share the fate of that rich church, that has got rich and proud on his spoils, and has built a Jericho of its own—lest the sinners rally, the work ceases, the church is forced to retreat, and the walls are rebuilt—while some, determined no longer to stay outside "the city of Palm-trees," stay inside to enjoy its shade and ease. Now let us be warned. God will not give his glory to another. All spoil must be devoted to the Lord. Will we promise God to do it—and not to take his money and goods to build up our name, or to build Colleges, or to cover the land with fine Churches, or to increase our salaries? We will.

O, for a general falling of the walls this year. Let us be strengthened for it, burdened for it, believe for it, preach for it, sing and shout for it, see it and enjoy it. Amen. Amen.

"PROPHECY UNTO THE WIND."

Ezek. xxxvii. 9.

BY REV. T. S. LA DUE.

THE Lord here counseled Ezekiel to invoke the Holy Spirit to breathe upon the bodies lying before him. Wind symbolizes the Spirit.

Wind purifies. It is one of the great purifying agents in nature. On a hot day, when poisonous gases are steaming all around, and life seems a burden, how grateful to have the breeze or wind spring up! It sweeps away the gases; and the tired laborer lifts his hat from his brow and says, "Oh, how good!" The vast ocean of atmosphere would become a stagnant expanse of pestilence and death were there no wind.

The Wind of Heaven is the great purifier of this moral atmosphere.—Were it not for the Holy Spirit, what would be the condition of mankind!—There would be no Bible without, and no restraint on the sinful heart, and earth would soon present a scene similar to hell. What a change is wrought in persons and communities by this purifying Wind! Profanity is blown away, and praise brought instead. The fumes of rum and of tobacco are blown away; cards are blown away; evil tempers are chased off, and tempers, sweet as the breath of heaven, wafted through each heart and house.

Wind, or air, is one of the essentials of life. Speedy death ensues without it. People die for want of breath, or air—that is, air in motion: in other words, for want of wind; for every breath is a miniature wind. And so spiritually; men are dying for want of the Wind of Heaven. They lie abject and groveling, hidden behind their idols, down on "the plain" of worldliness, on the lowlands, amidst the marshes and bogs and malaria. They have not escaped for their lives to the Mountain—to Mount Zion, where The Wind has free scope.

The Wind Ezekiel prophesied to had remarkable life-giving properties. Witness the scene,—bones, dry bones, a

valley full, "and lo, they were *very dry*." He worked, and preached, and got them together, and sinews upon them, and flesh. He got up quite a respectable congregation and church, and there was a great shaking among them—powerful conviction under his prophesying, or preaching; but they had no life. Now God says, "Prophecy unto the wind." He did, and said, "Thus saith the Lord God, Come from the four winds O breath, and breathe upon these slain that they may live. So I prophesied as He commanded, and the breath came into them, and they lived."

Wind is necessary for fire, as the draft of a furnace. And it is not the draft simply which makes the fire burn; but the gases or elements of fire in the draft. A draft of air, loaded with certain kinds of gases, will extinguish fire, and life also—as the gas thrown by the fire-extermiator engine. Pure wind is full of elements of fire. The Wind of Heaven is necessary to kindle the Divine Fire in the soul. That Wind is full of "the Holy Ghost and Fire."—On Pentecost, along with The Wind, came "cloven tongues like as of fire." David says, "While I was musing the fire burned." The Wind breathed upon him.

Wind is sometimes strong. On the day of Pentecost, it came, "a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting." The effect on the saints was, that "they were all filled with the Holy Ghost," and inspired to speak some sixteen different languages, telling the wonderful works of God. It set Peter, the coward and denier, to preaching with uncompromising boldness; and breathed them all full of courage for Jesus. The effect on sinners was, that three thousand were blown that day clear from the Babylon of captivity to sin and Satan, to the Jerusalem of salvation.

"The Wind" sometimes blows down tall and strong trees, such as are spoken of in Isaiah ii. 13: "the cedars of Lebanon that are high and lifted up, and the oaks of Bashan,"—Saul of Tarsus,

for example, laid flat in the dust. It blows away sandy foundations,—“and the winds blew and beat upon that house, and it fell.” It blows away false hopes. It blows off cloaks. What a commotion a good, strong gust from the Land of Holiness and Power and Glory will make among those “having a form of godliness but denying the power thereof”! their foundations blown away, every rag of a hope in tatters, and “the dear church,” made up mostly of lumber from the forests of “the plain,” shaking and racking in every timber. Amen, Lord. “The Wind” has blown one great church to pieces—the Jewish—because they compromised and trimmed with the world; and others may profit by their example.

Wind, when blowing a hurricane, sometimes blows up grass, and weeds, flowers by the roots—literally tearing up the ground. It makes bad work with the flower-beds. So The Wind of Heaven sometimes blows over that flower-bed, the carnal heart, and makes bad work with the flowers growing there.—What kind of flowers? Rag flowers. The only soil in the world that will produce a rag flower is the carnal heart. Clay, loam, prairie, muck, or even a dung-hill, cannot be made to grow a rag flower; but the carnal heart has produced acres of them. They root in the heart, and commonly sprout out at the head. We have known this Wind to blow a good many of them right out by the roots. It is so penetrating, it goes right to the roots of things; and brings along with it seeds from Heaven, and drops them in the torn furrows, when they spring up and bloom in Divine loveliness.

The wind, blowing a hurricane, sometimes seizes fowls and blows the feathers out of them, nearly as clean as if they had been picked. So we have known this Wind to seize some human gay birds, and pluck them of plumes and feathers and streamers.

A little obstruction may prevent a draft of air from blowing, which may be necessary to very important results,—as the small damper to a large stove. Shut it,

and the fire goes out; open, and a great flame blazes. So it is with the fire in the soul. A small duty neglected, a little cross rejected, will shut off the Wind of Heaven, and the heart becomes cold and finally frozen. One person may be as a damper to a whole meeting. By refusing to yield to the Spirit, he shuts off the flow, and all are frigid, or burdened and distressed. By obeying, The Wind flows in, the fire blazes, and all are warmed. One person once shut The Wind of Heaven from the whole Israelitish nation—three millions of men, women and children—and caused them to be the sport of evil winds. His name was Achan. A wedge of gold and a Babylonish garment stuffed into his heart shut off The Wind from him, and he from the whole nation. Let us learn.

Let us notice some of the things which prevent The Wind from blowing upon the soul.

Some idol, standing between the soul and the Spirit. It may be very small, but it is no smaller than the person or soul making it an idol. The size of the soul morally can be measured by the size of the idol; and as all idols are really little and mean compared with God, how little is every sinful, worldly soul, and it can hide behind how small a thing! Some bauble, some mean dishonesty, some worldly honor—infinately paltry in its largest measure compared with “the honor which cometh from God only”—keeps The Wind of Heaven from blowing upon it. Some—alas! we have reason to believe many—get a great church between them and The Wind. They reason, “It has a glorious past.” But what is its present? “It is mighty; it has millions of members, and great divines, and countless money, and powerful influence.” So much the worse, if it denies the power of godliness, and stands as an idol between you and God. Oh, beware of this church idolatry!—Feel through all forces and externals for the truth,—and that alone will not answer; for “the letter without the Spirit killeth.” Does The Wind have free scope upon and through it? If not,

it is no better than Ezekiel's valley of men perfect in form—in bodies of bone, covered with muscle and sinews—but having no life in them. Some lurk behind a wall of prejudice, and some behind a screen of starch—the starch of self-dignity and false education in spiritual things, and of unbelief. They feel The Wind coming, and fear that if they give it anything of a chance, they will be blown out of balance in some way, and up goes the screen and they dodge behind.

Various ways are resorted to by churches to "raise the wind,"—as festivals, fairs, and shallow revivals, and other worldly contrivances. None will be truly convicted and saved, unless the Wind of Heaven is raised. And this can be done only by removing the obstacles, leveling the idols, and humbling ourselves in the dust. Then it will have free scope, and all earth and hell cannot keep it from blowing.

Wind stirs up the great ocean. This is necessary to keep its waters pure and lively. So The Wind of Heaven often blows on that great deep, the human heart, and stirs it to the very bottom. Nothing but this can stir the soul to its nethermost depths. Persons may think that they are as intensely excited as possible by some temporal event, and influence, but they know nothing of the intensity of feeling the heart is susceptible of, until The Wind of Heaven stirs it. What sorrow like that when this Wind blows on the dark waters of the sinful spirit, and stirs up emotions like these: "I have sinned against God; I have rebelled against my Heavenly Father; I have crucified my Saviour; I have grieved the Holy Comforter." What groans like these? And what joy like that when this same Wind blows on these waters, regenerating and purifying them!

The ocean is in motion all the time, through the tides and various agencies; but still it needs wind to stir it and keep it pure,—and not mere common wind, but every now and then a gale and a hurricane. So does the deep of the human heart need not only the common influ-

ences of the Spirit, but every now and then a gale—a hurricane—stirring up from the very bottom and setting all in motion. O Wind! breathe, breathe a hurricane! And as the great waves roll and roar around the Rock of Ages, and on the golden beach of salvation, every roar shall be, Glory! Glory! Glory!

FAITH.

BY WM. DICKSON.

TALK not to me of "*naked*" faith,
The words are cold and dead;
The form alone, no life, no breath,
No power to bring me bread.

