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SEALING OR WITNESS OF THE SPIRIT.

BY REV. D. B. DODGE.

LET us look first at several notions on this subject which are wrong.

1. *It is not emotion or feeling.*

It causes feeling. The soul is commonly filled with a flood of irrepressible emotion. But this emotion results from the operation of the Spirit. The work of the Spirit, and emotion, are distinct. One results from the other. It is illumination of soul and presentation of Christ to it, by the Spirit, which causes the emotion. Emotion not resulting from this experience is no evidence of the Baptism of the Holy Ghost. The Witness or Sealing of the Spirit is *not emotion*.

2. *It is not imagination.*

In many persons imagination is sadly disordered. As a result, we have a list of objects called "castles in air," phantoms, spectres, ghosts, and the vagaries of Emanuel Swedenborg. In the Witness of the blessed Spirit, so far as I can learn from instances recorded in Scripture, and a great number of experiences of saints, the imagination dares not act at all. This has been also my own experience. Even when *visions or pictures* of Jesus, or the invisible world are granted, the mind seems to do nothing but *receive or see*. There is no framing, devising, inventing. So far as consciousness can testify, the *mind is passive*, and the HOLY GHOST does all. He *presents*; the soul *sees*. Imagination does nothing. Sealing or

Witness of the Spirit is not *imagination*. It is *REALITY*.

3. *It is not any process of reasoning; or any result of reasoning.*

Many persons can determine whether God has visited them, only by some reasoning process. One says: "I am a Christian, Christ lives in me, I possess the Holy Ghost, God has visited me—how do I know?" The answer is: he is, as a general rule, conscious of an intention to please God, of struggling against temptation, of living for God's glory. "I have some affinity of soul for Christians, for the Bible, prayer, Christian ordinances, and I trust some love to God." He knows this state is a result of the influences of the Spirit, therefore he believes God dwells in him. Now all this is very good. But it is not a *WITNESS OF THE SPIRIT*. The soul can only convince itself that Christ is in it *by a process of reasoning*. In the Spirit's Sealing is *no reasoning*. A *direct knowledge* is poured into the soul that God is now visiting it. The soul is as *sure* that God is now visiting it, as it is sure of its own existence.

You may as well try to argue it out of a belief of one as of the other. As an infant, weeping among strangers, knows the countenance of its mother, the Christian soul, when God reveals himself in the face of Jesus Christ, *recognizes, knows, leaps towards, and inexpressibly loves* its dear Creator. Here is no reasoning. It is *seeing*.—The eyes do not see. The soul sees. "*In that day YE SHALL KNOW that I am in my Father, and ye in me, and I in you. I will MANIFEST MYSELF TO*

HIM." Because the soul *sees*, it knows: not because it *reasons*. The witness or Sealing of the Spirit is not any reasoning or result of reasoning. It is *direct knowledge*.

Let us now inquire *exactly what is meant* by THE WITNESS OR SEALING OF THE HOLY SPIRIT.

I suppose it is just this: SUCH AN ENLIGHTENMENT OF SOUL, AND REVELATION OF CHRIST TO IT, BY THE HOLY GHOST, THAT THE SOUL HAS A DIRECT KNOWLEDGE IT IS ACCEPTED OF GOD, AND THAT GOD IS VISITING IT.

All this is evident from the word of the blessed Jesus: "I will *come* to you. I will *manifest* myself to you. At that day ye shall know that I am in my Father, and ye in me, and I in you."

He will not leave us in a wicked, unsympathising world to battle the flesh and devil *friendless and alone*. He will not leave us comfortless. He *will come to us*. To our souls he will come. He is like a guide beside one deaf and blind. He will not stand, so that, after all, we shall not have consciousness of his presence. No, blessed be his name!—WE ARE TO BEHOLD HIM. Our souls are to LOOK ON HIM. WE ARE TO SEE the "KING IN HIS BEAUTY." The Holy Spirit is to reveal Him unto us. Jesus says to his believing child! "I will manifest myself to him."

But more—"Shall I not be deceived? Shall I not mistake some *ebullience of feeling* for Him. May I not mistake His coming for mere animated emotion, and thus remain in ignorance of the visitation of my Saviour?" No, my brother, sister. No. Hear Him: "AT THAT DAY YE SHALL KNOW that I am in my Father, and ye in me, and I in you." O, bewildering grace! O, wondrous love!

My dear reader, do you know *by experience* what this means? Is your knowledge of Jesus in the form only of doctrine, notion, opinion, theory, book-learning, history. Do you thus only, know ABOUT Jesus? Is Jesus to you only a *historical* personage? Or, are you *acquainted* with Him? You know Him *personally*? Do you directly and

intimately know a manifested Saviour? Or is your knowledge of Christ only hear-say? Has the character, person, presence, of Jesus been so manifested to your soul, by the Holy Ghost, that, at that hour, you KNEW he was in the Father, yourself in him, and He in you? A specimen of this—One, now a minister of the Gospel, after months of agony and prayer for a manifested Saviour, and deliverance from sin, writes: "While in prayer the loveliness of Christ began to dawn on my soul with inexpressible sweetness and mighty power. I felt the world suddenly receding and myself carried into an ocean of God's love. It seemed to me I was out of the body and out of this world. I felt myself right in the immediate presence of Christ. God and Christ seemed blended in One. I realized with the most vivid clearness the infinite loveliness, goodness, worthiness, sweetness, and glory of Christ. My soul was ravished with the view, and filled with intensest love. I realized Christ was a Spirit, and I was viewing Him spiritually. At the same time there seemed to be a mysterious, a mystic veil, which prevented my soul from gazing *directly upon* the blessed Jesus. O, how my soul fluttered, and panted, and struggled, to break through this screen, which seemed so very thin and so very easy to be pierced. Toward the last part of the time my soul was filled with a mighty and sweet assurance of my own salvation. Nothing doubtful now. No more faint "hopes," trembling beliefs, hesitating trusts, that I was saved. All is now *glorious certainty*.

O, how this burst upon me! I had a distinct knowledge—a consciousness—that the invisible, mysterious power which was pouring truth like lightning into my mind, was the "Holy Spirit."

President Mahan, after conversion, says: "I had a desire inexpressibly strong, to be freed from all sin in every form and to be entirely consecrated to the love and service of God in all the powers and susceptibilities of my being. I set my heart by prayer and supplica-

tion to God, to find the light, after which I had been so long seeking."

He sought, and—as all do who seek with the whole heart—FOUND. The first manifestation of Jesus to his soul, he describes as follows: "In a moment of deep and solemn meditation, the veil seemed to be lifted, and I had a vision of the infinite glory and love of Christ as manifested in the mysteries of redemption. I will not attempt to describe the effect of that vision upon my mind. All that I would say is, that in view of it, my heart melted and flowed out like water. From that time I have desired to know nothing but Jesus Christ and Him crucified."

But why multiply instances. This dear Magazine gives them in every number. Others of a similar nature do the same. From near, and far, to-day sunbeams are dawning on the darkness—The Sun of Righteousness is rising. Glory to God, that the doctrine of the Witness and Sealing of the Spirit is being lifted out of obscurity. O, Church of the Holy One! guard it well. It is *THY LIFE*. Believe it; embrace it, instruct thy ministry to preach it, count all things but loss for the excellency of the *knowledge of Jesus Christ thy Lord*. Seek and receive a manifested Saviour. If we thus "follow on to know the Lord; His going for this PREPARED, *as the morning, and He shall come unto us as the rain, as the latter and former rain upon the earth.*"

Beloved reader, whoever you are, my soul yearns over you as I ask this indispensable question: "HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?"

Does some trembling, anxious, longing soul say "No. How may I receive Him?" The only answer is—WITH THE PRAYER OF FAITH—WITH OBEDIENCE TO CHRIST.

Prayer of faith: "What things soever ye desire when ye pray, BELIEVE THAT YE RECEIVE THEM, and ye shall have them." *Obedience*: "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.

Then with David you will be able to say: "He *hath* put a NEW SONG into my mouth even praise unto our God: MANY SHALL SEE IT AND FEAR, AND SHALL TRUST IN THE LORD."

Next month, God willing, I will write on: CONSEQUENCES OF SEALING OF THE SPIRIT.

"'Tis love! 'tis love! thou diedst for me;
I hear thy whisper in my heart;
The morning breaks, the shadows flee;
Pure, universal love thou art.
My prayer hath power with God; the grace
Unspeakable, I now receive:
Through faith I see thee face to face;
I see Thee face to face, and live!
In vain, I have not wept and strove,
Thy NATURE, and thy NAME is love.
I know Thee, Saviour, who thou art—
Jesus, the feeble sinner's Friend;
Nor wilt Thou with the night depart,
BUT STAY AND LOVE ME TO THE END."

THE TRAVELER.

THE life of man is often likened to a day's journey. He sets out from the cradle and travels towards the grave. Some have a long journey, and others a very short one. Some walk all the day, and far into the evening, and are glad to sink to rest, as Jacob was, after his weary pilgrimage, while others take but few steps before they find their end. By far the largest part come to the close of their journey before noon.

The great concern of all should be, to keep the way that will lead them to a heavenly home. It would be a sad prospect for the traveler, if, at the end of his toilsome journey, he must find a noisy and wretched home, where he would meet only thieves, and murderers, and liars, and be shut up in the same apartments with them, and be confined there without any possibility of escape. Yet such is the prospect of every impenitent and prayerless child of man. Except they are converted, they cannot see the kingdom of God. Their home will be one of desolation and misery.

PERFECT LOVE.

BY JOHN T. JAMES.

THE first coming of the love of God into a poor human heart, through the Holy Ghost, is the beginning of a divine life. It is like the warm sun in early spring, after a long and dreary winter. How the ice and snow begin to disappear and the sap commences to flow, the fountains become unsealed, and vegetation comes forth from its grave. But spring is only the *beginning* of good things.—*Summer* is to come. And so the sun waxes warmer and warmer. The frost is taken out of the ground. The cold spring winds cease to return, and the warm south wind blows softly all night. In the morning the earth is still warm. This is summer. Thus it is when we are perfected in love. There is much of latent hardness and prejudice and coldness in the heart, even after conversion. And through ignorance and lack of light, this prejudice and coldness may unconsciously be more or less exercised. But before a soul gets perfect love, all these things, even in their tendencies and roots, must be taken out. Perfect love is to have in my heart, to its very capacity, the love of God in its quality; which is pure from all coldness, hardness or prejudice. I know from my experience that prejudice, however just it may seem, must be turned out of the heart, in order that it may be filled with love, and kept out in order that it may keep filled. When God came into my heart, he brought his family with him, of all countries, classes, and colors. If I entertain him, I must be on good and loving terms with all whom he loves—as far as *my* feelings are concerned. As he sends his sunshine and rain upon all, so must my heart warm all, and my sympathy and pity refresh all. This is God's perfection—the only perfection of his which can be shared by his creatures.—Matt. v. 43-48. Nothing short of this can give rest unto the soul. God must come into the heart with all his love and drive out all my selfishness—with all his warmth and melt away all my cold-

ness. He comes, as the south wind upon a garden of spices; to make our affections and sympathy and pity and tenderness and tears and sighs *flow out* after others.—Can. iv. 16.

"Love divine, all love excelling—
Joy of heaven to earth come down;
Fix in us thy humble dwelling;
All thy faithful mercies crown.
Jesus, thou art all compassion,
Pure, *unbounded* love thou art.
Visit us with thy salvation;
Enter every longing heart."

Many who long for this love "are straitened in their own bowels."—2 Cor. vi. 12. They would like to be full of divine consolations, but are very sparing of consolation to others. They like to feel *full of bread* themselves, but have nothing more than *crumbs* for others. The only remedy for this, is, "Be ye also enlarged." Be large hearted. Make room for all. If you possibly can, be always ready, like Jesus, to rise from the table and wash your brethren's feet.—John xiii. 4, 5. If you want God to recompense you in filling your bosom with love, you must give the same measure to others.—Luke vi. 38.

I speak that I do know: It is awful to be a partaker of other men's sins—even of such little sins as prejudice and coolness are generally regarded. Most men are willing to do as all sinners do, love those that love them. Most professors of religion practice this "good measure," love *inside the bounds of their own denomination*. But God's love is of another kind. That love in a human heart is a reflection of the divine nature. Even coldness or indifference consciously entertained toward any church, or any section, or any man, for any cause whatever—will just as certainly sink the soul into hell, as a mill-stone tied to the neck will sink one into the sea. To be like God, I must love like God; as this is the only way in which I can successfully imitate him.