'Tis of the head, and not the heart,
Cold theory alone;
Which human creeds and books impart,
A *naked*, dried up bone.

No meat thereon, no spirit food;
No sustenance, no soul!
No *veins* through which may flow the
blood,
That heals and makes me whole.

God's faith in truth securely stands,
With lively hope entwined.
While love cements the golden strands,
A "three-fold cord" combined.

God only can true faith impart,
The life divine can give:
'Tis he alone can change the heart,
And bid the "dry bones live."

Give me the faith adorned with grace,
All *clothed* with love divine;
That fills the soul, and makes the face,
With heavenly lustre shine.

O, Then I'll bid farewell indeed,
To all my doubts and fears;
God will supply my every need,
And smile away my tears.

O, then I'll go, and come, or stay,
As God shall me provide;
And Christ will sweetly day by day,
Within my heart abide.

TELLING JESUS HOW WICK-
ED SINNERS ARE!

BY D. F. NEWTON.

"Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, saying, Where is the promise of his coming?"

TELL the Lord Jesus of you, impenitent sinner?

Yes, we shall tell him, how awfully wicked you are, how stubborn, self-willed, how you despise the word of his grace, trample on bleeding mercy—crucify the Lord of glory afresh! defy Omnipotence to arms?

"The soul that sinneth, it shall die."

You, Mr. Rumseller, what in your case? Take it to Jesus? To whom else? Stop killing folks! murdering in cold blood, fathers and mothers! No, you won't, so long as you can fill your coffers at the price of blood!

Have you not murdered our mothers? brought their grey hairs to the tomb?

Have you not murdered our brothers, yet in their manhood's bloom?

Deny it if you can. Think of the many wretched widows, and orphans you are making! how many Jails, Penitentiaries and Mad-houses you are filling! How fast you are peopling hell! the regions of dark despair!

Tell Jesus all this; and still more. Look out for breakers—you who traffic in liquid death; distilled damnation! the devil's broth. Look out for *breakers*! the thunderings and lightnings of Sinai, the death that never dies.

"Woe to him that giveth his neighbor drink."

"Oh shun the bowl—as thou wouldst leave
The poisoned spot where reptiles tread,
Lest widows' hearts for thee should grieve,
For thee untimely tears be shed."

And you, Mr. Novel-writer—seller and reader, You who are publishing and sending forth a light, frothy, sensual, devilish literature; to curse the world and the church for filthy lucre—"the meat that perisheth."

"How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press!
Like Eden's dread probationary Tree—
Knowledge of good and evil is from thee!"

Yes, sir, you are setting the world on fire? the fires of hell! For so much gold? yes, for so much gold? sell the Lord that bought you? Think of Judas, man!

What said the apostle Peter to Simon Magus, the Sorcerer? "*Thy money perish with thee.*"—Acts. viii. 20. A novel for so much gold—\$30,000, for the "New York Ledger," and then to be acted in the theaters. Oh! oh! what a curse to the rising age!

What a curse to the rising age!—Soul ruinous!—work of fiction! What numbers of young men and women, in the Church and out of it, have been led to the theatre, the opera house, whose feet will doubtless go down to death, and whose "steps take hold on hell!"

—Prov. v. 5-6; through this one advocate of worldly pleasure and lover of filthy lucre! Truly, "One sinner destroyeth much good"—"Behold, how great a matter a little fire kindleth."—We say, as Peter to Simon the Sorcerer, "*Thy money perish with thee.*"—Acts viii. 20.

"Some men's sins are open before hand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; they that are otherwise cannot be hid."—1 Tim. v. 24-25.

"There is a way that seemeth right unto a man, but the end thereof, are the ways of death."—Prov. xii. 14.

"O world! how deeply fallen from thy sphere!
O mind! how lost thy noblest wing of thought!
O soul! how base thy form—how lost art thou
To God's similitude—how deep thy stain."

Tell the Lord Jesus of you friend? of this superabounding wickedness of yours—this causing multitudes to stumble over you into hell? What else can we do? Repent, confess your sins, your awful, soul ruinous—soul *damning* sins—and make amends—what restitutions you can, like the blood guilty Manasseh? and do works meet for repentance? *No such thing!* You have been exhorted again and again, to turn from your wicked ways; cease to do evil, and learn to do well, beseechingly,

weepingly, and what avail? You harden your heart, stiffen your neck, meanwhile.

"He that being often reproved, hardeneth his heart—shall suddenly be destroyed—and that without remedy."—Prov. xxix. 1.

These popular works of fiction poison the soul in all of her faculties. "The whole head becomes sick, the whole heart faint," the native depravity is fed and fostered, and, like the sickly plant of a hot house, rapidly forced to maturity. The Bible,—that "dread wondrous book, the author God himself, the subject God and man," that Book which is a transcript of the Eternal Mind—that Book which has "God for its author, truth without error for its subject, and heaven for its object,"—that Book has no charms for the novel-reader! No, it deals in truth and not in fiction! and he has no soul to enjoy the beauties of truth.

Satan was the first author of novels, and his followers have been quite successful in carrying out the principles of his school. It was he who first addressed the imagination and passion of Eve in the garden of Paradise; and was it not a deceptive and unfounded tale, that "brought death into our world, and all our woe?"

Again, we are told that you give loose to a volatile, flippant, nonsensical tongue in the pulpit, and out of it, display your wit, under pretence of gaining the attention of your hearers. Miserable apology!

How many, truly pious, are grieved in the house of God and out of it when ministers resort to punning and witty remarks, evidently to show off their parts, and to excite laughter!

"Tis pitiful

To court a grin, when you should woo a soul."

Piety and levity cannot long dwell in the same heart. One will destroy the other.

If ever the arch-deceiver is transformed into an angel of light, it is when professing Christians talk nonsense, and laugh at nonsense.

Again, if report speaks the truth, you

go in for worldly pleasures, worldly amusements—games of chance that lead to gambling! Advocate billiards—dominoes and bowling allies. Inlets to gambling dens and gambling hells!—

And what is worse, if possible, you fellowship—infidelity in varied forms. "Liberal Christianity," Parkerism, Unitarianism and Universalism. What is this but denying the Lord that bought you, claspingsatan to your very bosom.

Woe, to the man that puts darkness for light—poison for food! Error, is poison to the soul.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. * * If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God's speed. For he that biddeth him God speed is a partaker of his evil deeds."—2 John, i. 7-10.

"Though we or an angel from heaven, preach any other Gospel than that which we have preached to you, let him be accursed."

These are a few items, only in the long catalogue of your misdoings and departures from gospel purity, and simplicity. Lay your case before the blessed Saviour for redress—for mercy, if any mercy there be for you! Most assuredly.

Were we to particularize, enter into the minutiae of your downward course, furthering the cause of Satan, it would more than fill an Octavo. The half is not told—can't be ere eternity reveals it! the awful judgment day.

O, for the thunder bolts of high heaven, louder than the arch-angel's trumpet, to awaken you to a sense of your ungodly influence; the danger to which you are exposed. Furthermore, think of your worldly conformity, and popularity; what a curse are these! so great is your influence on the side of evil—the world, the flesh and the devil—that very few ministers and editors of the present day, who see and know what mischief you are doing, have the moral courage to rebuke your outstanding—God defying iniquity! Thus the plague is spreading like wild fire! this moral

leprosy of yours, far and near, more fatal than the Simoon or the deadly Upas. This leaven is leavening the whole lump. "One sickly sheep infects the whole flock."

This neglect of ministers and editors to obey God in rebuking your sins of omission and commission, is downright rebellion!—Sam. xv. 22-23. It encourages you to go on in sin high-handed, treasuring up wrath against the day of wrath! Thus your sin becomes theirs. "He that covereth his sins shall not prosper."—Prov. xxviii. 13. They are partakers of your awfully wicked deeds. "Silence gives consent."—Ezek. xxxiii. 9. "The partaker is as bad as the thief."

"Woe, woe to him on safety bent,
Who creeps to age from youth;
Failing to grasp his life's intent,
Because he fears the truth."

"Neither be ye partakers of other men's sins."

If the blind lead the blind, will not both fall into the ditch?

Tell the Lord Jesus of all the things herein briefly expressed. *Most assuredly* we shall. We have done it, and we intend to keep on doing it, so long as a spark of hope remains—so long as mercy is held out for "the vilest of the vile."

We tell the Lord Jesus of you in love, in hope of mercy, for the most hopeless! Your popularity is killing you! cursing the church! cursing the world! What else? your own sect or denomination merely? that adopts your false teaching—your false theology winks at your sins! Nay, but all sects, the Baptists, the Methodists, the Presbyterian denominations—that hold on to your skirts; laugh at your sins, and witty sayings, and connive at your fellowshiping the unfruitful works of darkness, your pernicious ways.

"Woe to the foolish prophet. Woe to the pastors that destroy the sheep. Woe to them that call evil good, and good evil."—Isaiah v. 20.

"A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests

bear rule by their means; and my people love to have it so; and what will be the end thereof?"—Jer. v. 30.

We speak that in love to your soul, the cause of truth, the welfare of multitudes you are now taking with you to endless perdition—to the pit bottomless, fires unending, unquenchable, "Where the worm dieth not."