When love is perfected, the living God dwells in my heart, a ceaseless fountain of purity and joy and blessedness. O, what rest there is *in* God—when God *dwells* in us. How much St. John talks

of this *abiding* and *dwelling*. How we see that *love* is the very heart of holiness, of heaven—because love is God, “pure unbounded love.”

But why is it that so many *dry up* in their souls after having enjoyed this precious grace for a season? Because they sought to dam up the waters of love in their soul—and have them all for selfish enjoyment. A *pond* or *mud-hole* does not get much water, and that soon dries up. But a *river* that *flows* on through valley and meadow—watering gardens and fields, and cattle, and grass, and flowers—how God delights to turn in all the creeks and rivulets into that river, swelling and increasing its volume of waters. Mountains may seek to check the onward flow for a while, but mountains even must give way before the river's increasing fullness and power. Thus the Potomac broke through the Blue Ridge at Harper's Ferry. So with Perfect Love as it leaps fences, climbs walls, crosses rivers, and scales mountains. It knows no party, obeys no boundary, has no home, save its source and resting place in God. Once probably, it was more like the timid stream, feeling its way along over pebbles and roots, touching a daisy here, and refreshing a lily there. Now it is like a mountain torrent, pouring down from a glen where it has been long pent up.—Now it is a *river* moving in majesty along, carrying the commerce of the land upon its bosom. Now it spreads out into a *bay*. At last it is lost in the *ocean*. This is “the divine nature.”—Perfect Love has no objection to watering any part of the world, or to flowing through any section of the country, or to passing through any man's land. Yea it delights to refresh all, and like water, is most blessed when quenching the thirst of others. It does not even stop to smell a man's breath before starting down his throat, to refresh his vitals.

It does not wait to ask whether it is to be wasted on a stomach that is being consumed by ardent spirits. It is free from all prejudice, suspicion, distrust, sourness, coldness, indifference. Like

the rain, those drops that fall upon the poor man's patch of ground, are just as sweet, and make as much taste, as those that fall upon the garden of a palace. Since Jesus has shown such a love for the poorest of men, as to die for them on the cross—to be consciously indifferent to any one, *is death*. O, that we all would keep before our minds, as the greatest of all riches, more of that love in 1 Cor. xiii. What a sweet place earth would be, if filled with people “walking in love.” How blessed the company of the few who do travel that road.

“My passions hold a pleasing reign,
When *Love* inspires my breast,
Love, the divinest of the train,
The sovereign of the rest.
This is the grace must live and sing,
When faith and hope shall cease,
And sound from every joyful spring,
Through all the realms of bliss.
Sink down ye separating hills;
Let sin and death remove;
’Tis *Love* that drives my chariot wheels,
And death must yield to love.”

PRAYER AND FAITH.

BY JENNIE NICHOLS.

IN the physical world growth is a law of nature. So is it in the spiritual world. Those who make no progress in the Divine life, should examine themselves closely. “For he that gathereth not with me, scattereth abroad.” In the “physical world, are needed heat and cold, sunshine and shadow, gentle breeze, and stormy winds, and driving tempests. They are so many vivifying forces in the process of growth. In the moral and spiritual world, bounding health, and wasting disease, prosperity, and adversity, joy and sorrow, are the mystic influences brought to bear upon human souls, by the moulding hand of Him, who sheeks to bring His children to bliss and perfectness. Very frequently the master comes to gather *Lilies* from His field—but finds mis-shapen plants, of sickly growth—without flowers or fruit; and then the *pruning* process is necessary, He therefore cuts the plants

down to the ground, covers them up from the sunshine, that they may become so rooted, and developed, as one day to bear transplanting to *fairer gardens*.—

Thus it is that human hearts shrink from the processes that mark the perfect development of the soul. God has no use for a dwarfed soul—no more than we have for a gnarled and stunted tree. When the soul accepts the losses and crosses, bereavements and suffering, as so much *tilling of barren soil*, and pruning of unhealthy, ill-proportioned branches, a new meaning is attached to the word “trial.” “That the trial of your faith, being much more precious than of gold, which perisheth, though it be tried with *fire*, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.” Faith is to the soul, what roots are to plants and trees.—When the roots become worm-eaten, and the branches are of superficial growth, they need cutting to save life; and pain and loss are to the soul, but the sproutings of a harvest for eternity’s garner.

When we hear of persons going back to the “beggarly elements of the world,” we have an undoubted right to conclude that the faith which has been so easily overthrown was not a *living*, but a *dead faith*. Prayer and faith are the life of religion. Though spiritual life may depend more upon secret prayer than any other kind; yet it is very plain that many sins may be prevented by bringing up our children under the direct influence of family prayer. For either a father or mother to think of being excused when their examples are so influential in their households, is a painful indication, that they have no proper sense of their duty—or of the worth of souls. How can we ever expect the unconverted members of any family to *think of praying*, if they hear no acknowledgments to God; from *professed Christians*, and those Christians, their own parents.

Were we *all* as perfect as the angels in heaven, it would be our *duty to pray* as long as we live in this world. Can *any one* know the *worth of prayer*—and *not wish* to be often at the *mercy seat*?

Sometimes *pride*, forbids the parents from observing this duty. If we are dependent for what we are, and for all that we hope to be in the future, what *grounds have we for pride*? “Who maketh thee to differ from another—and what hast thou—that thou *didst not receive*.” Pride is universally cherished, and many soft terms are given it, to hide its deformity. It is, or should be the object of *true humility*, to oppose it in *all its forms*. And we *must* become humble before we can pray acceptably. An humble Christian mother once knelt in prayer with her children, and a friend who was present, remarked, that when she arose, she *felt* not, that “her face shone,” like Moses’. Another instance proving the power of family prayer.—A mother had been regular in observing family prayer, and was obliged to omit it several nights on account of severe illness. When she regained her strength, a little son of eleven years, said, “Mother I don’t want to go to bed till I hear you pray, I feel as if I had *lost something*.” If a child can *feel thus*, what do Christians lose, who *never pray* with their families. I can testify to the loss of a “*feast*” from my fathers’ table—when occasionally I am compelled through physical suffering to forego the offering up of my accustomed evening prayers. Oh! yes, there is power in a prayer, when each one of the family is reverently placed before God; and His blessings and guidance invoked,—a power that the world cannot exercise over them. Go forward in the discharge of all duties, “*making your requests known unto God*,” absolutely sure of a gracious hearing. God says, “*Call upon me—and I will answer thee*.” “*Draw nigh to God—and He will draw nigh to you*.” As years are added to our lives, let us grow old with the “*image of God stamped upon our foreheads*.”

“‘*Twill not be growing old, to feel
The spirit, like a child, led on
By unseen presences, that steal
For earth, the light of Heavenly dawn.
‘Twill not be terrible to bear,
Of inward pain the heaviest blow,
Since thus the rock is smitten, where
Fountains of strength perennial flow.*”

MY EXPERIENCE.

BY H. C. M'CLINTOCK.

In my early life, I was taught to believe that the Methodists were a very bad people. Being very skeptical myself, I was inclined to fall in with the opposers of an earnest Christianity, and to become a hater of the doctrine of present salvation, as taught by the Methodist Church in those days.

Thus I glided along for several years, thinking I was just as good as any one else, and a great deal better than that class of people called Methodists. But the time came, when I saw I was lost and without any hope of being saved, either in this world or in the world to come.

Then I became willing to acknowledge myself a sinner in the sight of God, and to ask the despised Methodists to pray for me, in a little log School House where God was reviving his work under the labors of Rev. N. C. Brown, a man who preached a present, free and full salvation. I believe he enjoyed just what he preached.

O, how humbling it was to my pride, to get down upon my knees at the altar; but when the light began to shine into my dark heart, I was willing to do any thing, if Christ would take the burden away. I went to the mourner's bench and commenced seeking for pardon.—The way was dark before me, but I was in earnest. The second day, in the afternoon in prayer meeting, while I was testifying for Jesus, God pardoned my sins, and I felt that I had peace with God in believing on the Lord Jesus Christ.

But, like many others in this day, I soon made shipwreck of faith. Why? Because I failed to comply with the terms laid down in the Gospel. "Come out from among them and be ye separate." In this failure I wandered far away from God, and lost all my sympathy for Christ and his cause. Thus I went along for several years more, and sometimes the Spirit of God would strive with me, telling me, "This is the way

walk ye in it." But, like one of old, I would say, "Go thy way for this time, and in a more convenient season I will call for thee."

Thus I groped my way along in darkness till I was thirty-three years old.—About that time, God saw fit to give me a little of this world's goods; and with my little family I moved to this place and settled down in life. I had every thing comfortable around me, yet I was not happy. I felt a want of something that would bring peace and joy and comfort to my soul. I turned my eyes toward the cross of Jesus, but O, how dark the way looked. Conviction took hold of me and for three months I was in deep distress. I would have been glad to have talked with some Christian brother or sister about the way of salvation, but found no one that was interested in the welfare of my soul. I was in company with our minister that was here at that time;—went with him to hunt—to wedding parties, to visit the sick and dying, and wondered why he did not say something to me about religion.

He would come to my house, but he never prayed with me. He did exhort me several times to join the Free Masons, and told me that when I joined, he would carry my name in for me. I have learned why he did not talk to me about religion. The reason why he did not, is because religion is a thing unknown in the Masonic Lodge. Winter came on and a protracted meeting commenced, and I thought I would test the matter for myself, let others do as they would.

The invitation was given for any that wanted religion to come forward to the altar. I went and asked the brethren to pray for me, determined to give myself a living sacrifice to Christ and his cause, for time and eternity.

That night when I went home, the duty of family prayer was presented before me; but I refused to take up the cross. The next night I went back to meeting—went to the mourner's bench but no relief came. I went back home, and just as I was going to step in at

the door, family prayer loomed up before me like a mountain. The great battle was to be fought right there, and, Glory be to God! he helped me to gain the victory. I went into the house and told my wife I had been seeking religion, and could not get the blessing until I had set up the family altar. As I picked up the Bible and commenced to read, my eyes were closed, and when I kneeled down to try to pray, my mouth was closed. It was life or death, heaven or hell, with me. Blessed be God! for a Christian companion! Just then she opened her mouth and began to plead with God in my behalf. Light broke in and darkness gave way. The burden rolled off, and glory be to God! I was enabled, by the light of the Spirit, to see myself just as I was, and in the young peoples' prayer meeting three days after, God gave me the evidence that my sins were pardoned; and his Spirit bore witness with my spirit, telling me, that I was born again, not of corruptible things, but of the Spirit of God, whereby I could cry, Abba, Father, my Lord and my God.

From that time up to the present, although I have met with persecutions, and have been surrounded by worldly influence, and trials and temptations, yet, I have been enabled through grace, and a living faith to witness for Jesus at all times and in all places.

I have learned by experience that all who will live godly in Christ Jesus will suffer persecution. And, now my Christian friends, I go in for an earnest and thorough Christianity that saves a man to-day; and if God sends affliction, or adversity, or takes away our friends, amen, it is the will of the Lord. The Bible way of salvation is the only safe way: but how few there are that are willing to deny themselves and take up their cross and follow Jesus. The Church is too much disposed to join hands with the world; and instead of the Church taking the lead, and being a power in the hands of God in bringing sinners to Christ, many Churches are led by the world. The Church and the world married together, leading off in festivals, oyster

suppers and promenade parties for the gay and fashionable!! Now these things are all an abomination in the sight of God. How my soul is stirred when I see the cause of God trampled upon, and the standard of Christ trailed in the dust; but the time is coming when we shall be tried as with fire. O, that God would give me grace and strength and courage, that I may be able to witness a good profession before the world!

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up saith the Lord of hosts that it shall leave them neither root nor branch."

"But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall."—This encourages my heart to press forward. I feel the saving power of God all through my soul to-day. Praise his name forever and ever! The language of my heart to-day is,

"The cross of Christ I'll cherish,
Its crucifixion bear;
All hail reproach and sorrow,
If Jesus leads me there."

BEAR YE ONE ANOTHER'S BURDEN.—
"Two," says Solomon, "are better than one; for if one fall he can help the other; but woe unto him who is alone when he falleth." The cobbler could not paint the picture, but he could tell Apelles that the shoe-latchet was not quite right, and the painter thought it well to take his hint. Two neighbors, one blind, and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk! Why the blind man carried the lame one; the former assisted by his legs, the other by his eyes. Say to no one, then, "I can do with you;" but be ready to help those who ask your aid, and then, when it is needed, you may ask theirs. "Mankind is so much indebted to each other," says one, "that they owe mutual attention."