We know God's mercy is superabounding, overshadowing. Sinners of long standing, of the deepest dye—"scarlet colored," crimsoned over, have been pardoned—washed in the open fountain "for sin and uncleanness."—Instance that *awfully* blood-guilty Manasseh, who for more than fifty years, shed innocent blood in Jerusalem—reared altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped the hosts of heaven, and served them. "And the Lord spake by His servants the Prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which was before him, and hath made Judah also to sin with his idols; Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth thereof, both his ears shall tingle."—2 Kings xxi. 10, 11, 12.

Your sins exceed those of Manasseh who made Israel to sin, that judgments most terrible, heartrending, came upon the whole nation! No compassion we fear. You sin against additional light, light heavenly under the gospel dispensation; shining brighter than the glowing beams of the mid-day sun! You crucify the Lord afresh—stamp down bleeding mercy! Christ is wounded in the house of his friends! "Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil." Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be de-

voured with the sword: for the mouth of the *Lord* hath spoken it.—Isa. i. 16, 17-19.

"If all the sins which men have done,
In thought or will, in word or deed,
Since worlds were made or time begun,
Were laid on one poor sinner's head,
The stream of Jesu's precious blood,
Could wash away the dreadful load."

POSSIBILITY OF EVANGELIZING THE WORLD WITHIN THE PRESENT CENTURY.

BY REV. L. B. DENNIS.

THE term Evangelize, when reduced to practical application, simply means, to instruct in the gospel. But when used in a broader sense, it means to preach the gospel, and convert to a belief of the gospel. As is often said, to evangelize the heathen, or in other words, to evangelize the world. It means "that the word of the Lord, has free course and is glorified." Yea, that the Truth spreads to earth's extremities; to give the gospel to every man; and to send salvation free and full to the ends of the earth.

POSSIBILITY OF EVANGELIZING THE WORLD.

The Author of this, felt some doubt, or he would have employed a more positive term.

But he that spake with authority, said, "With God, all things are possible." If so, God can Evangelize the world in the present Century.

The great obstacle is, ministers of the Gospel, and almost all professed Christians do not believe it. The expression is often used, "God can convert a world in a moment;" but we do not believe that he will do it. At least we do not act as if we believed that he would. We ask for many things in our ordinary prayers, which if God should grant, it would surprise us terribly.

Infidelity, or unbelief, if you prefer the term, in the world and in the Church, is where the trouble lies. O, how it militates against our movements!

However, that we may see to some extent, what is possible toward the Evangelization of the world in the present Century:—It may be necessary, briefly to look at the History of our world during the present Century, to the latter part of 1870. It is very certain that several decades of this century, have been of an eventful character,

And when its history shall have been fully written, it will tell of progress, such as the world has never witnessed. At almost every step, we may discern the hand of God controlling the great events of the age, so as to carry on his glorious work.

Almost every Agency of Heaven is making rapid strides, and is active in the work. All can see the Political Revolutions that are astonishing the world. Potent agencies of opposition, have been rapidly giving way. And some feel as if "The night is far spent, and the day is at hand."

True, that wars, and rumors of wars, have been heard, seen and felt. The inspired book records the fact, that "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

God devises his own plans, employs his own agencies, and brings about his purposes.

Some of the influences of past centuries, were felt in the present. God permitted the Light of Luther, to reach the great revivals of Wesley. And the well devised plans of Wesley, ever carried forward by such men as the sainted Fletcher; the metaphysical Watson; and the penetrating Clarke, and hosts of worthies we can not name.

Prejudices have given way. The Spirit of Union has been cultivated.—Great and grand schemes have been devised. Strange alliances have been formed. Nations have thus been brought together. Peace Congress meetings have been held. Strong, leading and

powerful men of different denominations, have said, or used very nearly these words: "Let us live, and work together, like men of God, for the Evangelization of the world, and the over-throw of the Empire of darkness."

Great men like Spurgeon; orators like Punshon; writers like Bishop Thompson; and strong men, like J. Angel James, have been and are still working, so as to rapidly evangelize the world. Not only has the light of the gospel been spread, a benign influence been seen and felt; a Spirit of love been cultivated; but the world is all arousing on the subject of knowledge and inventions. High-Schools—Academies, Colleges, and Universities are arising in every direction: sustained by the various Churches, and by the people. And Solomon's words were never more applicable than now. "Of making many books, there is no end." Not only do we see the facility thus afforded for knowledge, but there is an increase of Church Buildings unparalleled in the history of the past. It is an age, of improvements and inventions. They are not only designed by Heaven to save labor, increase wealth, and in various ways benefit man: but by means of them he can economize his time; read his Bible; serve his God; be useful to his fellows; and sow the seeds of evangelization in every direction. God intends every important, and useful invention, in some way, to advance his Kingdom. The Mariner's Compass; the Steam Engine; and the Electric Telegraph, are all designed of God for great purposes. Already they are, used as powerful agencies, to Evangelize the world.

The time for the Almighty to concentrate these agencies, and carry on this work, may be near at hand—even in this Century. The nations of the earth are calling for this evangelization power. The Macedonian cry is heard from almost every point of the compass.—"Ethiopia is stretching forth her hand." Young men are saying, "Here am I, send me." It is possible, that the four Angels are holding the four winds of

the earth, until the servants of God shall be sealed. God may be moving in some mysterious way. The judgments, the carnage, and the devastations, of that great and terrible day of the Lord, may be delayed; that the elect of God may be gathered in.

The commotions of various nations, are strong indications, that we are on the eve of some great event. God's judgments may seem to linger, and his damnation to slumber; but the great Day of his wrath will come; and it may come suddenly.

He that sitteth in the Heavens, can raise up another Luther; awake another Wesley; arouse another Whitefield; stir the energies of another Fletcher; and convert another Clark. Yea, He can call into requisition the logical powers of Paul; the thundering tones of a Peter; or the consolations of a John. Or whatever may be requisite, Heaven can command. In a word: Are we ready for the Evangelization of the world? Are we ready now? Are we doing all we can to bring it about? While all the nations call, may we move to duty, without let or hindrance.

When God combines all these agencies, it may be well to remember, if we but fall on that stone, we shall be broken; "But on whomsoever it shall fall, it will grind him to powder." The arm of Omnipotence, is engaged to do this work. The grand Crisis may be near upon us! The lines of Providence seem fast converging to some great point of consummation. There is evidently commotion among the hosts of Rome. The Pagan world is now shaken to its very centre—its temples are crumbling—its idols falling—its darkness dissipating—and as never before, it is prepared to receive the gospel.

The Spirit of Life is passing over the face of all stagnant Christianity; and preparing those lapsed, and corrupt Churches, to arise, and let their light shine. All of these recent organizations, of combined and united Christians, betoken a brighter day, a clearer sky, and a greater and more powerful, concentrated effort.

But the powers of hell are all awake. Satan is arousing the spirit of war.—The world is agitated. “The prince of the power of the air,” is mightily working. There may be dark days just before us. There may be times to try men’s souls. “The mystery of iniquity doth already work.” “with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.” But why should we quail! Truth is mighty, and must prevail! And the assurances are, that Christ shall consume them with the Spirit of his mouth, and destroy them “with the brightness of his coming.” This may be the harvest century of the world, and God may be preparing laborers for the harvest. Never was there a time in the history of the world, when the means and agencies, connected with the advancement of Christianity, were so general.

The Mariner’s Compass to guide; the powerful agency of Steam to convey; the Telegraph to spread the intelligence; the facilities of publishing the Bible in almost every tongue; and the men called of God, and qualified for the work, are now ready to be employed in this great enterprise. God in his providence is fully preparing the agencies, to give the kingdoms of this world to his Son. The harvest is at hand—the fields are ripe—every disciple of Jesus Christ is a reaper. Each must perform the part assigned to him. “Go, and work,” comes in thunder tones! The work to be done, is as varied, as it is vast and important. Causes possibly are at work, or instrumentalities being preparing in some obscure corner, which we may help mature—and which, when brought out, may be potent engines, to build up the truth, or demolish error. None can be idle, for the want of work—none—whether high or low—rich or poor, can be idle innocently.

If the world is to be evangelized in this Century—God is calling, now as never before, every true disciple to perform well his part.

The Great Captain of our Salvation, is rallying his forces for the contest. He expects volunteers—and each per-

severingly to do the portion assigned. Duties are ours. Events are with God. From late reports of the Micronesian Islands, in the South Pacific, five thousand miles beyond San Francisco; where they have a mail but once a year,—we hear that seventeen hundred are baptized in one day, and twelve thousand have recently been converted and added to the Church.

It is possible to evangelize the world in this Century.

GLOOMY CHRISTIANS.

BY REV. GEO. W. ANDERSON.

Don’t be one.

1. Because there are too many of that class already. Multitudes of professors of religion are sitting as if in the region and shadow of death. They are silent, shady, gloomy and despondent. You hardly ever see them hopeful and cheerful. Their countenances, generally, have more of December than of June in them. When friends smile and all things prosper they seemed pleased and satisfied; any one will feel good under favorable circumstances. But they are not happy as *Christians*. They are strangers to the “Joy of the Lord.” Do not select such for your companions. Avoid them as much as possible, for their gloominess is *contagious*.

2. Because you have every reason to be a cheerful, amicable, happy Christian. If your sins are pardoned, and you can say, “my God is reconciled;” you should rejoice. How can you do otherwise than say, “O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me.”

“How happy every child of grace,
Who *knows* his sins forgiven.”

Yes, when you *know* you are out of prison, absolved from guilt; in the way to life everlasting, you will “rejoice and be exceeding glad.” Too many think they must be mourners all their days. If such will look at Isaiah lxxi. 3; they will read, “To appoint unto

them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Why should we apply such phrases to our pilgrimage, as "a vale of tears." "This howling wilderness." True religion does not deaden our sensibility to suffering and objects of suffering, but it so sweetens the cup of affliction, and "tempers the wind to the shorn lamb," that we are "Exceedingly joyful in all our tribulation." Religion is a diamond that loses none of its lustre by being put under water. We are happy, though poor; when others are in distress. "Thou hast put joy and gladness in every heart, more than in the time that their corn and wine is increased." Some say, "Oh! we cannot be very happy or holy till we get to heaven." Does Peter represent our state here in this way? He says, "Whom having *not seen*, ye love; in whom, though now ye see him not, yet believing, ye rejoice with *joy unspeakable, and full of glory*." If you believe this, then you can sing with faith,

"The field of Zion yields,
A thousand sacred sweets;
Before we reach the heavenly field
Or walk the golden streets."

A professor of religion said: "There is so much hardship in serving God, that I would not try to, if I did not believe there was a hell." How like the man in the gospel who said: "I knew thee, that thou art a hard man." Such people *don't know God*, or they would not say, "Thou art an hard man." If we have any true faith in Christ, we believe and experience that his "Yoke is easy, and his burden is light." Can the Devil comfort his followers, and help them more when in adversity, than the "God of all grace can comfort and keep us?" "No good thing will be withheld from them that work uprightly." Beware how you give the Devil more credit than God.

3. Gloomy Christians misrepresent religion. A sinner with a long face, and full of despair, rightly represents the service of the Devil; whose "wages

is death." But to see a person, professing religion, sad, and hear him always telling a dark story, gives the idea that religion is something like serfdom or slavery—a hard service, a gloomy affair, a killing thing. How dare we represent religion in this way? It is changing the truth of God into a lie. He does not send us out poorly clad and fed, with sunken eyes and consumptive looks. He feeds us with the finest of the wheat, and with honey out of the rock. Can we say to people, "Come thou with us and we will do the good?" Or, will they believe we can do them any good, if we are always cold, shady and gloomy? People want a religion that will save them from sin and gloominess; and if you have not that kind, you had better not profess any. O! you may say, "They must not judge of religion by me;" but they will, and you are responsible for the impression you make.

Some may ask, "Can there be any such thing as a gloomy Christian?" A great many sincere, good people seem to have but little joy. Is it because they are not in a saved state? Some get wonderfully happy in meetings, but when the influence subsides, a cloud gathers on their faces, and they are cold enough to freeze you. God has promised "Oil to make the face shine." Get more of the oil brethren. Have a supply with you continually. Let us get blessings that will leave the *shine* on our faces.

"The sorrows of the mind,
Be banished from the place:
Religion never was designed
To make our pleasures less."

THE forgiveness of God is like the God who grants it—everlasting, all-incomprehensible—immeasurable. No possibility of condemnation. The hand that was against me is now raised up, as it were, in the court of justice for the protection of the debtor. I now owe everything to the love of God; I owe my whole self. Let Christ dwell in my heart, to guide every glance of the eye, every thought of the mind.

THE WAVE-SHEAF.

BY MRS. H. A. CROUCH.

THERE is a tendency in the minds of some, to spiritualize or etherealize many of the truths of the Bible,—to such an extent as leaves little room for facts and realities. Such persons doubt whether the place we call Heaven, is a *real* place, and whether there are real walls, and real streets, and real bodies there. They doubt whether there is such a *real* place as hell; and the terms, fire and brimstone, appear to them to indicate nothing more than extreme anguish of soul: and they regard the future existence of man to be so spiritual, as altogether to do away with form and matter.

We purpose to present here, only a few thoughts with regard to our bodies as they shall be when resurrected.—And in doing this, we will look to Him who is “the first-born among many brethren.”

Christ is called “the first-born from the dead.”—Col. i. 18; “the first begotten of the dead;”—Rev. i. 5; “the first fruits of them that slept.”—1 Cor. xv. 20.

There is a natural body, and there is a spiritual body. What is sown, or buried, is the natural body; what is raised, or resurrected, is the spiritual body. That Christ was resurrected with a *spiritual* body, is evident from the fact that he is called “*the first begotten of the dead.*” We know that, previous to Christ’s resurrection, there were those who were raised from the dead with their natural bodies. There was the child that Elijah raised. There was the child that Elisha raised. There was Jairus’ daughter. There was the widow’s only son; and Lazarus. So that Christ could not be said in any sense to be “the first begotten of the dead,” except as we understand, that he was the first who ever rose from the dead with a *spiritual* body.

This is plainly shown in the passage, where he is spoken of as “the first-born of the dead; that in all things (or, mar-

ginal readings, among all), he might have the pre-eminence;” and still plainer in 1 Cor. xv. 20; “But now is Christ risen from the dead, and become the first fruit of them that slept.”

The first fruits was the first that was gathered of the ripe fruits, first of the corn, wine, oil, etc.; *the first sheaf that was ripe of the harvest*; and was a sample—Yes, *just like* what the rest would be, when it should be ripe and gathered in. And Christ—“*the first fruits of them that slept,*” in his resurrected body, was a sample of what *we* shall be when resurrected. Let us look to the type. Every year for hundreds of years before Christ was born, or buried, or resurrected, the first ripe sheaf of the harvest was brought to the priest, and waved before the Lord, in behalf of the people, *the day after the Sabbath.*

As it is written, “Speak unto the children of Israel and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the *first fruits* of your harvest unto the priest. And he shall wave the sheaf before the Lord, to be accepted for you; on the *morrow after the Sabbath*, the priest shall wave it.”—Lev. xxiii. 10, 11.

As we see in the type, so we see in its fulfilment. On the *morrow after the (Jewish) Sabbath*, the first sheaf of the harvest, “*the first fruits of them that slept,*” was presented before the Lord, *accepted for us.*

Although he came up with a resurrected and spiritual body, it is not to be supposed, that he appeared with all the *glory* that he bears in the heavenly world. Angels in coming to earth, sometimes laid aside their glory, and appeared as *men*.—Gen. xviii. 2. And we know that Christ has greater glory than he manifested here, for “There is no need of a light” in that city; such is his glory. “The Lamb is the light thereof.”

We notice this fact, that after he was possessed of his spiritual body, he was not known even of those who knew him best, until he revealed himself to them.

It was not because it was so dark that Mary did not know him at the sep-

ulchre. Though dark when she first went there, she had been away and come again, and it was now so light that the linen clothes were seen folded and lying in the sepulchre. Yet she did not know Jesus till he said, "Mary."

And when Jesus joined the two disciples, as they journeyed to Emmaus, and talked with them on the way, and entered with them into the house, they did not know him till, as they sat at meat, he broke bread and gave to them. Then their eyes were opened, and they knew him.

So it is often now. We are sad, and do not realize that Jesus is with us, teaching us just what we need to know. We think he is away off some where—we do not know where, till he breaks bread to our souls. Then our eyes are opened, and *we know him*.

These disciples, who had thus seen Jesus, went immediately to Jerusalem, and were telling the other disciples what had transpired, when Jesus came and stood in their midst. But they were terrified and supposed they had seen a spirit, till he showed them his hands and his feet.

Also at the sea of Tiberias, as he stood upon the shore, they did not know him till he had wrought a miracle.

We do not read of Christ as ever *vanishing out of sight* till after his resurrection.

We do not read of Christ as *passing through material substances*, until he was possessed of a spiritual body. Then it was written twice of him, that he came and stood in the midst of his disciples, when they were gathered together, *the doors being shut* for fear of the Jews.

We do not read after Christ's resurrection, of his being hungry, and going to fig-trees for some thing to eat. We do not read of his being weary and sitting on wells. We do not read of his suffering, or being any more in an agony.—If there is any thing related of him, which seems to indicate a natural body, it is the matter of his eating and drinking. We know that he did eat and drink with his disciples after that he was risen from the dead. To convince them on one occasion that he had a real body,

and was not merely spirit, he took from their hands broiled fish and honey-comb, and ate it in their sight.

But is this really an evidence that his was not a spiritual body? Is there any thing in the Bible to prove that they do not eat and drink in heaven? If the words of Jesus to his disciples are not to be understood, altogether spiritually, then there is proof that they do. He says. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Again, "I will not drink henceforth of *this fruit of the vine*, until that day when I drink it new, with you, in my Father's Kingdom."

We do know that angels, while upon earth, have eaten and drunk. Sarah prepared cakes upon the hearth, and Abraham "took butter and milk, and the calf which he had dressed," and set it before the angels who came to him, "and he stood by them under a tree, and they did eat."

It is written of Lot who entertained the angels, that "he made them a feast, and did bake unleavened bread, and they did eat."

We see by this, that whatever may be done in heaven, it is no proof that Christ had not a spiritual body, because he ate and drank on earth.

Another objection may be presented, because of what is written that "Flesh and blood cannot inherit the kingdom of God," and Jesus said, "A spirit hath not flesh and bones as ye see me have."

Jesus did not say he had blood; and so far as his having flesh is concerned, we know that there is one passage at least in the Bible, which speaks of being *in the flesh*, even after the resurrection. We are not to suppose that corruptible flesh is meant, such as we now have, but incorruptible. It is found in Job xix. 26. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet *in my flesh* shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

BEAUTIFUL LINKS FROM A
GOLDEN CHAIN,

Selections from the Bible, alphabetically arranged.