FOOLISHNESS OF MOSES.

BY MRS. H. A. CROUCH.

It was the providence of God that brought Moses to sustain the relation of *Son* to Pharaoh's daughter. Situated thus, he was brought up in all the wisdom of the Egyptians. Honor, wealth, power, and doubtless the throne were laid at his feet.

There is a wisdom of this world, and there is a wisdom of God, and both are counted *foolishness*. The wisdom of the world is foolishness to God, and the wisdom of God is foolishness to the world.

Moses would have been counted foolish above any person living upon the earth at that time, not only by those of Pharaoh's household, and by the Egyptians, but also by the Israelites. Had he asked counsel of any living being, the path they would have advised him to tread, would have been in direct opposition to the one marked out for him by God: unless, indeed, his counsellors had been as foolish as himself. "Why," they would have said, "Moses," it is the *providence of God* that has placed you just where you are. You have a *great influence* which you can exert over a mighty people. You have the treasures of Egypt, which you can use in doing good. And you have power.—Here are your brethren,—God's afflicted people, that have been in bondage four hundred years. You are in a position where you can help them. God has placed you right where you are, that you may liberate them. "*Keep your influence good with Pharaoh.*"

This is worldly wisdom. This is "using the reason that God has given us," as men talk. But God does not propose to take the world by making friends with it.

Remember this, you who are praying for the salvation of your dear ones. You never will gain anything for yourself or them by failing in the minutest particular to follow God, for the sake of keeping an influence over them. Possibly, you may lose all the influence you have in Pharaoh's house, and, it may be,

have to flee for your life to Midian before you will see God's salvation.

But *it will come* if you follow God.

Moses' telescope of faith peered through the darkness and saw worlds of light that could not be discerned at all by the natural eye. And though he did not expect the Egyptians to see what he saw, he was surprised that God's peculiar people did not apprehend it: as it is written, "he supposed his *brethren* would have understood how that God by his hand, would deliver them; but they *understood not*."—Acts vii. 25.—But he could afford to go the *alone route* and wait God's time.

God takes his people out of this world, that is, Egypt, and that without the expectation.—Yes, more than this is true, without the *possibility* of their keeping their friendship and favor. And he leads them into the promised land, and gives them the cities of Canaan; but he does not tell them, that in order to take them, they must be a *little conformed* to the nations around them.

There is *death* right there! Success lies on the other track.

How foolish, how *crazy* Moses was in pursuing the course he did! He lost the friendship of the king and his household, including, probably, that of his dear foster-mother. He lost the wealth, and honor, and the throne of Egypt. He lost *all his influence* over that great people. He lost the opportunity he might have had of breaking the chains of hundreds and thousands of God's afflicted and oppressed people. What a chance he had of "doing good," if he had only been wise! See him, renouncing all, and refusing even to be *called* the son of Pharaoh's daughter, fleeing destitute and persecuted into the land of Midian!

What then? Christ cannot be kept in the tomb. When God moves, there is not much regard paid to king's seals. Right in the midst of the blackest night that ever caused Satan to triumph, *God comes with noon-day*.—*Always*. When, instead of the deliverance promised and expected, you only find more rigorous

bondage and harder stripes, *look up.*—
You are on the old track. Sing on,

*"The way the holy prophets went
I'll go, for all its paths are peace."*

WILL YOU?

UNCONDITIONAL SURRENDER.

BY REV. J. G. TERRILL.

At the Lebanon Free Methodist Camp-meeting of 1865, Monday was a day of glorious power. During the prayer-meeting at the close of the afternoon service, one of the preachers seeing many in the congregation who were under awakening, went to them, urging them to get down upon their knees and seek Christ. Many did so: among them a Brother Moore, at that time a member of the M. E. Church. He had been under conviction for *perfect love* for sometime. It was getting towards evening, and it took some urging to get him to kneel down and pray, as he must go home that night. He began to pray, and in a little while was stretched at full length upon the ground. For two hours his distress was indescribable. The sweat stood in large drops upon his forehead, and now and then a thrill of agony would go through his frame, that would make him writhe as though dying. Certain ones of more sympathy than judgment, of more feeling than piety, of more mere sentiment than experience, came and began to comfort him. "The Lord is good, He won't require impossibilities. He is not a hard Master. You need not feel so." The preacher told them to stand back and give the man a chance to get saved: that there was no hope—not a ray of light—not a drop of mercy unless he would surrender to Christ. He then began to ask him if he would lay himself upon the altar of God, to do his entire will from that hour. "How can I?" was his answer. "But you must." "I cannot." "You must: God requires it.—He cannot let you off. You have nearly lost your soul by not doing it. Now in

the name of Christ make the surrender."

"How can I?" he replied. He rolled upon the ground in agony, saying, "Must I do it? must I do it?" the preacher answering, "Yes, you must." Again those comforters came and endeavored to quiet him; but now he saw the preacher was right and they were wrong. Frantically he motioned them away, and threw his arms around the preacher as though fearful he would leave him. His strength became exhausted and he lay with his head in the preacher's lap, sobbing like an infant. He was continually urged to yield. He said, "I will." The words had hardly escaped his lips, when the evidence of his acceptance came; and quicker than I can write it, the joy came in, and he sprang upon his feet. The one who had preached that afternoon stood before him: the saved man caught him in his arms and twirled him about his head as though he were a child. Such hallelujahs as made the woods to echo there, were scarcely ever heard.

He was about sixty years of age; tall and muscular, but in broken health. He was what is called a rich man.—He had been a member of the church for nearly forty years; and some of the time a class leader. But there had been one thing, he had never yielded to God until now. Many times he had forgotten it; and would seemingly get along well. Two years before this, God had blessed him, and he had been trying to live for heaven. This point had not come before his mind until now. That was to *preach the gospel*. In vain he plead broken health—old age—many cares—God held him to it. None knew of this but himself and God. A few days after the surrender, he let the preacher that had helped him, into the secret.

He began to lay himself out for God. A company of poor, illiterate people, nicknamed "Choctaws," living in the "Bottoms" near his farm, engaged his attention. A small society of Association Baptists had been organized among them; and they were trying to get into the light. He joined them, built

them a church and labored to elevate them and do them good. Persecution commenced against him. Anonymous letters were received, upbraiding him for his course. But he kept on; and soon had the joy of seeing a number of his children converted. Two years after the surrender, God took him home. His obituary was published in the "*Earnest Christian*." His was a glorious death bed. He did not become a preacher in the accepted use of that term, but he had to make the surrender all the same.

Lapse of time changes not the issue between God and the soul. We must make the UNCONDITIONAL SURRENDER, no matter what God requires.

POPULAR CHRISTIANITY.

BY MISS R. A. HUMPHREY.

I HEARD a preacher in an Evangelical, orthodox church the other day remark, that "it was rather popular nowadays to be a Christian; rather respectable to be a follower of Christ." I do not believe it. That it is rather popular to belong to a church, I do not deny, but it is no more popular to be a true follower of Christ, now, than it was eighteen hundred years ago. The difference is just here: the tests of discipleship are much more easily evaded now, than they were when Christ said plainly, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven." The test now being, "Give all you have to the Lord, and come and follow Christ! Whereas, Jesus' test was, "*Sell* all thou hast and give to the poor, and come and follow me." "Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience, the race which is set before us.

It is astonishing what weights and burdens Christians try to carry.

We agonize, and strive, and make all sorts of sacrifices in order that we may indulge in riotous and luxurious living, because our neighbors do; and endeavor to make some sort of a com-

promise with God and our souls, and we think that we are serving Christ.—Whereas, we are only worshiping the god of this world. Were we to deny ourselves and follow Christ in the regeneration, we would be unpopular.

How much do we do for conscience sake? Do we gather about us these fine and sometimes luxurious appointments, the costly dwellings most extravagantly furnished, do we deck ourselves in costly garments for conscience sake and the glory of God? Nay, verily, but rather for pride's sake. Let us not drop that much abused test of discipleship. "Ye must be born again," but let us adopt that other. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Yes, it is rather popular to be a popular Christian; it is rather popular to belong to a modern church which takes upon it the name of Christ; but makes the word of God of none effect by its unwarranted interpretations. It is rather popular to serve both God and Mammon. It is rather popular for a man to gain the whole world, or as much of it as he possibly can, and save his soul in the bargain. God pity us, for we of this generation have destroyed the life and preciousness of Christ's teachings, and cast away His dear bought gift of eternal life.

THE SOLID ROCK.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name:
On Christ, the solid rock, I stand,
All other ground is sinking sand.

When darkness seems to veil His face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the vale:
On Christ, the solid rock, I stand,
All other ground is sinking sand.

His oath, His covenant, and blood,
Support me in the 'whelming flood;
When all around my soul gives way,
He then is all my hope and stay:
On Christ, the solid rock, I stand,
All other ground is sinking sand.

THE LAW OF HOLINESS.

MAN was created holy. His nature was all holy. His Eden life holy. His representative life spotless; in thought, affection, deed, holy. The image of God, "true holiness," was his momentary beatitude. His entire nature knew no divergence—no oscillation—no trembling—no motion, save in God, his center of love.

Restoration is the fiat of God. It is the promise to the seed. Character as restored means this application of the infinite amplitude of grace. The inevitable offering—the unavoidable inference of true faith and unbiased intelligence are one—the entire weight of such a manhood as that of Enoch is not less than this. Abraham is an expression of holiness. Isaac is the same.—Jacob is also. Recovered, matured manhood, is a symbol—it teaches the fullness of remedial love—it represents God revealed in human powers,—Holiness in bodily form.

The Law of Holiness, and its Reason.

We must go back into the nature of God, to find the deepest principles of his government. Underlying all others, is that of Divine Holiness. When he was unattended by any created intelligence, His nature was holy and happy. When, therefore, being after being came into existence, he could not be created at all by the holy God, but on the supposition that he be not contrary to the nature which brought him into being—that he be holy and not unholy. This we understand to be the will of God, and this will is the law of the universe. Therefore,

This Command, to be Holy, is a primeval one, it is the substance of the Law.

The idea of Government is Holiness. The design of prohibitory law is to guard man from those things, which when done will add infinite measures to the woes of the lost, and which will make food for untold sorrow in case a man repents. These prohibitions are so many stakes for marking out the right path. Less transgression is clear gain.

The table of the moral law is divisible into two parts, that part which portrays duty to God, that part which portrays duty to man. Duty is holy, whether to God, or to man. It guards the rights of God. It guards the rights of man.—God is holy, and his government aims at holiness. All his laws are in substance holy. The prohibitions of the law of God are like the fencings of some choice spot against desecration. Man is the property of God, and his law girds him round.

The same Law is uttered in Lev. xx. 7. "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." This is the same law as that found in Lev. xix. 2. "Ye shall be holy; for I the Lord your God am holy." The prevailing ideas here put forth are original with God. First, that he is the fountain of authority, and as such is holy. Second, that His subjects in whose nature law is to take effect, are to be holy subjects. But subjects cannot do more than rise to the level of the laws, which govern them. This level is holiness of character.

But there can not be two moral planes in the same code of laws; when the government is the same, and the subjects are the same. Therefore, the moral level of both law and subjects is the same, throughout the five books of Moses. Hence, we have in the above requirements of Mosaic law, what is in fact the substantive truth of all that is taught, and of all that is intended to be reached, by the Divine Mind, in every law.

Besides, all other parts of the Old Testament, both law and precept, history and song; speech, or prayer, or experience, or character, are in this direction. That is, their weight is one of holy character. To the careful reader, it is plain, that the divine approval is denied to all, that does not come up to this ideal in government. For, evidently, the purpose of government is not reached, until the subject has reached the moral status of the law. All moral antagonisms must be removed from the inmost characters of men, to be perfectly recovered subjects of the government of God.

Citizenship has the same ideal, as its basis. This law aims at perfect loyalty, in the interior being. All contradictions, oppositions, contrasts, divergencies, antagonisms to God are to be removed from the nature of man. He is to recognize this in his daily life. If perchance he falls below the original idea of the law of God, he is to approach the altar of sacrifice, and thus recognize it before the priest, who must do the same in his behalf before God.