PREPARED BY ELEANOR J. WILSON.

"GOD WILL HAVE A TRIED PEOPLE."

AND I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.—Zech. xii. 9.

And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.—Mat. x. 22; Mark. xiii. 13; Luke xxi. 17.

All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.—Mat. xxiv. 8-13.

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life of Jesus might be made manifest in our mortal flesh.—2 Cor. iv. 10, 11.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; and of David also; and Samuel, and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection, and others had

trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth.—Heb. xi. 32-38.

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.—1 Rom. viii. 36. As many as I love, I rebuke and chasten.—Rev. iii. 19.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Rev. vii. 13-14.

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.—Isa. xlviii. 10.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Mal. iii. 2-3.

But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.—Heb. x. 32-33.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.—Acts xiv. 22. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience; that after ye have done the will of God, ye might receive the promise.—Heb. x. 35-36.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in, thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.—Mat vii. 13-14.

Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—John xv. 2.

For I will show him how great things he must suffer for my name's sake.—Acts ix. 16.

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—Phil. i. 29.

He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.—Mat. x. 39.

I will also leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord.—Zeph. iii. 12.

I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world.—John xvii. 14.

If in this life only we have hope in Christ, we are of all men most miserable.—1 Cor. xv. 19.

In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one.—Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often; in hunger and thirst, in fastings often; in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches.—2 Cor. xi. 23-28.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—Rom. vi. 6.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.—Phil. ii. 5-8.

Let us go forth therefore unto him without the camp, bearing his reproach.—Heb. xiii. 13.

Many shall be purified, and made white, and tried.—Dan. xii. 10.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. xii. 5-6.

Marvel not, my brethren, if the world hate you.—1 John, iii. 13.

Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.—John xv. 20.

Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.—Ps. cxxxix. 23-25.

Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.—Acts xx. 23.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master; and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household.—Mat. x. 24-25.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it.—Mat. xvi. 24-25.

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think he doeth God service.—John xvi. 2.

That no man should be moved by these afflictions: for yourselves know that we are appointed thereto. For verily, when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know.—1 Thess. iii. 3, 4.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.—James v. 10.

We went through fire and through water.—Ps. lxi. 12.

Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire.—Mat. iii. 12.

Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell-fire.—Mat. xviii. 8-9.

Who now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.—Col. i. 24.

Yea, truth faileth; and he that departeth from evil, maketh himself a prey.—Isa. lix. 15.

Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.—Phil. iii. 8-10.

Yea, and all that will live godly in Christ Jesus shall suffer prosecution.—2 Tim. iii. 12.

THE flower of youth never appears more beautiful than when it bends towards the Sun of Righteousness.

THE ONE HUNDRED DOLLARS.

WHAT of this sum of money? There is a narrative of fact connected therewith, which all will do well to heed, but specially men of business responsibilities. Note well the following instance of infidelity to the God of heaven and earth, who is himself infinitely faithful, and mark whether he is not "a jealous God."

During the great California speculation, a few years since, when many mercantile houses of the Eastern and Middle States, were making large investments in the trade destined for the Pacific coast, a young firm of two intelligent and enterprising men, made their investment of a few hundred dollars. Both had been brought up in New England homes. Both had been piously educated, and thus far had a fair name in one of our evangelical churches. The matter of the investment elicited considerable thought and discussion, as to the probable issue in loss or profit to the firm. The conclusion finally was, that the chances were about equal, for and against their making it a profitable investment.

The final arrangement took the form of covenant with God. Whether they made it a matter of serious prayer, is unknown, save to the parties concerned. Should the enterprise be successful, whatever was made over and above the original investment, was to be given to the missionary cause. For, they had been taught from childhood, to revere the glorious missionary work as peculiarly of God, and, therefore, the object is, love and good will to men. This was then a little business for God and his Kingdom among men. Thus the matter stood, when the merchandise was entrusted to its long voyage around Cape Horn into another hemisphere.

News often came to the ears of these young men, respecting the failures and the success of others, yet they heard no favorable tidings of their investment. They heard, several times from California, but only that their merchandise was

still on hand. At last, the intelligence came to hand, that their interest in trade had yielded them *One Hundred Dollars*. So, their enterprise had proved successful.

In the month of September, in its early part, a warm day had just closed, and the first shade of twilight was coming on, when I went forth into the balmy air of the evening on my way to meeting. After walking near half a mile, I met both of our young merchants. The younger member of the firm thus addressed me:

"Brother M'Gonegal, will you please step one side here a moment, we wish your counsel about a business matter."

"Very well, but walk with me and state the case; for I am on my way to prayer meeting," said I.

"We cannot do so to-night, for we have business of importance to detain us from the meeting, but," said he, "the case with us is this," when he stated in substance, what has been placed before the reader in the above narrative.

"How did you regard the matter," said I, "when the investment was first made? was it given to God?"

"Certainly, that was our intention then, but we are not very well off you know, and a hundred dollars will be rather large for us."

"Then," I replied, "pay the last cent to God. It is his due, and that too, by your own voluntary offer. God will take his own, and may be more than you will be resigned to have him take."

"Two others have given their opinions, and they conicide, that we need not give now the entire one hundred dollars. Should we give thirty or forty dollars to the missionary cause now, and something to other causes, it will suffice, and we may give our hundreds when our circumstances are better," said the young man in a tone of voice, and with a manner, which indicated a feeling within, that there was an end to all reasonable discussion about their being under any obligation to give the one hundred dollars.

I subjoined a word more: "That makes no difference," said I. "What-

ever be the opinions of others, they cannot alter your voluntary covenant with God. That must and should be fulfilled to the last item of your original intention. I should fear, were I in your place, to abate in the least from the sum vowed unto God—all that you might make, much or little. Had you cleared ten thousand dollars, by that investment, all should, if it has not been, be paid over to the benefit of the cause of Christian missions. When men do not keep the vows they make to God, they ever meet with just retribution, even in this world, if they be vows of this kind."

We parted. They went on their way, and I to the house of the Lord. Time passed rapidly forward, and the business of this intelligent and enterprising firm went on, as if borne of swift wings.

Three years rolled by, from the time when my counsel was solicited about the disposal of that one hundred dollars, and that firm had already been dissolved. The junior member of the firm had gone to a distant city, and was there engaged in a flourishing business, that is, report said so. The other member was engaged in settling up the affairs of the firm.

But, the vow unto God had not been fulfilled. It had been done in part, but only so far as to make the insult to God as bitter as it could be. The obligation was as plain as a note of hand could be. They had paid a part of it. A large part had been really denied and refused. Deity did not thrust the vow upon them, it was an offer of their own—but when thus voluntarily made, they were under the most sacred obligation to keep and perform.

This was truly what I have heard termed an "Indian gift," in good earnest—given in a whim or caprice, and taken back under the same impulse. But men may behave most villainously towards the noblest and most generous impulses of their nature. It was noble to vow unto God—it was generous to vow all they could make by the investment—but it was the act of a truant heart to withhold the offering when ready, because it was a too costly one.

They tested God, in a doubtful enterprise, as if to settle the great principle of trusting him with the Omniscient supervision of their concerns, and when the enterprise ended successfully, their heart recoiled into its native selfishness, and, besides robbing God of his just due, cheated their conscience of the reward of a nobly accomplished benevolent purpose.

Let us now turn to the first sequel. The fourth year is just about to be entered upon since that September twilight hour, when the counsel was sought.—The senior member of that firm is now a bankrupt. He is now a salaried clerk in the employ of another. His property is all gone, and he is a poor man. Besides this, he has sunken the substance of a friend, whose name was largely on his paper, to the amount of nearly twenty thousand dollars, making him also a poor man. Others have also suffered by his bankruptcy. He wears the appearance and manners of a man broken down with ill-fortune. Still, he hopes to retrieve the past. It certainly appears as if such a hope were vainly entertained, even were it but for one hour.

Our eye may see a second sequel.—Where is the junior member of that firm? What are his fortunes, and his hopes? He was a young man, remember, of bright parts—and a fine musical taste and culture—was of insinuating and very social manners. He was away from his New England home, in a far city, engaged in business. But, he too, is now a bankrupt. And report says, he has failed to the amount of seventy thousand dollars. The saddest feature yet remains unrelated—he expects to clear by it over half that seventy thousand dollars, by securing it to his wife. Many suffer by his failure, but he has suffered most of all—not in name merely—not in a good conscience towards men only—but in peace of conscience in his own breast—and in his heart towards God, to whom he denied the one hundred dollars.

Such is the story of the one hundred dollars, and such the sequel which the fourth year, when it comes round, will

so soon bring forth to view, and may be still more that is painful—more that is wicked, for God was denied of his right, and he left the youthful firm to their own understanding.

Thus far, we can, by the light of actual events, trace the retributive visitation of their own works on their business relations, by the justice of God. Can we say, that this denial of a just obligation to the cause of God, and that too, in material aid, will stop where we have traced it? Who dare place a limit to the devastation, which that recreancy may extend and cause to fall on the spheres where those two young merchants shall yet move, and act, and feel? What blighting may yet come of this vow-breaking? Nay, who can place a bourne, over which that first gush of waters out of Mara may yet spread and prevail?