But that man in himself was a fallen and sinful being, God and his creature man both knew. But this was provided for, in the attendant sacrifices. But the law could not come down from its lofty moral level of highness. Man must come up to this level. But he could not, in himself. Then God must provide One who could be a sufficient oblation for man. What could be done? The Seed of God was brought into view. Messianic Sacrifice was incorporated all through the system of the Law. All victims, which were brought to the altar of sacrifice, pointed out Jesus Christ, as the type of all this ideal. In Him this ideal found its explanation. Man could come to God, in this sacrifice, and be saved, and so the law be satisfied by a substitute, or vicarious Holiness. Since his fall, in the Garden of Eden, no holiness was possible to man, by any known means. The holiness of *another*, the Jehovah Priest, who was to be revealed, at some future Epoch, was the only basis of holiness to man. •

But the Law made no excuses for man—no allowances—no defences—no lower levels of experience, of moral character—of deeds; it was do and be this, or die. Yet there was the flaming altar, and its victims were upon its bosom, in typical solemnity. Yet, there was the sprinkling of blood. Yet, there were the ablutions of the person and the garments. Yet, there was the mysterious ark of the Covenant, with its Mercy Seat above and upon it. He must be holy in the merit of *Another*, the God-man.

History gives a voice to the same peerless truth, that man must be holy.

The perpetual effort of God and his Prophets was, to make this people a holy People. To separate them from the depraved nations about them, to keep them from knowing their systems of false worship—to separate them from their manners and customs—to shut out their books and people—to keep them unto God and his truth—He gave them a system of Law, the most profound and sublime—the most minute and pure. He set before them in perpetual culture, the character of their forefathers, the Patriarchs. He set the most exalted measures of poetry to the most delightful melody. He caused them to go up several times a year, accompanied by their families, to the great city of Jerusalem to worship. He gathered their princely men in council at Jerusalem, that they might know His Law and teach it to the people. He directed them to perpetually rehearse the acts of God, by which he had exalted Israel from bondmen to Egyptian Kings to a nation in a land of unexampled fruitfulness. They were made as familiar with the name and works of God, as with the names of their forefather Abraham and his homes in Mesopotamia and in Palestine. He caused the land to be parceled out to the Tribes by special allotment, and fixed the entailment of lands in the families. He caused one-seventh of their time to be set apart to holy uses, so that they might be familiar with the truth, as taught in the Scriptures. The patriotism of the Hebrew was never separated from piety, for the underlying principle was the same, Holiness. Home, country, government, Laws, Customs, Books, were all associated with God, and His holy character. They were favored with the constant visits of a most remarkable class of venerable men—the seers, whose instructions, whose characters, whose customs, whose modes of life were primitive and simple, and were a perpetual reminder of their holy forefather Abraham—a most exemplary and holy succession of men—all of whom were known to be inspired of God. Thus the vision of God was ever before

the eyes of the Israelite. But this was not all. The purpose of God is evident throughout all parts of the Old Testament scriptures, to make the individual holy. The nation was to be made so, by its integers, individual men. This is true philosophy. The truth begins at the base, and thus works up through the structure. Each stone in the entire work is to be hewn separately, and thus made complete in itself, finished in itself. Then, each part of the edifice is erected of finished material—and the whole is as a grand work, as each stone in the edifice is hewn by a noble plan which harmonizes the whole, by a law of harmony that prevails in the preparation of each integer, even in the least of all.

This ideal, so simply grand, and so like God in His Universe, where the grandest plans and works proceed in perpetual euphony of development, has elicited the admiration of the best minds of the race, and sealed their affections in ceaseless admiring devotion. This noble Temple of Truth has stood forth in the eyes of mankind, ever since one thousand years prior to the overthrow of Troy by the Grecian princes, and the songs of the blind bard of the heroic age of Greece. The best minds among mankind have been its admirers and its propagators, both by teaching its sublime truths and by showing forth its nobility of character. That too, not merely as a system of political jurisprudence; but as a corrector of the social status of mankind, whose social economy in every part of the globe has been so fearfully deranged by the vices of the ages. Hereditary ills of all kinds, which have been the exciteers of philanthropies and philosophies in the ages of reform, are herein reduced to a simple classified arrangement, by laying before men the springs whence they proceed. If therefore, the heart can be purified, if the will can be fixed to God in its allegiance—if the intellect can be introduced into a cloudless and mistless zone where God is truly revealed to man's eyes—if the beautiful body can be employed in His service, who made

man, and is hence his only lawful proprietor, the work is done—forever and perfectly done. All true Cosmic Theories become one. All views of the world are reduced to two—men saved in holiness derived vicariously of God in Christ—and men not thus saved. Those are the righteous, these are the wicked.

CONSECRATION.

THE temporal blessings we enjoy, come from God: life, health, food, friends, all are from Him. These we receive daily, yea, hourly. This constant care for us, on the part of Him who never slumbers, brings us under a load of obligation to love and serve the Giver of every "good and perfect gift." This being true, how reasonable that we present our bodies, yea, our all, to God. What have we, that we did not receive from Him, and what, that we ought not to dedicate to His service? We profess to be followers of Christ, and believe we ought to consecrate all, to glorify His name; yet, how do our faith and works agree? Are they not often antagonistic? Do we not say our faith is, that we should give up all? but how often do we keep all—soul, body, time, possessions, for the sake of gratifying our selfish purposes? Still, we lament our leanness and hold fast the cause; knowing our duty, we fail to do it.—Can God bless us? A merchant will not freight a vessel with precious wares, when he knows the vessel to be under the control of a set of drunken men, who will wreck her on the first reef. And will God act less wisely? Will He freight a soul with grace, while under the control of a stubborn will and improper affection?

Would you be blessed, my brother? Then bring your offering—your all—and consecrate it to God. Place all under His control, then He can freight your soul with Heaven's choicest treasures, and safely pilot it over life's stormy sea, to the haven of eternal rest.

IN God's hands no instrument is weak.

ENTIRE SANCTIFICATION.

PLAINLY TAUGHT BY STANDARD
AUTHORITIES.

THE early conferences in England repeatedly and thoroughly examined, and *unanimously endorsed* this doctrine, as shown in Wesley's account of them, vol. VI. pp 496, and "Plain Account," pp 48-56; and after citing the questions and answers relative to it, he says:

"From these extracts, it undeniably appears not only what was mine and my brother's judgment, but what was the judgment of all the preachers in connection with us in the years 1744-45, 46, and 47. Nor do I remember that, in any one of these conferences, we had one dissenting vote; but whatever doubts any one had when we met, they were all removed before we parted."

Many years after the date of these conferences, and after long experience and much careful study of this subject, and observation and careful examination of the experiences and lives of those professing to enjoy the blessing, he prepared the "Plain Account," which is a review of all their previous writings upon the subject, to disprove the charge that he was introducing "new doctrine;" and hence it appears that this charge of "new doctrine" is now a new charge; but in this, history is simply repeating itself.

After quoting numerous extracts from his previous writings, he says, "Can anything be more clear than, (1.) That here also is as full and high a salvation as we have ever spoken of? (2.) That this is spoken of as receivable by mere faith, and is hindered only by unbelief? (3.) That this faith, and consequently the salvation which it brings, is spoken of as given in an instant? (4.) That it is supposed that moment may be *now*; that we need not stay another moment; that *now* the *very now* is the accepted time; *now* is the day of this full salvation? And if any speak otherwise he is the person that brings new doctrine among us."

Again he says, "I have been the

more large in these extracts because hence it appears beyond all possibility of exception, that to this day both my brother and I maintained, (1.) That Christian perfection is that love of God and our neighbor which implies deliverance from all sin. (2.) That it is given instantaneously—in one moment. (3.) That we are to expect it, not at death, but every moment; that now is the accepted time, now is the day of this salvation."—Plain acc't, pp. 39, 40, 61.

This subject, next to conversion, with him, was emphatically "the central idea." The fact that only two of his published sermons are expressly upon this subject, is not proof as some have supposed, that he but rarely preached or wrote upon it, for it is found in many other sermons and writings, especially in his journals and published letters, in accounts of the experience of those having obtained the great blessing, or in directions and encouragements to the seekers and professors of it. It is evident moreover, that he appointed special meetings and attended them himself, for the promotion of this entire holiness. And that he frequently preached explicitly upon this subject, appears by the entry in his journal Dec. 29 1766.

"At five in the morning I again commenced a course of sermons on Christian Perfection." Notice his words—"again commenced a course of sermons," &c., showing that he had previously preached by "course" upon this subject. His writings contain clear statements of its nature, scripture proofs, answers to objections, exhortations with opposers, and urgent directions to preach it explicitly and often.

THE EXCELLENT FLETCHER,

remarkable both for eminent piety and brilliancy of intellect, has written upon this subject with his usual clearness and force, as shown, in a very small degree, by the following brief extracts, which are a very small part of his excellent writings upon this subject.

He says, "For where is the absurdity of this doctrine? If the light of a candle, brought into a dark room, can in-

stantly expel the darkness; and if upon opening your shutters at noon your gloomy apartment can instantaneously be filled with meridian light, why might not the instantaneous rending of the veil of unbelief, or the sudden and full opening of the eye of your faith, instantaneously fill your soul with the light of truth and the fire of love? . . . May not the Sanctifier descend upon your waiting soul as quickly as the spirit descended upon our Lord at his baptism? Does it not follow that to deny the possibility of the instantaneous destruction of sin, is to deny, contrary to Scripture and matter of fact, that we can make an instantaneous act of faith in the sanctifying promise of the Father, and in the all cleansing blood of the Son. . . . Hence it follows that the most evangelical method of following after the perfection to which we are immediately called, is that of seeking it *now*."—Small work, pp. 40, 41, 43, and 49.

RICHARD WATSON,

the thorough theologian, whose "Institutes" are the standard text books for all the ministers, says: "We have already spoken of justification, adoption, regeneration, and the witness of the Holy Spirit, and we proceed to another as distinctly marked and as graciously promised in the Holy Scriptures; this is the *entire sanctification*, or perfected holiness of believers; and as this doctrine, in some of its respects, has been the subject of controversy, the scriptural evidence of it must be appealed to and examined. Happily for us, a subject of so great importance is not involved in obscurity. . . . That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed." And after quoting 1 Thes. v. 24, and 2 Cor. vii. 1, he says, "These Scriptures go to the extent of the entire sanctification of the soul and spirit as well as of the flesh and body from all sin."—Institutes, part 2, chap. 29. He then presents scriptures to prove that it is obtainable in this life, and very clearly answers the objections

to it, showing that they rest mainly upon "the pagan philosophy, which attributes all evil to matter; the Bible doctrine on the contrary is, that the seat of sin is in the soul." His writings show manifestly that there was not the slightest doubt in his mind upon this great subject, nor hesitancy in teaching it in most emphatic terms. Note particularly his words—it is as "distinctly marked and as graciously promised in the Holy Scriptures" as regeneration—"not involved in obscurity"—a "distinction exists," &c. This clear, positive, outspoken tone upon this subject, is very noticeable in the writings of all the fathers, another illustration of which is found in the language of

DR. ADAM CLARKE,

who in commenting upon 1 John i. 9, says: "As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this and plead for the continuance of sin in the heart through life, is ungrateful, wicked and even blasphemous; for as he who says he has not sinned, makes God a liar, who has declared the contrary through every part of the revelation; so he that says the blood of Christ either can not or will not cleanse us from all sin, in this life, gives also the lie to his Maker, who has declared the contrary. . . . Reader, it is the birthright of every child of God, to be cleansed from all sin. . . . All things are possible to him that believeth, because all things are possible to the infinitely, meritorious blood and energetic spirit of the Lord Jesus."

In regard to the Hymn Book, I need not write, as it is the familiar companion of every member of the Church, and speaks for itself, breathing forth in almost every hymn, this doctrine of purity, perfect love and full salvation.

The foregoing review, though necessarily very brief, is nevertheless abundantly sufficient to show,

1st. That entire sanctification, receivable in this life, instantaneously by faith, is emphatically the doctrine of the Methodist Church, taught by the stand-

ards—conferences, catechism, Hymn Book and the Discipline itself; and hence:

2d. Every Methodist has the "birth-right" to believe in the doctrine—profess to enjoy the blessing; teach it, and every minister to preach it, free from the oft repeated charge of "introducing new doctrine."

And those members or ministers who oppose or discourage this work by such a charge or otherwise, directly or indirectly, are acting inconsistently with their church relations and solemn obligations voluntarily assumed; and are thus unreasonably, to say the safest thing of it, wounding their own brethren and sisters "in the house of their friends," and assuming the fearful responsibility of standing in the way of the cause of Christ. It will not do to say in reply, that we have the right to our own opinions. Of course we have on all other doctrines as well as this. I have the right, or, rather the liberty, to believe and teach what I please—to be a Unitarian or a Universalist; but certainly I may not, as a *consistent* man, be either, and at the same time a member, much less a minister of the Methodist Church.

The time will come, and present indications show that it may not be very far off, when the members of the Methodist Church will wake up to, and claim the high and glorious privileges, and gently, but firmly insist upon their rights, purchased by the Redeemer, and clearly taught in his Word, and the doctrines of their own Church.—*W. Burris.*

BLIGHTED HOPES.

LIFE for me hath bitter anguish,
Every earthly joy has fled,
Lonely doth my spirit languish,
Many that I love are dead.
One sweet hope survived my sadness,
But even this hath faded fast—
This which was a spring of gladness
Dies within my soul at last.

Now instead of peace and pleasure,
Sorrow only, comes to view,

Grief profound, and without measure,
Fills my being, through and through,
Once my happy spirit bounded
In a presence good and pure,
With its influence surrounded,
I could earthly ills endure.

Ah! how vain the hopes I cherish'd—
Hopes, in one short hour destroy'd;
Why should they so soon have perish'd
Leaving but a cheerless void?
Where but yesterday, were dwelling,
Thoughts of happiness to come,
Now exists but sad rebelling
In a heart with sorrow dumb.

Now the world is dark and chilling,
All its beauty disappears,
Grief sets in my heart unwilling
To relieve itself in tears.
Like a funeral pall, there lieth
On my mind a settled gloom,
'Till my heart impatient crieth
For the quiet of the tomb.

Pity—hast thou fled forever?
Hast thou left the human breast?
Wilt thou shed thy blessing never
More, upon a heart oppress'd?
Love—thou pure and holy essence,
Art thou too, forever gone?
Come and let me feel thy presence,
Come and bless the lonely one!

Love and pity will not hear me,
They are deaf to my appeal;
Earth, O earth! wilt thou not cheer me?
Is thy heart a heart of steel?
Where are now thy many treasures,
Falsely promised in the past?
All along thy path of pleasures,
I behold a dreary waste.

Christ of God! and Son of Mary,
Turn I now at last to thee;
Jesus I am weak and weary,
Come dear Lord and strengthen me;
Take me to thy gracious favor,
Thou alone my comfort art;
O my sympathizing Saviour,
Thou canst heal my wounded heart!

PRAISE Him for His love; for "God
is love."

CONSIDER.

BY GEO. G. JAYNE.

Now, therefore, thus saith the Lord of Hosts, consider your ways.—Haggai i. 5. Thus saith the Lord of Hosts, consider your ways.—i. 7. And now I pray you consider.—i. 15. Now, consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.—Ps. l. 21. Know, therefore, this day, and consider it in thine heart, that the Lord, he is God, in heaven, and upon the earth; there is none else. Thou shalt keep therefore His statutes, and His commandments that it may go well with thee.—Deut. iv. 39. O, that they were wise, that they would consider their latter end.—Deut. xxxii. 29. Now, therefore, consider what ye have to do.—Jud. xviii. 14.

Few people give that attention to eternal things which they should. Matter clings to matter, clay to clay, worldlings to the world, therefore if we are worldly our souls do not reach God or heaven. If there is more flesh than spirit in us, how can we be spiritual? We must then, of necessity, follow after the flesh, and not after the Spirit. We cannot serve God and mammon. How important, then, that we wear our affections from the world, and set them upon heaven. Let us consider that the world and the flesh are our enemies, leagued with the devil to destroy us. Are we apt to cling to those who hate us? to cherish the one who plots our ruin? Are we to be charmed by the serpent who waits his opportunity to impregnate us with his poison? Shall we hug the things that deceive us? Shall pride, form, ceremony, fashion, amusement, selfishness, bigotry, and covetousness, in their glittering apparel, drag us to the bottomless pit, under the delusion that they are exalting us, when instead, they are abasing us? Ye immortal souls, say *no*. Ye eternal spirits whose prerogative it is to escape the powers of hell, to soar with the highest and to shine with the brightest archangels in heaven, say *no*. Ye re-

deemed sons of glory, who may be kings and priests unto God; ye ransomed souls who are to live when all else have passed away, who are more than kings and princes, thrones and dominions; ye precious souls who may live forever amid the scenes of eternal day, say *no*. Brethren of the Church of God, shall we disrobe ourselves of the mantle of sin, of ungodliness, of worldly ambition, and cling to the cross of Christ, and glory only in it? Shall we keep with care the great charge we have? Shall we let God save us to the uttermost? Shall we shun all appearance of evil, and gain a heaven of bliss? Say *Yes, yes*. Consider, that souls are perishing all around us. Our neighbors are on the road to hell. Are we lending a hand to help them? Are we doing what we can to save them? Does our light shine on them, and do they feel our holy influence? We want more live Christians in our ranks, men and women of God who can bring fire from heaven, who by prayer can shake the sandy foundation of sinners, who by faith can bring down convicting, saving and sanctifying power, who can make the ungodly tremble, who by holy living can shame the sinner of his ways. Men and women who will abound in good works, and make the saving of souls the absorbing thought of their lives. The banner of Jesus has been raised. Ye soldiers of the cross, come forth. Sinner,—consider your ways: saith the Lord. Do you ever stop to think? If you did, you would not dare to take another step in the path you have chosen. Your way leads to sorrow, death and hell, banishment from God and good. "The snares of the sinner are the work of his own hand." The path you have chosen will lead you into the trap of the enemy until you will become his prisoner. O flee these things, and Life, Everlasting Life shall be yours.

A good business man will always consider what is best in trying to promote his business. He often asks what can I do to increase my trade, to extend my business. What system shall

I adopt that will secure the confidence of the people? Having settled in his mind what will be most advantageous to him, he employs those means, watches all his interests, and success crowns his efforts. Fellow traveler, ask yourself, "What shall I do to be saved." How shall I escape death and gain life?—What is to be done that my soul may prosper, and that I may get to heaven? Decide what will be to your interest, and act in time—*now*, and you will succeed. I pray you CONSIDER.

PEACE.

BY REV. G. W. MARCELLUS.

PEACE in its general signification means to be in a state of quiet or tranquillity: it is to be free from internal or external agitation. This applies to individuals, societies and nations; as applied to individuals it is to be free from internal disturbance or agitation caused by the passions, as fear, terror, anger, anxiety and the like. It is to possess a quiet conscience. "Having a conscience void of offence towards God and man." "Great peace have they who love thy law; and nothing shall offend them."

This state cannot exist in the carnal heart; for they that "walk after the flesh are condemned.—Rom. viii. 1.—But they who "walk after the Spirit" "are in Christ Jesus," and "have peace with God." . . . His soul is therefore at ease.—Psa. xxv. 13, is possessed of comfort and real satisfaction. There can be no *real* peace without active faith in the efficacy of Jesus' blood. There can be no faith unless the mind is stayed on God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."—Isa. xxvi. 3.

Where the peace of God is enjoyed, there will be works of righteousness. "The work of righteousness shall be peace; and the effects of the work of righteousness shall be quietness and assurance forever."—Isa. xxxii. 17. To enjoy the peace of God is therefore to work works of righteousness; these can

not be separated no more than "faith and works." The peace of God prompts one to do good both to the souls and bodies of the children of men. Peace without compassion, or bowels of mercy, without the spirit of hospitality or benevolence, is like faith without works,—dead. He who exercises himself in works of righteousness to that degree that it exceeds the righteousness of the Scribes and Pharisees knows full well the import of the words of the Master. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

The peace of God is an active element in the kingdom of grace. It is the "well of water springing up" in the soul "unto eternal life." The command is: Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. But "Herein is my Father glorified" says Jesus, "that ye bear much fruit; so shall ye be my disciples." Mark the words, "much fruit," not a little, but "much fruit." The phrases, *Let your light so shine*, and the bearing "*much fruit*" are substantially one and the same. Grace unoccupied is not grace. Therefore he who uses the peace, power, or grace and ability given him, will, as he works out by works of righteousness, what God works in, add peace to peace, or "grace upon grace." His righteousness will be like the waves of the sea.

Dear readers, have you that "great peace," and does nothing offend you? Even that peace of God, which passeth all understanding? And does it keep your hearts and minds through Christ Jesus? Remember if you have this peace you will also have "joy in the Holy Ghost;" joy wrought in the heart by the ever blessed Spirit of God.

I WILL never publish to the world by going to the theatre, that I think Jesus Christ is a bad master, and religion an unsatisfying portion, which I should do if I went to the devil's ground in quest of happiness.—*Dr. Rush.*

THE JOURNEY TO MY FIRST CIRCUIT.

BY REV. J. B. DÉNNIS.

JULY 5, 1842.—With my saddle-bags on my arm, a small apple switch in my hand, I shook hands with wife and children, and many friends in Ross county, Ohio. I mounted my horse and rode off with high hopes, but a heavy heart. As I would think of dear ones left behind, "The tear would unbidden flow."

I would then cheer up, sing a hymn, ejaculate a prayer, and plod along.—Nothing short of the grace of God, and consciousness of duty could have enabled me to have continued my journey. A few weeks visiting my good and dear friends on the Wabash river, Indiana, and I was off for the Illinois Conference, that convened that year in Winchester, Scott county, Illinois.

The session was a protracted one, presided over by that faithful man of God, Bishop Roberts. When the appointments were read off, I listened with anxiety as to where my lot should fall, but to my astonishment, and great disappointment, I was transferred to the Arkansas Conference.

My expectations were so high, and my disappointment was so great, that in a few hours I was taken with a severe fever, and for some weeks there was but little hopes of life.

My wife and children came during my sickness. The 24th of October I left my mother's house, in Vermillion county, Indiana. In those days we had no railroads, hence we moved slowly along. After more than a week, Saint Louis, Missouri, was reached. And for the first time the writer was permitted to look at the magnificent Mississippi. Neither myself, nor my wife had ever been permitted to travel on a steamer. On the 3d of November we left Saint Louis, on the steamer Caledonia, and were two long weeks before we reached Helena, Arkansas.

Such a trip as was that! We were often on sand-bars, and often laid up for repairs; sometimes in the middle of the

stream; many times against the shore. We had a crowd of passengers, and of hogs, sheep, cattle and horses, there was almost no end. A wicked crew, swearing officers, and dissatisfied passengers, rendered the trip anything but pleasant. Finally, a short time previous to the close of the Conference, we found ourselves in that little, miserable, dilapidated, muddy place called Helena. Soon it was announced that my poor name was opposite Salina Circuit, of the Arkansas Conference.

Another trip on a steamer, and many miles in the interior of Arkansas, and extending into the State of Louisiana, was to be found what was to be my first Circuit. From the Mississippi river, to my first appointment, was rather a remarkable road—or rather no road—as there was only an occasional blaze on the side of a tree, and these marked trees were so distant from each other, as to often cause much delay in finding them. Bayous, sloughs and swamps were numerous.

Crossing the Mason Bayou, was very difficult, as there was no bridge, nor good ford, nor ferry. In attempting to ford, the wagon became fast, and sinking down, our goods were much damaged. Stopping for the night, at a cabin owned by a bachelor, we found many hogs, a few cattle, a few mules, some forty hounds, a few negroes. In a miserable hut slept a few of the pigs, many of the dogs, the slaves, the owner, and we who were tarrying for the night. Our beds were a few coarse brush and leaves; our covering deer, wolf and bear-skins. Our supper was bear meat, corn bread, and crust coffee. Our knives were without handles, our forks were a piece of cane sharpened at one end, our tea-cups were tin, and our plates were pewter, and some with holes through them.

We were not sorry to see the morning, nor to say farewell, especially if we could have left all the bed-bugs and fleas, that had annoyed us through the night.

When our Circuit was reached, it was found to consist of some thirty or more appointments, to be filled every four weeks, by traveling some 550 miles.

ACTS OF LOVE TO GOD.

1. LOVE does all things which may please the beloved person; it performs all his commandments; and this is one of the greatest instances and arguments of our love that God requires of us—"this is love, that we keep his commandments." Love is obedient.

2. It does all the intimations and secret significations of his pleasure whom we love; and this is an argument of a great degree of it. The first instance is, it makes the love accepted; but this gives a greatness and singularity to it. The first is the least, and less than it cannot do our duty; but, without this second, we cannot come to perfection. Great love is also pliant and inquisitive in the instances of its expressions.