There is no telling how many a beautiful thing of life, and love, and possession, such a mildew may spot. But yet, it is a beautiful thing in moral history, for man to vow unto God. However, the words of the divine Book must not be forgotten, "better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Vows are sacred, for, they are made under unusual circumstances. We make them when some nobly generous impulse of the heart moves us to it—or, when the cornucopia of blessing is poured at our feet, and a genial gush of grateful feeling actuates us—or, when, it may be, the angel of smiting and bereavement visits the household, and we bow in tears before the rod—or, when disease causes the nightly taper to burn beside the bed where lies the wasting form of a loved one—or, when ourselves limited to the range of a few feet of room, where by day sickness wastes us, and the long night drags its hours of unrest over us, we make vows unto God. Such vows are full of sanctity; it is profane, it is impious not to keep them.—*Rev. Robt. M'Gonegal.*

RELIGION need not, and should not make one gloomy.

MY RELIGIOUS EXPERIENCE.

BY J. N. RENTON, M. D.

I AM a man that has suffered much affliction. I am a member of the M. E. Church, and have been for the last fifty years. I have loved to sing the sweet songs of Zion, and with a good will and spirit shout God's praises. About thirty years ago, I suffered from aphony—loss of voice. I could not speak for about three years; sometimes could whisper a little. I treated myself, but with no effect. Many physicians did the same, but all to no purpose. I was induced to go to Dr. F. Green, of New York. He treated me with a topical course, by cauterizing my throat. It did some good,—but no cure yet. I then went to Saratoga Springs. There I improved in health, but not in voice.

I then was induced to believe, by much reading of the Word of God, that it was His will to restore me, by devoting myself to a season of true, and humble fasting, and solemn prayer. I then made the attempt. I went to my room, and remained there all day in the most solemn act of devotion and entire fasting. Just about sunset, while on my knees, in the deepest emotion of mind, and feeling a true, unflinching faith in God, all at once I spoke out in praise to God, which I had not done before for about three years. I arose and gave God the glory. I went down stairs, and met my family. They were filled with the greatest wonder and astonishment to hear me speak audibly. We had a jubilee.

I have lost the power of speech all of fifty times since that, but was led to the same way of seeking to have it restored again; and it was often effectual. At other times, by rest and my own medical treatment, it was restored; and in all that I see the hand of God.

In the midst of all that suffering, and privation of the use of my voice, it seemed to be my lot to have great trials and persecution, and to receive severe abuse and unjust and cruel treatment.

For the last few years of my life, I

have been more and more deeply impressed that I was not equipped fully for the blessed and sweet enjoyments that are promised in God's word; and I felt the greatest and strongest desire to know the doctrine and the extent of full salvation. I got hold of a number of the EARNEST CHRISTIAN, and had the blessed privilege of hearing many of the Rev. A. C. Armentrout's sermons. I set about seeking the blessing in good earnest. For a long while it employed my whole mind; and I was not capable of attending to my practice at certain times. Oh, such a view of the need of victory over the carnal mind, I cannot fully describe. I felt that I was near the blessing so often, and yet was not able to enter into it fully. I began to look well into my own heart, and to my past acts, and I prayed God to show me what was wanting in me, and the true and real cause of my failure to receive what I was seeking for. All at once, it struck me with vivid force that I had wronged a man, many years ago, out of a sum of money; and I thought I was right in doing it then, to get what I believed he had wronged me out of. But God showed me that I had to settle it. I promised God, if He would spare my life until I got able, I would hunt the man up if it cost all I was worth, and give him that money. Soon I set out on my journey, and traveled nearly three hundred miles; and by searching from town to town, and city to city, I at last found him in Chillicothe, Ill. I stopped at a hotel and took a room, and then walked down to where it was said he lived. I went into his store, and reached across the counter and gave him my hand. He looked at me sharp. "I don't know you," said he. I said, "Look sharper," and I smiled, and he knew me. I said to him, "Come up to my room at the hotel; I want a private interview with you,—will you?" "Yes," said he. He came, and then I began to relate what I had done many years ago, and asked him if he remembered it.—"Yes," said he. I learned by that time that he had become a Local Preacher of the Methodist Church. I then said,

"My dear, worthy brother in Christ, I have been seeking for a full victory over the carnal mind, and for Christian perfection. I want to be wholly consecrated to God. This case I now bring before you. It came up before me as one that I must settle. I want to restore to you the amount that I wronged you out of. It matters not what, or how much I thought at the time you wronged me. No; I must see to my own part of the wrong. Now, dearest brother, here are the fifty dollars. Will you accept of it? With my heart and will I return it to you as your due."

"Oh, brother, stop," said he; I don't want it,—I cannot take it. No; no. You keep it. This is the happiest, *happiest* meeting I ever had in my life!—Oh, bless God! Yes, you will get to heaven. I never saw such sincerity—such humility—such true and strong evidence of the work of grace,—no, never! Oh, praise the Lord! It is such a strong proof of the Christian religion! Yes, brother, you are welcome to it. You are afflicted, and need it. May God bless you! and He has blessed you, and will save you."

He left, with a strong invitation to go with him; but I was not able. He returned in the morning, to see me before I left for home, and brought the preacher in charge. We had a solemn and interesting conversation and season of prayer, and then parted.

This took place three years ago last summer. God revealed himself to me in a most wonderful manner, as I was walking from my boarding-place to my office. I received a most wonderful gush of light, and love, and mercy, and power. It seemed as though I was in a new world. It was about 8 A.M., and I went on to my office praising God. It seemed as though I saw a circle of bright light all around me, all the way to my office. Oh, such glory and salvation as was poured into my heart all day and night! It seemed to come in a stream right along.

I have been kept by that Almighty power and love ever since. The love I feel for the cause of truth, language is

too tame to describe. Holy fire is in my soul, and has been for nearly four years. Previous to that, my way was, like too many others, up and down. I too often violated God's law in various ways. I deeply regret the loss of time. Forty years ago I sought the blessing I now enjoy, but was too ignorant to see it in its proper light. I thank God I have been, by His blessing and His holy teachings, and by holy ministers, brought to see the light. I have a glorious hope of eternal glory in God's upper kingdom. I feel my undeservings so deep and so often, that I get down in the valley and cry to God to keep me in a heavenly-minded frame; and, holding on to the cross, it is done. Faith and humble prayer never fails,—glory! David says, "The meek, God will guide in judgment." We are commanded to "follow peace with all men, and holiness, without which no man shall see the Lord."

I do not claim Angelic Holiness. I expect I fail every day in some things, for the want of a correct judgment; and when the judgment is wrong—as it often is—it leads me into some errors. But God does not impute that to me as sin. But if my motive and design is wrong, and I carry it out, then it is sin. But, bless God! I can and do love Him with all my heart and soul and strength. He is leading me right along. My heart is full of holy fire. And what can I say, in view of all these facts, but Glory! Praise the Lord!

THERE is only one thing you can claim from God as a right, and that is a place in hell. If you think you have any claim on God, you are deceiving yourself. You are not yet convinced of sin. Lie at the feet of God as a sovereign God—a God who owes you nothing but punishment. Lie at his feet as the God who alone can reveal Christ unto you. Cry night and day that he would reveal Christ unto you—that he would shine into your darkness, and give you the light of the knowledge of the glory of God in the face of Christ.—*M'Cheyne.*

VISION OF JOSEPH HOAG.

[EXTRACT from the Journal of Joseph Hoag, an eminent Minister of the Gospel in the Society of friends, who died in the year 1846.]

As the subjects alluded to in the following vision, are of general interest, and much expression having been given in favor of its being appended to this Journal, it is concluded to do so: "In the year 1803, probably in the eight or ninth month, I was one day alone in the fields, and observed that the sun shone clear, but that a mist eclipsed the brightness of its shining.

"As I reflected upon the singularity of the event, my mind was struck into silence; the most solemn I ever remember to have witnessed, for it seemed as if all my faculties were laid low, and unusually brought into deep silence.—I said to myself, 'what can all this mean? I do not recollect ever before to have been sensible of such a feeling.' And I heard a voice from heaven say, 'This that thou seest, which dims the brightness of the sun, is a sign of the present and coming time. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest. I sustained them, and while they were humble, I blessed them, and fed them, and they became a numerous people: but they have now become proud and lifted up, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty; and I have taken quietude from the land; and suffered a dividing spirit to come among them. Lift up thine eyes and behold. And I saw them dividing in great heat. This division began in the Church upon points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress and close, the effect was nearly the same. Those who dissented, went off with high heads and taunting language; and those who kept to their organized sentiments, appeared exer-

cised and sorrowful. And when this dividing spirit entered the Society of Friends, it raged in as high a degree as any I had before discovered, and as before, those who separated, went with lofty looks and taunting, censuring language; those who kept to their ancient principles, retired by themselves.

It next appeared in the Lodges of the Free Masons, and it broke out in appearance like a volcano, insomuch that it set the country in an uproar for a length of time. Then it entered politics throughout the United States, and did not stop until it produced a civil war; and an abundance of human blood was shed in the course of the combat. The Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power arose—took the government of the States—established a national religion, and made all societies tributary to support its expenses. I saw them take property from Friends, to a large amount. I was amazed at beholding all this, and heard a voice proclaim, 'This power will not always stand; but with this power I will chastise my Church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land for their iniquity, and the blood of Africa; the remembrance of which has come up before me. This vision is yet for many days.' I had no idea of writing it down for many years, until it became such a burden, that for my own relief I have written it.