3. Love gives away all things, that so he may advance the interest of the beloved person: it relieves all that he could have relieved, and spends itself in such real significations as it is enabled withal. He never loved God that will quit any thing of his religion to save his money. Love is always liberal and communicative.

4. It suffers all things that are imposed by its beloved, or that can happen for its sake, or that intervene in his service, cheerfully, sweetly, willingly; expecting that God should turn them into good, and instruments of felicity.—"Charity hopeth all things, endureth all things." Love is patient and content with any thing, so it be together with its beloved.

5. Love is also impatient of any thing that may displease the beloved person, hating all sin as the enemy of its friend; for love contracts all the same relations, and marries the same friendships and the same hatreds; and all affection of a sin is perfectly inconsistent with the love of God. Love is not divided between God and God's enemy: we must love God with all our heart; that is, give him a whole and undivided affection, having love for nothing else but such things which he allows, and which he commands or loves himself.

6. Love endeavors forever to be pres-

ent, to converse with, to enjoy, to be united with its object; loves to be talking of him, reciting his praises, telling his stories, repeating his words, imitating his gestures, transcribing his copy in every thing; and every degree of union and every degree of likeness is a degree of love; and it can endure any thing but the displeasure and the absence of its beloved. For we are not to use God and religion as men use perfumes, with which they are delighted when they have them, but can very well be without them. True charity is restless till it enjoys God in such instances in which it wants him: it is like hunger and thirst, it must be fed, or it cannot be answered; and nothing can supply the presence, or make recompense for the absence of God, or of the effects of his favor and the light of his countenance.

7. True love in all accidents looks upon the beloved person, and observes his countenance, and how he approves or disapproves, and accordingly looks sad or cheerful. He that loves God is not displeased at those accidents which God chooses; nor murmurs at those changes which he makes in his family: nor envies at those gifts he bestows; but chooses as he likes, and is ruled by his judgment, and is perfectly of his persuasion; loving to learn where God is the teacher, and being content to be ignorant or silent where he is not pleased to open himself.

8. Love is curious of little things, of circumstances and measures, and little accidents; not allowing to itself any infirmity which it strives not to master, aiming at what it cannot yet reach, desiring to be of an angelical purity, and of a perfect innocence, and a seraphical fervor, and fears every image of offence; is as much afflicted at an idle word as some at an act of adultery, and will not allow to itself so much anger as will disturb a child, nor endure the impurity of a dream. And this is the curiosity and niceness of divine love; this is the fear of God, and is the daughter and production of Love.

CALL upon Him in the day of trouble.

BUILD ON CHRIST.

READER, by whatsoever name thou art called; to whatever religious denomination thou art united, this advice is for thee.

Thou partakest of the ordinances of God. Thou dost well in this. But if thou hast not the blood of Christ at the root of all, they will prove but painted pageantry to lead thee to hell.

Try every day on what foundation thy hope of glory is built, and whether it was laid by the hand of Christ. If not, it will never be able to endure the storm that must come up against it.—Satan will throw it all down, and great will be the fall thereof.

Consider the greatest sins may be hid under the greatest duties. The wound that sin hath made in thy soul, must be perfectly cured by the blood of Christ; not covered over with duties, humblings, and enlargements. Apply what thou wilt besides the blood of Christ, it will poison the sore. Thou wilt find that sin was never mortified truly; nothing can kill it but the beholding of Christ's righteousness.

Whatsoever is of nature's putting on, Satan will come and plunder it, and leave the soul naked, open to the wrath of God. All that nature can do will never make up the least particle of grace that can mortify sin, or look Christ in the face one day.

Thou goest on hearing, praying, and receiving, yet miserable mayest thou be. Look about thee; didst thou ever see Christ to this day in distinction from all other excellencies and righteousness in the world, and all of them falling before the majesty of his love and grace?

If thou hast seen Christ truly, thou hast seen pure grace, pure righteousness, far exceeding all sin and misery. If thou hast seen Christ, thou wouldst not perform a duty without him for ten thousand worlds. If ever thou sawest Christ, thou sawest him a rock higher than Satan or sin; and this rock doth follow thee, and there will be a continual dropping of honey and grace out of it to satisfy thee. Examine, if ever

thou hast beheld Christ as *the only begotten of the Father*, full of grace and truth. Be sure thou art come to Christ, that thou standest upon *the Rock of ages*, hast answered to his call, *thy* soul has closed with him for justification.

Men talk bravely of believing; but few *know* it. Christ is the mystery of the Scripture. Grace is the mystery of Christ. Believing is the most wonderful thing in the world. Put any thing of thine own to it, and thou spoilest it; Christ will not so much as look at it for believing. When thou comest to Christ thou must leave behind thee thine own righteousness, and bring nothing but a broken, believing heart; nothing but thy *wants* and *miseries*, else Christ is not fit for thee, nor thou for Christ. Christ will be a pure Redeemer, and thou must be an *undone* sinner, or Christ and thou wilt never agree. It is the hardest thing in the world to take Christ *alone* for righteousness; that is to acknowledge him Christ. Join any thing to him of *thine own*, and thou dost *un-Christ* him.

To believing there must go a clear conviction of sin, and the merits of the *blood of Christ*, and of Christ's willingness to save upon this consideration merely, *that thou art a sinner*. All the power in nature cannot get up so high in a storm of sin and guilt, as really to believe there is any willingness in Christ to save. To accept his blood for salvation is the sum of the gospel. When the soul in all duties and distresses can say, nothing but Christ for justification, sanctification, redemption, that soul hath got above the reach of the billows.

He that fears to see the utmost hell of his own heart, suspects the merit of Christ. Be thou never such a sinner, Jesus Christ *the righteous* is able to save thee. In all doubtings, fears, storms of conscience, look at Christ continually.

In all the Scripture there is not an ill word against a poor sinner stript of his own righteousness. Nay, it plainly points out this man for the grace of the gospel, and none else. Believe but Christ's willingness, and that will make *thee willing*. If thou find thou canst not believe, remember it is Christ's

word to make thee believe. Put him upon it. He works to will and to do. Unbelief is setting up guilt above Christ; it is undervaluing the merits of Christ, accounting his blood an unholy, a common, an unsanctifying thing.

Thou mayest be brought low, even to the brink of hell, ready to tumble in; thou canst not be brought lower than the belly of hell, yet then thou mayest look towards the holy temple. Into the old temple none might enter but purified ones, and with an offering too. But now Christ is our temple, to whom none must come but *sinners*, and that without any offering but his *own blood* once offered.

The greatest sinner did never pass the grace of Christ. When the clouds are blackest, then look towards Christ the standing pillar of the Father's love. His blood speaks reconciliation, redemption, liberty, nighness to God. Not a drop of his blood shall be lost. Stand and hearken what God will say, for he will speak peace to his people, that they return no more to folly. He speaks grace, mercy, and peace. That is the language of the Father and of Christ. Wait for Christ's appearing as the morning star. He shall come as certain as the morning, as refreshing as the rain.

The sun may as well be hindered from shining as Christ the Sun of righteousness. Look not a moment off Christ. Look not upon sin, but look upon Christ also. In every duty look at Christ,—before duty, to pardon; in duty, to assist; after duty, to accept. Without this, it is but carnal, careless duty. Let sin break thy heart, but not thy hope in the gospel.

If thou hast looked at works, duties, qualifications, more than at the merits of Christ, it will cost thee dear. No wonder thou goest complaining; graces may be evidences, but the merits of Christ must be the foundation of thy hope.

When we come to God, we must bring nothing but Christ with us. Any ingredients of our own will poison faith. He that builds upon duties or graces knows not the merits of Christ. This makes believing so hard, so far above

nature. If thou believest, thou must every day renounce thy dependance upon duties, thy graces, and nothing but Christ must be held up as the *foundation* of thy hope. Thou must take from God's hand. Christ is the gift of God. Grace is the gift of God. Pardon a free gift of God. Ah! how nature storms, frets, rages at this, that all is of *gift*, and it can purchase nothing with tears and duties; that all its workings are excluded, and of no value in heaven!

Consider,—didst thou ever see the merits of Christ, and the infinite satisfaction made by his death? Didst thou see this when the burthen of sin and the wrath of God lay heavy on thy conscience? That is *grace*. The greatness of Christ's merit is not known but to a poor soul at the greater loss.—Slight convictions will have but slight prizings of Christ's blood and merits.

TOBACCO A POISON.

DR. WILLARD PARKER is an eminent Physician of New York. He says: I wish young men could be prevailed upon to abandon the use of tobacco.—Why abandon? Because it is a *poison*. But what is a poison? I answer in the language of our most scientific authorities in medical jurisprudence. "A poison is a substance having an *inherent* deleterious property, which, when taken into the system, is capable of destroying life."

That tobacco is a poison, is proved beyond a question. It is now many years since my attention was first called to the *insidious* but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work on it or in it.

Cigar-makers, snuff-manufacturers, &c., have come under my care in hospitals and in private practice: and such persons *never* recover soon and in a healthy manner in case of *injury* or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true, also, of all who *chew* or *smoke much*.

This poison enfeebles the mind. The Emperor Napoleon had his attention called to this subject in 1862 by a scientific statistician. It was observed from 1812 to 1832, that the tobacco tax averaged twenty-eight millions of francs annually; and there were eight thousand paralytics and insane in the hospitals of France. In 1862, the tobacco revenue had reached one hundred and eighty millions; and in the hospitals were forty-four thousand paralytics. The undoubted inference is that tobacco has a strong influence in producing these classes of nervous diseases.

A commission was then appointed to inquire into the influence of tobacco in the schools and colleges. After a full and careful investigation, this commission reported that it had divided the people into two classes—the *users* and *non-users* of tobacco—and then proceeded to compare them physically, intellectually, and morally. The result was, that those who do not use tobacco were *stronger*, better scholars, and had a higher moral record. In consequence of this report, an edict was issued, prohibiting the use of tobacco in these national institutions, by which thirty thousand persons were at once forced to abandon it.

I am sure, that, in *health*, no one can use it without detriment to body, mind, and soul. This poison slowly but surely destroys life; and a man who uses it to any extent is made by it as old at fifty as he would be at sixty years without it. *Vide* Eccl. viii. 11: "Because sentence against an evil work in not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The use of this poison is sinful. The commandment is, "Thou shalt not kill;" but its use destroys, first, the consumer; and, secondly, the offspring. It is doing more harm in the world than rum. It is destroying our race; and it is sure to destroy the farms producing it also, as it has done some of the best lands of Virginia.

I am ready to admit that it can be employed moderately by those who work their muscles in the open air; but

it is ruinous in our schools and colleges, where it dwarfs body and mind.

I do not place my individual self in opposition to tobacco; but science, in the form of physiology and hygiene, is opposed to it; and science is the expression of God's will in the government of his works in the universe.

SELF-DECEPTION.

A MR. ——— was a striking example of self-deception. While digging a cellar, a portion of the bank next the hill fell down suddenly, and fatally injured him in the abdomen, as was generally believed by his surgeon and neighbors. Several days after the accident, he became apparently deeply penitent, and sent for one of my class-leaders to visit him, and pray for him. After several visits the sick man professed conversion, and sent for me to come immediately to his sick-room.—On going in I found him joyful. He said he knew God had pardoned all his sins. The next day Mr. M. was sent for, who performed a very difficult surgical operation, and gave him sudden relief, so that in a short time he was pronounced convalescent, and entirely out of danger. I often visited this man's chamber, and heard him vow and vow again, should God spare him to recover, he would *immediately join the Church*, and devote himself and family to the service of God. But, alas! alas! how deceptive the human heart! The words of the prophet were strikingly fulfilled in his case:—"When He slew them, then they sought Him; and they returned and inquired early after God: and they remembered that God was their Rock, and the high God their Redeemer. Nevertheless, they did flatter Him with their mouth, and lied unto Him with their tongues; for their heart was not right with Him, neither were they steadfast in His covenant." This poor, deluded man recovered rapidly, and as soon as his strength returned he no longer had any use for class-leaders, ministers, prayers, or even the Bible of God. He was heard to

laugh at his fears in view of the coming judgment, and to use profane language before he was able to quit his sick-room, and instead of coming to Church and uniting with the people of God, he never crossed the threshold of the sanctuary. When I would see him coming down the street he would instantly cross over to the other side, to avoid meeting me on the pavement or side-walk.—*M. Gaddis.*

PERSONAL EFFORT TO SAVE SOULS.

THERE is scarcely any Christian duty more urgent or more neglected, than that of personal conversation with the impenitent on the subject of their salvation. It would seem, that the Christian, who, having tasted the wormwood and the gall, and rejoiced in conscious reconciliation with his God, believes the facts which pertain to the sinner's destiny, could scarcely repress his anxiety; and that solicitude for his salvation would be more natural than sympathy for the pains and distresses of the body. It is strange that he who is accustomed to look upon those around him, as destined to an unending life, and is conscious that that existence may glow and burn with a seraph's bliss, or may shrink and sink in unutterable woe, does not esteem all other concerns and interests of men of little worth. The friend that is sick demands our sympathy and our tears; but the alarming fact that he is under the wrath and curse of God, and is doomed to the fire and the worm, should excite a fear and an interest due to no earthly calamity or mortal agony. Yet there are, we fear, many of the people of God who pass months and years of their life without a single word or a single effort for the salvation of those with whom they associate. When viewed in its true light, it is a culpable and unnatural remissness, from which, whatever the effort it may require, we should escape.

It would justly be regarded an act of monstrous cruelty and inconsistency, if a man were placed in a like relation to

the bodily evils of his friends, and yet feel no sympathy and make no effort for their removal. If one were to be in the midst of the ravages of the plague, and behold afflicted victims gasping for life, witness the tossing agony of disease, hear the moan and the wail of the dying, and the shriek of the despairing, who possessed some unfailing remedy, which for the trouble of administering it, he would not use, but suffer whole families to be swept into eternity, and see his son or wife grapple with disease and sink in death, he would enact a scene which would be scarcely human. But alas! are we not all in a vast hospital, surrounded on every side with the sick and the dying? There is a Physician whose breath is health, and whose touch is salvation, who needs but to be looked up to in order to heal the most venomous wound; yet are there not those who have experienced the joys of this recovery, who know the way and see the danger of delay, but who will suffer their friends, their relatives, the bone of their bone and the flesh of their flesh, to go down to the agonies of the second death unwarned and unhindered? If there be truth in God's word, then, Christian, that unwarned, impenitent friend needs your sympathy, your entreaty, your prayers, far more than if smitten with the plague, or dying with the pestilence. Be entreated to think of his spiritual state, his danger and his destiny.

I SHOULD rejoice to hear any one of my congregation saying, "I forgot who preached, I felt so much the influence of the truths he preached. Blessed be God, I was enabled to repent, and the silent tears trickled down my cheeks. My heart was affected, it began to relent, and now it relents again, when I consider by whose mercy it was that I was blessed with these feelings."—*Rowland Hill.*

PRAYER is very profitable: at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night.—*Feltham.*

CHURCHIANITY.

BY REV. T. S. LA DUE.

Let us notice some marks. 1. "Glorying in a Church, in its origin, history, worthies, numbers, wealth, institutions, doctors of divinity, orators, splendid edifices, material splendor, and worldly influence. Whenever we hear of any one talking of these things more than of Jesus, and glorying in them, we have to say, Churchianity. And whenever we hear any one talking more of certain Church rites—as some do of baptism, for instance, about experimental salvation, we think sorrowfully, ancreedianty, formality, churchianity.—Another mark is,

2. Employing means essentially worldly to carry on "the work of God?" as festivals, fairs, suppers, and similar contrivances. The Church has the glory of inventing these edifying—"filthy lucre" seeking contrivances, and she has almost the exclusive glory of using them.

The end is to build up the Church. That must, certainly, be laudable. The end justifies the means; so says the wily Jesuit. Therefore means, which, if connected with some mere worldly concern, the moral sense, yea, common sense of mankind would scout, are justifiable!

That Church debt must be paid.—Those stained glass windows must be procured, to beautify our temple. That splendid communion set must grace our (lowly) Lord's table. That bell will be so charming. That organ will dis-course such mellifluous strains, and all together will be such a magnet to attract the finest congregation in town, that we must have them to glorify God (?) and to save precious souls (?) And no way will bring the money to obtain these so easily and surely as an appeal to—what? Benevolence for Christ's sake?—Why, ah, no. As an appeal to the stomach and natural—that means carnal, does it not?—"love for fun." The Church must be maintained any way. We pronounce all this, churchianity.

3. A greater eagerness to draw souls into the Church than to have them saved from sin.

"Don't you feel better, dear seeker?" "Well, yes, I think I do." "Well, get up and tell the friends that you feel better,—that you've got religion." "Oh, I don't know that I've got religion."—"Yes you have, if you only believe it." "Dear friends, I feel better. I don't know but I've got religion. The minister thinks I have, and I guess I have." "Bless the Lord, another soul saved." The doors of the church will not be opened. Mr. Old-paths now quietly says, "Dear friend, have you the witness of the Spirit? Will you lay aside your worldly trappings for Jesus' sake? Brother, will you restore that property which you fraudulently obtained?" Mr. Smooth-away says to him one side, "Brother, be careful. Lambs need milk. You must be tender. I thank God that I am no longer a detector to read people's hearts."

We say of all such crossless, consecrationless, world-conforming work and religion, churchianity.

4. Glorying in the accession of the rich and gay.

Counting as a great church-prize some wealthy, and proudly-dressed son and daughter of fashion, smiling upon them most blandly and bowing obsequiously, while slighting the poor in homely garb,—building grand churches—to draw the poor and make them feel at home? No, to draw the rich and make them feel at home.

The work of Christ and of Christianity was and is to preach the gospel to the poor. The work of churchianity is to preach to the rich, and to build up an organization in display and worldly influence.

5. Neglect in enforcing discipline, and refusing to enforce it.

Said a brother to a minister, "Do you know that that brother gets drunk sometimes?" "Well, I am told that he does." "Let us labor with him." "Ah, we are building a church edifice, you know, and he has promised one hundred dollars towards it, and if we

discipline him now we shall lose that money." Ah, churchianity.

Multitudes of your church members are neglecting prayer meetings, and class meetings. Some even play dice and play cards and attend theatres and circuses. Why do you not discipline them? "It would break up the church." Oh, my brothers, you are more anxious to save the church than to save souls. Are the disciples not of Christianity, but of churchianity.

6. Being ashamed of the work of God.

"Such noise and such demonstrations will destroy our cause—in other words our church. Those members act like drunken folks, these men are full of new wine. Mr. and Mrs. Decency and in order, say they would like to attend our church, if it were not for such doings. I believe in freedom, and in telling the Lord, have His own way; but we must be careful, remember there is a devil. I tremble for fear of fanaticism." Look out, selfish concerns, for the cause, or in other words, Churchianity may be at the bottom of this.

7. Silence concerning sin, that is popular sins, and especially popular church sins.

Said the wholesale rum-seller, who once conducted us to his first-class pew, in one of the first-class orthodox churches, of orthodox Boston. "Is not our minister eloquent?" Yes, thought we, although, then an intense worldling, he must be most adroitly eloquent, to preach for years an not touch you. •

"Preach the gospel, the pure gospel," says the votary of fashion; the mason and popular holiness professors. "Don't make a detector of yourself. If people's hearts are right, it is immaterial what they wear or do." Churchianity.

8. Blindness in regard to the condition of a popular world-trimming church, apologizing for it, and clinging to it.

"Oh, His church is my mother. Be careful how you touch my mother; I cannot and will not leave her. Oh, what blessed meetings I enjoyed years ago in this church. What times of power we had, what mighty preachers I

have heard—and then see what revivals are reported even now. Hundreds upon hundreds converted, and sanctified too. How our church is growing and prospering! Would God bless us so, if we were so bad as you think?" What are those reported as converted, converted from, and converted to? From the world, and the love of it? Is it not a fact, that the most of them indulge in their former vanity and pride? And can they not find satisfaction for their love for worldly pleasure and sport, in the all prevailing church parties and festivals, with their shallow nonsense and wretched devices, to lure a little money from worldlings; and alas, from professors too! To be sure, they belong to the church, and are quite devout on Sunday, and say prayers,—and so did the old Pharisees.

And as for prosperity, in increase and wealth and influence, the Church of Rome, for hundreds of years, in the midst of abominations, surpassed all before or since.

The important question to answer is this, is the church growing in spirituality, in distinctness from the world, in self-denial for Jesu's sake. God said to His people of old, in regard to a corrupt church. "Come out from among them, and be ye separate." And He says the same now. Beware of church idolatry, yield to the truth of unmistakable facts. Be careful, lest by silence you become partakers in these glaring church sins, for fear of being denounced as a disturber. Beware, lest Churchianity prove your eternal ruin.

♦♦♦

WHEN a man is overtaken by night-fall on a bleak moor, when the frosty wind blows bitterly upon him, and the wreathing snow retards his every foot-step, where is it that he longs to be? What spot comes oftenest across his wishful fancy? Is it his home—his inner chamber, with the door made fast? Oh, if he were only there, he would be safe. Oh, poor soul, just such are you, and just such a home is Christ—not afar off, but near. Believe on the Lord Jesus, and thou shalt be saved.

EDITORIAL.

LIGHT.

THROW a sun-beam into a room, the air of which appears to be pure, and all along its path the air will be seen to be full of dust. Where did the dust come from?—The sun-beam did not bring it. It was in the room before. The sun-beam, by illuminating the dust, rendered it visible.

It is so with our hearts. We judge of them by their appearance. Where no impurity is apparent, in the light we have, we too readily conclude that none exists. Let the light of the Holy Spirit shine upon the soul, and we are plunged at once from the height of confidence to the depth of despair.

If there was no remedy, it might not be best for us to see the corruptions of our hearts. It would depress us, without relief. It would discourage us to such an extent, as would paralyze every effort at improvement. But the Gospel proffers a remedy for all the effects of sin. Redemption is as broad and deep as depravity. To be cleansed from all unrighteousness, is to have every taint that sin has made, removed. The condition of being cleansed from all sin, is that we humbly confess them to God, and believe in Christ, that He is able and willing to save us now, even to the uttermost.

But we never apply to a physician until we realize that we are diseased. We never confess sins that we cannot see. Hence, we need to open the windows of the soul and let the light of the Holy Spirit shine through all its dark recesses.

The sun always shines. So does God's Spirit. When the earth gets between us and the sun, the natural light is excluded. To us it is dark; for we are in the shadow of the earth. So, worldliness shuts out the light of the Holy Spirit. It keeps the soul in a constant eclipse. Under its dark influence, the vision is distorted. Things are not what they seem. Our own rights swell into *gigantic proportions*; the rights of others are scarcely seen. A little given to the cause of God—even though it may be paid to secure a pew for our family, or

to gratify the appetite at a religious festival, or the passion for gambling at a church fair—appears to be a meritorious act, for which God will reward us with temporal blessings and spiritual mercies. We must renounce the world in reality, if we would have the Sun of Righteousness shine into the soul with such clearness as to reveal its true character.

Prejudice keeps out the light from many souls. Like a painted window, it stops many of the rays, and colors those that it does admit. Let the words of one against whom we have a prejudice be ever so luminous, and they fail to make the impression upon us God intended they should.

In their light we see nothing wrong in our souls. *Colored rays disclose no dust.* When we are in a proper frame to be taught of God, we shall say, *Send by whom thou wilt.* When the light comes, we shall gladly welcome it.

Beloveds, we are hastening to eternity.—It is of the highest importance that we be right with God. We never shall be, unless we see wherein we are wrong. Let us then welcome the light of the Holy Spirit to our hearts: Let our prayer be, *Search me, and try me, and see if there be any evil way in me, and lead me in the way everlasting.*

CONTRIBUTIONS TAKEN BACK.

BRO. BELDEN tells of a woman, who, in the days when silver was common, used regularly to put a quarter of a dollar into the contribution-box. But the quarter had a hole in it, and through this was fastened a small silk thread. The old lady always held on to the end of the thread, and when the collector turned to go away, she drew the quarter back, slipped it into her pocket, and had it ready for service on the next occasion. She was thus enabled to keep up an appearance of liberality at little expense.

There are a great many contributions made to the cause of God on precisely the same principle. Churches are built; and with great solemnity publicly dedicated for Divine worship. Large contributions are made, and the contributors duly ap-

plauded. In a few days, the right to worship God in this house, thus set apart to Him, is sold by auction to the highest bidder. He who has paid the most has his choice of the pews. If he pays for a seat in a palace car, no one praises his liberality. Why should they when he pays for palace accommodations in which he expects to be carried to Heaven? He gets his money back in the enjoyment of a high-priced seat; in the social consideration he receives; and in costly incense offered to his vanity. He has his reward. To call money paid in this manner, an offering to the Lord, is an abuse of terms. He who goes into eternity expecting to be rewarded for such work as this, will find himself greatly mistaken. God is not mocked.—A sacrifice, to be acceptable to Him, must be perpetual. He who would be safe, must not only leave Sodom forever,—he must not look back.