JOSEPH HOAG.

[As before stated, Joseph Hoag was a distinguished minister among the Quakers. He died about twenty-four years ago. It is now about sixty-three years since he received this vision.]

ROWLAND HILL used to say, See there be no sermon without *three Rs* in it: Ruin by the fall, Righteousness by Christ, and Regeneration by the Spirit. Preach Christ for awakening, Christ for comforting, Christ for sanctifying.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ."
—*M'Cheyne.*

I DID NOT STOP TO THINK.

How many rash, foolish, and wicked things are daily done, for which the only excuse given is, "I did not take time to consider,—I did not stop to think." Many offer this excuse, with a certain feeling of innocence, or at least a kind of half-way innocence, when the excuse itself contains their own condemnation. God has made us intelligent and rational beings, that we might think and consider—that we might meditate upon our duty and act wisely.

If this habit of inconsideration had reference to nothing but worldly interests, it would be of less consequence. But how many souls are lost for ever, by this want of thought and consideration! In the giddy whirl of life—in the daily round of unsatisfying and short-lived pleasures—the greatest of all subjects is continually neglected and slighted, because, as the sinner foolishly reasons, he has no time to think of it. He has time to think of everything else—time to think of how he shall enjoy the most pleasure in the passing hour; but no time to think of the God who made him, and of the welfare of his immortal soul! How will this excuse sound at the great day of judgment!—Who that has lived for years, for many years perhaps, amid all the privileges of this Christian land, can summon courage to offer such a frivolous excuse as this in that day? You have time, abundant time, to think of these things. The subject ought to have the first place in your thoughts, and not be pushed aside, and made to wait without, while you entertain every light and transient thought that may visit you. It is your solemn duty now, to take this subject into the most serious consideration, as one which God has made it your first duty to reflect upon. You will find, if you do not, that it will be a poor excuse for you at last that you did not stop to think.

BASE all your actions upon the principle of right. Preserve your integrity of character, and never reckon the cost.

IS IT NOT A LITTLE ONE?

THIS question is often mentally asked, when one is tempted to commit some known sin. The fact that it is a sin cannot be concealed; its magnitude must therefore be diminished. The unhappy sinner strives to persuade himself that it is a small sin, so very small that God will not regard it, or, at least, will not punish it severely.

But let it be remembered there are no small sins. Every sin is a transgression of the righteous law, is an insult offered to the authority of a holy God. The smallest sin will, if unrepented of and unforgiven, secure the eternal ruin of the soul.

What folly to attempt to abrogate the claims of God's laws, by blinding the mind to a perception of the true character of our actions! The darkening of our own vision will not obscure the clearness of God's searching eye. The deceiving of oneself is a very different matter from deceiving the omniscient God.

 RECOGNITION.

BY EMILY L. WILSON.

THE visible fruits of this life-work of ours
Are ever quickly discerned;
But we mark not the toil of long, weary
hours,
The lessons so painfully learned.

We ever are ready to join in the praise
Of him who has won a success,
Forgetting that saddest failures oft times,
Merit honor that scarcely is less.

'Tis oft in the lowliest places of life,
God's work lies awaiting our hands,
And unrecognized there His children may
toil,
Unseen, save by angel bands.

But a life of patience, and faith, and love,
Of toil and self-sacrifice,
O, be sure, tho' it pass unknown by men,
Our Father shall recognize.

EDITORIAL.

HOLINESS EXPERIENCE.

THE importance of a holy life is generally conceded. No one, in theory, pleads for sin in practice. All agree that the Christian should be blameless in life. Let it be known that he is guilty of any fault, and he is strongly censured. This shows that it is expected of him, that he be kept from actual sin. Let a real Christian transgress in desire only, or fail in the performance of any duty, and he feels condemnation. This proves that the Spirit of God writes upon his heart the necessity of being saved from all sin. For no one feels condemned for that which is unavoidable.

Notwithstanding all this, there is a general complaint of the failures in the lives of professed Christians. The world complains because they do not set better examples. Church members, themselves, are not slow to acknowledge their shortcomings; and they stay away from the means of grace, because they cannot give a better account of themselves.

The difficulty, in a majority of cases, is—not a want of sincerity—but a want of inward experience. The rule is held out before them, and they acknowledge its correctness and its binding force. But their natural inclinations are too strong for the law. They resolve, in all earnestness, to live up to their convictions; and then break their resolutions almost before they know it. They become faint and discouraged, and are often upon the point of giving up in despair. They do all they can, with the moral force that they possess; but they do not call upon God to do for them all that He has promised. They must have *supernatural* strength. The natural is not sufficient. It invariably gives out. In this conflict—the young men—the very strongest—shall utterly fail. They do well in striving against sin; but the struggle is vain. The old man will manifest himself in some form as long as he lives. And he will never kill himself. He may threaten to, and may carry his threats to the very point of execution. But he always spares

the final blow. So the carnal nature comes forth from the conflict, and is treated delicately, as a compensation for the sufferings he has endured, and soon becomes stronger than ever. Thus it goes on. This is the experience of thousands of Christians.

Now God promises—not to regulate sin, but to destroy it. Not to give the believer merely a victory now and then over his inward corruptions; but to free him from their power. The ancient promise is, *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.*—Ezek. xxxvi. 25, 26, 27. This is radical work. It goes to the bottom. It promises to take sin out by the roots. The heart—the human fortress—is taken possession of by grace divine. The rebel garrison is removed, and one loyal to God put in its place.

Similar quotations are scattered here and there throughout the Bible. They mean what they say. They cover every individual case, no matter what may be its peculiarities. The grace of God is adapted to every temperament and every degree of mental cultivation.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. x. 25.

Consider the extent to which it is here asserted that Christ is able to save. It is to the utmost limit to which sin has gone. Every depraved passion—every corrupt habit—is included. His debts are not fully paid who owes a single dollar. His diseases are not fully cured who has one malady still lingering about him. So he is not saved to the uttermost, who is not delivered from every sinful appetite, desire, and habit.

But this is merely a negative view of the case. There is a positive bestowment to be made. He who has business to transact, must have a capital adequate to the expen-

ditures he has to make. Where given results are to be accomplished, there must be a working force corresponding to the object to be attained. To stand one's ground against the current of pride and worldliness and self-indulgence that is sweeping through Christendom at the present day, with such tremendous force, requires the spiritual strength of a giant. To make head against it, one must be moved by the Omnipotent power of the Holy Ghost. But this is promised. *And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work.*—2 Cor. ix. 8.—No matter what *good work* we are engaged in, here is the necessary qualification promised. Not in scanty measure; but it is to so abound that we shall have *all sufficiency for all things*.

These are only specimens of the many passages that might be quoted to the same effect. But they are sufficient for our purpose. They prove that holiness is something to be experienced; that God can make the heart holy, no matter what its previous condition has been.

Brother, Sister, do you not see in this enough to encourage you to seek for the inward experience which can fit you to overcome every temptation to which you are exposed, and qualify you fully for every duty that God in His providence may require at your hand?

Then be determined that you will have it. Consecration is proper—nay, it is indispensable; but consecration is not enough. The soldier who has enlisted and has been accepted, and has taken the oath of fidelity, does not go into battle until his arms have been furnished him, and he has been trained in their use. The command of Jesus to the Apostles was, *To tarry at Jerusalem until they were endued with power from on high*. They were already fully consecrated, but they waited in prayer and supplication until the promise was fulfilled, and the Spirit was poured out upon them. When the blessing came, they knew it, and all who saw and heard them knew that a great change had come upon them. Prior to this, they were good men. They had forsaken all for Christ. They had done

much good,—the devils were subject to them through the name of Jesus. But henceforth they were men of power. They stirred up persecution; but they planted churches, and were instrumental in saving souls. They never faltered, never grew weary; nor did they retire from the conflict till they had won the martyr's crown.

Do not, then, settle down satisfied with being fully consecrated to God. Let the new creation be fully accomplished. Besiege the Throne of Grace until the Spirit comes upon you in all His fullness.

Do not conclude that there is nothing in holiness, because, after you have professed it according to instructions you have received, you felt no change. It is in the Bible. Try it again. Go through in God's way. Plead with Him until He creates within you a clean heart and a right spirit.

FROM THE HEART.

It takes diamond to cut diamond. To make others feel, you must feel. What you say may be true, and of the highest importance. But if you do not feel it to be so, those to whom you address it will not, from your declaration, pay much attention to it.

When men speak from the heart, they speak directly to the conscience and to the heart. There is no long preface—calculated, if not designed, to show off your learning or your metaphysical ability. You think more of souls than you do of your reputation as a preacher. You are ready, on any occasion, to spoil a sermon in order to save a soul. Your one aim is to do good, and you do everything with reference to that.

We often see a congregation moved more under a simple exhortation or testimony, not five minutes long, than under an elaborate sermon. Why is this? The preacher speaks from a store of knowledge which he has acquired; the other from the depth of his soul. And yet a dry, dead exhortation is more intolerable than a dry sermon.

Men need, in these days, to have their hearts touched. But to reach them, we must have something of the tender compassion that Jesus felt, for those out of the way of life.

KNOW THYSELF.

It is hard to some to learn languages.—Others find it difficult to master mathematics. Some learn much more easily than others. But there is one important branch of knowledge that is difficult to all,—that is, Self-knowledge. It seems to be next to impossible for one to know himself. It is impossible without Divine help. God alone knows the heart. Unless He gives us to see ourselves, we are self-deceived. "Open thou mine eyes," is a petition appropriate for all. It was a lively appreciation of this difficulty of knowing ourselves that made the old Puritans so careful about professing to be in a state of grace. Ignorance of ourselves makes us confident.

Many profess holiness, who, according to the standards of their own Church, are not even awakened. They feel no condemnation for doing what a soul that is scripturally awakened will conscientiously abstain from doing. How many talk about charity, in meetings, and talk most uncharitably out of meetings!

Such facts, apparent to all, confirm the Bible statement that *The heart is deceitful above all things*. Wind and weather, the calm of the ocean, the quiet of the tiger, are deceitful; but in this bad quality the human heart surpasses them all.

We should, then, ask God to help us improve every opportunity to become acquainted with ourselves. Let us heed the caution so often repeated in the Bible—*Be not deceived*. It is of infinitely more importance that we should be right with God and with man, than that we should merely appear to be so to others and to ourselves. But how are we to get right, if we do not see wherein we are wrong? What shall induce us to take unpalatable remedies if we are not conscious that we are sick?

Oh, for honest hearts to be right at all points!

Who can understand his errors? Cleanse thou me from secret faults.

Search me, O God, and try me, and see if there be any evil way in me.

THE preacher's task is to lead as well as teach.

CORRESPONDENCE.

DYING TESTIMONY.

DIED, on the 14th of September, 1870, in the city of Coldwater, Branch Co., Mich., JANE HALL, aged 32 years.

Our sister was one that but very few really became acquainted with. Her most intimate friends knew best her real worth. She possessed some *natural* traits that very many professed Christians might covet.—One of these was a self-sacrificing spirit. She could deny herself of almost anything for the sake of others. She delighted in seeing others comfortable, and could not think of having anything without sharing with her friends.

In the year 1866, her father was brought down on a sick bed, and began to decline very fast. The family began to be in earnest about his soul. At that time, Jane was not saved, but she did not want her father to die in his sins. One evening, some of the pilgrims came in, and the burden of his case was laid on their hearts. They urged him to get down on his knees and cry to God for mercy. He did so. It was a desperate struggle. During this interview, Jane became alarmed on his account, and began to pray for her father. But she did not pray for him long, before she saw her own sins, and began to pray for herself. She came out shouting happy. And her father was saved also. She professed religion for a time, but finally gave up. Though she lived a consistent life, yet she was not saved.

Last June we were at Brooklyn, N. Y., where she lived, on a visit. Her physician told her there was no help for her there, as she had the consumption. He advised her to go to Michigan with us. She accordingly came. But the change did not seem to help her case, as far as her body was concerned. But, bless God! she got saved. She applied to the great Physician of souls, and all her moral disease was cured. Though she suffered intensely the last few days, yet her continual cry was, "Jesus! O precious Jesus! Jesus help me to bear this pain!" The last night, she wanted us to sing and pray for her sever-

times. And when asked if it was all right with her, she would answer in the affirmative. We could and did sing,

"Angels now are hovering 'round us;"

for it seemed as though the room was filled with glory. Even after she had closed her eyes in death, it seemed as though a multitude of the heavenly host was there. Oh, how blessed to die in the arms of Jesus!

W. W. WARNER.

CATHERINE TRUMBLE died in Utica, Aug. 25, 1870, in the 52d year of her age.

She was converted to God about thirty years ago, in New Berlin, and joined the Methodist E. Church. She came to Utica in 1850, where she spent the balance of her useful life. About ten years ago, in a prayer-meeting at the house of Father Girvan, she entered into the rest of perfect love, of which she remained a clear and consistent witness to the end. She united with the Free Methodist Church at its formation in Utica, and remained a devoted member until her removal to the Church above. Those best acquainted with the life of Sister Trumble, were most deeply impressed with the genuineness of her piety. She was everywhere regarded as a consistent Christian. Her sickness and death were met—as might be expected—with true Christian fortitude and resignation. During her five weeks' illness, she often said, "I am going home." Her friends were gathered at her bed-side, a day or two before her death, with whom she joined most heartily in worship, praising God with a loud voice. Her life and death combine to say, "Blessed are the dead who die in the Lord."

May the numerous friends of the one who has left us,
Who sigh 'neath the stroke of the chastening rod,
Submissively bow to the hand that bereft us,
As our loved one is safe in the bosom of God.

E. OWEN.

LOVE FEAST.

MRS. SUSAN KENT.—I know that all I have is on the altar, and I know that God accepts my offering that is given without reserve. The blood of Jesus cleanses me

from all sin. I know he saves me to the uttermost. I am determined to live up to the light that I now have, and to keep looking for more. Oh, how the Lord is blessing me while I write. I feel as though I must shout, Glory! Though foes may howl without, there is complete victory in Christ. Yes, glory to God in the highest! Oh, I feel that all the way along it is Jesus!

CLARK JONES.—Have you ever, my dear friends, looked out on the face of the deep on a calm summer's morn, just as the sun, in its resplendent glory, was rising? What beauties did you not behold! Such a scene would excite emotions in the mind which might enable you to imagine, though faintly, what holy peace and tranquil joy reigns in my heart, and what transporting prospects open to my view in the future. The language of my heart is, "Wisdom is the principal thing;" and surely, "The fear of the Lord is the beginning of wisdom;" and again, "Wisdom is better than rubies, and all things that may be desired are not to be compared to it." I am proving the truth of the promise, "Seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you." I can truly say, "Thy word have I hid in my heart, that I may not sin against thee." "I love the Lord because He has heard my voice and my supplication;" and my prayer this morning is, "Open thou mine eyes that I may behold wondrous things out of thy law." And as I make the request, God in tender mercy is fulfilling my desire.—My peace is like a river, because the Sun of Righteousness has arisen, with healing in His wings, and cured my sin-sick soul. The mighty God of Israel I accept as my God, Christ, the despised Nazarene, as my Christ, and the humble way of the cross as the way in which my feet shall tread. Oh, who would not sing—

"All hail the power of Jesus' name!"

Let angels prostrate fall:

Bring forth the royal diadem,

And crown Him Lord of all!"

May the Lord multiply the number of His messengers upon the walls of Zion, who shall cry out, "O generation of vipers, who

hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance;" and such *every-day* Christians as shall say by their daily walk and conversation, "Behold the Lamb of God which taketh away the sin of the world;" and such as shall "mightily convince" "the world of sin, of righteousness, and of a judgment to come." To this end, brethren and sisters, let us "Lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which He has set before us;" and then shall we, to some extent, comprehend Paul's meaning when he exclaims, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

MRS. CAROLINE ATKINSON.—I praise God, through Jesus Christ His Son, for what I enjoy of His presence to-day in my soul. Oh, glory to His name! I am learning to sing the song of redemption here, so that, when my feet touch the turbid water, and I hear the angels singing on the other shore, my glad heart can re-echo back the sound of praise to Him who hath washed me in His blood forever and ever. Amen.

MRS. ELLEN HASKINS.—I can say to-night, The Lord saves me from all sin—bless His holy name! I find this is a glorious way to live. I love the narrow way. It is my meat and drink to do my Master's will. I know I am getting more established in God. I learn something new every day. I know my feet are firmly planted on the Rock, Christ Jesus. Nothing moves me—bless God! My faith is getting stronger. I am walking in all the light as it shines upon my pathway. I praise God for what He has done and is still doing for me.—Nothing shall separate me from the love of God. I have come out from the world—glory to God! and by the grace of God I intend to stay out. The Lord wonderfully blesses me. Surely the willing and obedient do eat the good of the land. I love to obey. My mind is kept in perfect peace. I find all I need in Christ. I love the

EARNEST CHRISTIAN. It is my prayer that it may grow better and better.

J. P. CORRON.—I want to testify to the pilgrims and the world this morning, that Jesus saves me. Although called to pass through very severe trials and afflictions, yet He does give me grace to triumph over them all—bless His name!

We have just had our first Quarterly Meeting for this year, and the Lord was with us to bless and to save. The Lord helped Bro. Sinclair and Bro. Manley to preach the truth.

Clintonville, Ills.

CHARLES CUSICK.—My experience to-day is, Christ is all the world to me. God is the Rock and Hope of my salvation. What I feel in my soul, is worth more to me than all the pleasures this world can afford.—God is doing great things for me—praise His holy name! I never realized so fully as I do now, what it means to have my heart washed in the blood of Christ, and made pure. Our robes must be washed white, without one spot or wrinkle. I bless God that there are a few names, in Sardis, that have not defiled their garments. How thankful I am that I ever found the narrow way, and was constrained to walk in it.—Glory be to God for the joy and peace that I find in walking in this narrow way! I find it by keeping all of the commandments, and bearing my cross at all times for the sake of Christ. As I pass through this world, and see how few there are who are prepared for the solemn hour of death, it causes my heart to bleed, to think that they will neglect so great a salvation, that has been purchased by Jesus. I am determined to walk in the narrow way until death.

WM. D. AND ANNA A. BISHOP.—Permit us to speak in the Love Feast, and say to all our pilgrim friends, A happy New Year! A happy New Year in Jesus! Thus has the year commenced with us, and our faith says, so shall it continue through the year. For our trust is in Him who changes not. Praise His name forever and ever!

Lockeford, Cal.