Again, we think of the contribution with a string to it, when we see the way that weak churches, struggling with debt, are often assisted. They have built or bought a place of worship, not to gratify pride, but to offer salvation free and full to all, without money and without price. They are doing more to elevate and save the masses than all the rich churches in the community. But preaching the Gospel to the poor does not cancel notes. Hallelujahs do not pay interest. They must have some money to get along. A rich brother, touched with admiration at their devotion, proffers his assistance. He might relieve them entirely of embarrassment, and place them in a position where the good they do would be multiplied. But instead of this, he takes a mortgage upon the property. He has a stout string to his money, and he holds on to it with a grasp that is never relaxed. Yet he expects the brethren to be very grateful for his assistance; and he sometimes talks as though he had done something meritorious even in the sight of God!

O ye who are keeping back a part of the price, will you never learn what consecration to God means? Is it not to renounce the ownership, now and forever, of that which is set apart to His service? You

promise to give one-tenth of your income to the cause of God? Have you any more right to use that for yourself than you would have if it belonged to another? It is God's property. Use it as He directs. Remember the fate of Ananias and Sapphira.

You give money to God for a house of worship. That does not entitle you to a single privilege in that house above those which the poorest worshiper enjoys. This principle, in its application to civil life, is well understood. The heaviest tax payer has no more rights on the highway which his money constructed, than the pauper. It is so in the Kingdom of Grace. There is nothing so utterly abhorrent to all aristocracy, as the Gospel of Christ. It places the whole family of man upon one common level. It ignores all human distinctions.

All—whether of talent or property—that we possess comes from God. He giveth us the power to get wealth. If we withhold anything, we are guilty of robbing God.

B. S. CORWIN.

HE was one of God's saints. His faith was strong, and it made him ready for any duty, or any sacrifice that the cause of God demanded. He was one of the sweet singers in Zion.

He received his death-blow in the woods by the fall of a large lever under which he was standing. He lingered a few days—most of the time insensible. When he was conscious his mouth was filled with praises of God. He sung his favorite pilgrim songs as long as utterance held out. We attended his funeral at Charlottesville, N. Y., and preached to a large and attentive congregation. *Be ye also ready.*

LOREN STILES SULLY.—He was a Christian boy. He was called away when he was only twelve years of age; but death found him ready. He was always thoughtful and serious and prayerful—a faithful attendant upon the Sabbath School. He was sick but a short time. He prayed much and felt assured that Jesus would take him when he bid farewell to earth.—My young friend, are you ready to die?

CORRESPONDENCE.

AN INCIDENT FOR JESUS.

In following Jesus to and fro, to reach our resting-place, He sometimes leads us to doors that are to be opened, that we may do precious work for Him. Work at these closed doors I see in a light as never before. Formerly when I had received impressions of duty, and the way seemed shut up, the door not open a little, and still a willingness to obey, I have thought why Jesus don't require it. *The door is closed*: and I passed on uncondemned. In a little incident lately, Jesus taught me differently. While calling on a lady she offered me a monthly, wishing me to subscribe for it. It was one I had never seen; as I turned over the leaves I came to some novel-reading.

I felt here a duty. She is a stranger; let her understand my position. I looked up from the book, and began to say, I have given up such reading long ago. Others speaking interrupted me. I felt a willingness to do the duty, it seemed as if I ought. Attempted it again. And again by the conversation of others in the room it was broken off. The door seemed closed, and I concluded it was not duty to say more, I decidedly declined taking the book, and passed out. After reaching home some way I did not feel just right; thought over what I had said, felt no condemnation here. When this occurrence flashed on my mind, and then the Spirit showed me that I could have opened the door, and then there was a chance to preach Christ unto them. But I had let the devil close my mouth. Oh I regretted it. That opportunity was gone, numbered among the things of eternity.

I trust the lesson need never be repeated; that I may watch to see if the Spirit does not show me some way to open the door. Precious Jesus. He knows there is a willingness to obey Him. I hear the answering voice, yes, He knows it. Oh glory!—Never was He more precious. Never more loved.

Mrs. SOPHIA CHILDS.

Geneva, Kansas.

LOVE FEAST.

JESSE BROWN.—I have the witness to-day that I am accepted of God—bless His holy name! Oh! how I do praise the Lord for a living, moving salvation, that saves us from all sin. He saves me to-day, glory to His name forever! We have no Free Methodists here—only four of our own family; but, the Lord being our helper, we are determined not to lower the standard of holiness. Pray for us, that we may be kept by the power of God and filled with the Holy Ghost.

Weston, Texas.

E. A. BROWN.—I can say, to the glory of God, that I enjoy the religion of Jesus. I praise God for this Holy Ghost religion, that saves me to the uttermost. I bless God that I find Him the same unchangeable God on the road or mountain-top. In Texas, away from all our dear brothers and sisters, He blesses us while bearing the cross and doing our duty. Holiness shall be our motto. I praise Jesus for the EARNEST CHRISTIAN. I wish it could be sent to every house.

RHODA CLAPSADDLE.—As one who expects to stand alone at the bar of a just God, I am trying to do my duty; not as unto men, but unto God—knowing that it is better to obey God, than men. I pray the Lord to help me, that I may have on the whole armor of God; that I may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers—against spiritual wickedness in high places. The Christian life is a continual warfare; and if clothed with the panoply Divine, we shall not dread the tug of war, nor fear the smoke of battle. Readers of the EARNEST CHRISTIAN, let us go forward, in the name of our God. What if all the powers of earth and hell combined are arrayed against us; God is on our side, and He is more than all that can be arrayed against us.

L. S. COOPER.—My testimony is, that Jesus can save to the uttermost. I love the living testimony of the EARNEST CHRIS-

TIAN, because it is so much like the description given in the Bible of the Christian's life. I realize that "Whomsoever the Son maketh free, shall be free indeed."—The persecution comes; but—glory to God!—the peace that Jesus gives me is like a river. While I write, the glory of God fills my soul. Hallelujah to Jesus!

SARAH M. SOUEHWORTH.—I want to say a few words for Jesus to-night, for He has done great things for me, whereof I am glad. Jesus is precious to my soul—praise His holy name forever! Oh, how the fire burns in my soul, while I write! Jesus does wonderfully bless and keep me—praise His name! He washes my heart to-night. Oh, I have seen the angels, and I have caught many a glimpse of my Saviour, when He has deigned to bless me with His love. Sometimes He is all love, and melts my heart all down; and then I have such a view of His majesty, that it fills me with awe, and I can only behold, and wonder, and adore. And when my work on earth is done, I expect to reign with Him in Heaven. Amen.

MRS. SARAH C. WHITMORE.—About thirteen years ago, I sought the Saviour and found peace to my soul. But I am sorry to say, like many others I strayed away from my blessed Saviour. Thus I lived until six years ago, the Holy Spirit striving with me from time to time; but I would not yield. Bro. Orr came in our neighborhood and held a protracted meeting. I attended the meeting at night. I would not go in the day-time, although I was so deeply convicted I wanted to be there.—The meeting had gone on for some time, mother urging me every day to go with her. At last I went, just to please her. But, glory be to God that I ever went, for He showed me my awful condition. I strove day and night for nearly a week; but not until I had promised my blessed Saviour that I would, by His assisting grace, serve Him while I live, did He speak peace to my soul. Just as soon as I had laid all down at His feet, He picked me up—hallelujah to His holy name! I lived in a

justified state, serving God the best I knew how. About two years ago, the Free Methodists came around preaching holiness. I thought it all well enough, if they could live it. I did not think it was for me. I thought I could not live it. But I went to meeting, and listened to every word that was spoken, and was soon convicted for the blessing, but still thinking I could not live it. I could not understand it until about one year ago, Bro. B. Doughty was at our house. He explained the way out to me. I sought the blessing, and found it—all glory be to God! I feel that I could not live without it. Praise the Lord! Amidst all my trials and temptations, it is glory! glory! hallelujah! I now feel hid away in Christ, saved through the blood of the Lamb.

L. SWEAT.—My feet are on the Rock of Ages—bless the Lord! That Rock is surrounded on every side by the ocean of redeeming love. All glory to the Lamb, who hath redeemed us from all sin. Yes, redeemed! Glory to God! He has kept me fifty-five years, since I started in His service. For thirty-six years I have been trying to walk the high way of holiness. A few times I have lost the blessing, through fear of mortals. But, bless the Lord! I stand by faith in Jesus. My peace is as a river; my soul is happy; I am almost home.

B. H. FOLTS.—Jesus has turned out all the buyers and sellers, and taken possession of my poor heart—glory to His name! He has so filled me with His love, that praise is constantly on my lips. To-day I feel that He saves me entire. I am going on by the way of the cross. God helping me, I intend to walk in the narrow way while I live.

JANE A. LOVELAND.—I enjoy real salvation to-night. For about fifteen months, I have loved the strait and narrow way as never before. I can say, by blessed experience, that there is power in Jesus' blood to wash as white as snow. Praise the Lord, O my soul, and all that is within me praise His holy name.

ESTHER SUMNER.—I bless God, this morning, for salvation from all sin. It lifts me above the cares of this life, and bids me

"Awhile forget my griefs and fears,
And look beyond this vale of tears,
To my eternal home."

My feet are firmly on the Rock at this hour,—that Rock, the inhabitants of which sing and shout for joy. I have a religion that actuates soul and body, and prompts me to live for God. I have been running up this narrow way about two years. Glory be to God on high! My heart thanks God for the EARNEST CHRISTIAN,—that it ever found its way to my home. I took it one year to please a near friend, seldom reading them, and not believing in the doctrine of holiness. I am ready now to testify that this is a glorious experience, rich and deep within my heart—a well of water springing up unto eternal life. This book has helped me to get into this way. May God hasten the day when it shall be found in every house! Thanks be unto God, who giveth us the victory through our Lord Jesus Christ—to whom be glory both now and forever. Amen and amen!

R. S. PHILLIPS.—The Lord saves me this evening—bless His name! The past year I have had many precious seasons,—have enjoyed more divine help in trying to preach the word of life than in other days. At present I am passing through the greatest trial of my life. Am experiencing what it is to be misunderstood and judged of man. I am walking in the light of God. I love the narrow way. I have no relish for any other, because Jesus is there and no where else. I expect to walk therein until life's latest breath. Pilgrims, pray for me.—Will those who remember the writer, breathe a special prayer?

MRS. GERTRUDE E. PHILLIPS.—I am crucified to the world and the world to me. The life that I now live, I live by faith on the Son of God. Trials come with wonted power; but—praise God!—Heaven will bring me sweeter rest.

ANGELINE DIXON.—I love to speak for Jssus. I feel the cleansing blood this hour on my heart. Oh, how Jesus saves me! I am in the narrow way, and trusting in the God that saved the Hebrew children in the heated furnace. I know what it means to trust in God when trials come. Praise His name! I have learned some precious lessons since I gave my heart to God. As soon as I learn one, I am put to another. I love this school. I am going through in the narrow way.

NANCY WHITING.—I brought Jesus with me to Nebraska, and He rules over and in me—glory be to His holy name! He is mine, and I am His. I find Him better and better. Though among strangers, He is around about me, sustains, comforts and cheers me. He never leaves me lonely and desponding, but enables me to look up continually. To-night, I look up with unwavering faith, and claim His every promise as mine. Blessed Jesus! how I love thee! Thou art my all in all,—my rock of sure defence,—my hiding-place in the day of trouble, and my shelter from the storms. Glory be to God on high, on earth peace and good will to men! Any pilgrim acquaintance wishing to write, please direct, "Pleasant Hill, Salino Co., Nebraska."

MISS LIBBIE MORTON.—I want to say a word for Jesus, who has done so much for me. About four years ago He whispered in my ear, "This is the way—walk ye in it." Oh, I am so glad that I ever consented to give my heart to Jesus, and walk in the narrow way. Glory be to His name! This year, so far, has been the best of my life—a continual flow of God's peace to my heart. Oh, blessed be the rock of my salvation! Jesus saves me—yes, even me. I, for one, will take the cross and go thro' in the narrow way, fearless of men and devils, and all that may oppose. Glory be to God, who giveth me the victory! I have had a clear victory in my soul, ever since watch-night; and it is by watching, and praying, and fighting, that I keep it. All glory be to Jesus!