

# THE EARNEST CHRISTIAN AND GOLDEN RULE.

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## THE LIFE OF SELF.

BY REV. B. T. ROBERTS.

There are many active Christians whom the deeply spiritual find it hard to fellowship. To a large extent they may be found in the working forces of all the churches. They have many noble qualities, and do in their way a great deal of good. But they are in a dangerous condition, for they are all the while building upon self. They are active; but they *go about to establish their own righteousness, and have not submitted themselves to the righteousness of God.* At least their submission has only been partial, and not complete. They do not *die daily*: in fact, they never died to self.

They made a wrong beginning; and have been wrong, for the most part, ever since. One who is right with God, sets out with the conviction that he is a sinner and needs a Saviour. He despairs of being able to rescue himself from the terrible condition to which sin has brought him. He finds in Christ one who has borne for him the chastisement of his iniquities, *and by whose stripes he is healed.* In the fulness of his love he consecrates his life to one who has done so much for him, and who proves to be a kind Master: whose *yoke is easy, and whose burden is light.*

He has seen his condition to be desperate, almost without remedy, and is overwhelmed with gratitude to Him who has wrought so mighty a deliverance.

He who has renounced self, works, but it is not because he is fond of activity, or because he has certain opinions to propagate, but because he loves Christ. *The love of Christ constraineth us.* This is a motive which, like gravity, never ceases and never wearies. He who is actuated by this motive, does not give over his exertions when his lead is not acknowledged, and his counsel is not followed. He is as willing to carry the musket as to wear the epaulettes—to obey orders as to give them.

But he who is living the life of self, under the garb of a Christian, may be untiring in his activity, and unsparing in his benefactions. He may toil without cessation, and give with a liberal hand. *The Pharisees compassed sea and land to make one proselyte.* There was doubtless a great improvement in the visible life of their converts—for the Pharisees were the strictest sect of the strictest religion of the day—but still the converts, as well as the converters, were far from being the children of God. Selfishness, under one guise or another, was at the bottom of all their movements. So it is to-day with

those who are living the life of self. They want a revival—but it is because their church is weak and needs to be strengthened, or that they may have fame as revivalists. They seek to have names added to the church; but it is that they themselves may have less to pay towards keeping up its expenses. They give—not where it is needed most, or where it will secure the greatest harvest of souls for Heaven—but where it will bring to them the greatest popularity and the widest praise. In short they are seemingly religious, but really selfish.

Another mark which characterizes those who are building on self, is unteachableness. They cannot be taught. They are wise in their own conceits,—wiser than seven men that can render a reason. They have no ears to hear. Those who have the spiritual discernment to render them assistance, they studiously avoid. They are always ready to sit in Moses' seat, but never are found at the feet of Jesus or of any of his disciples.

Those who have renounced self, know many things with a positive certainty, but they do not know it all. They are not carried about with every wind of doctrine, and cunning craftiness of men—but they are led on in their experience by others. They are ready to learn any thing they can, from even those who are far behind them in the main, in religious experience. One mark of the millennial day is, *a little child shall lead them*. A positive, dogmatic spirit is utterly unsuited to a disciple of Christ. He is a scholar by profession. He is glad of every opportunity to learn.

We may be certain that there is a good deal of self remaining in us, if

we have a disposition to shape the experience of others by our own. In all the works of God there is variety. His resources are infinite. He never made two men by the same pattern. Human beings are alike in the main, but yet they differ in almost every particular. The same mint turns out thousands of coins which you cannot tell apart.—They are the work of men. But no two diamonds were ever found just alike. They were formed in God's great laboratory. Formalists may be molded to one fashion and trained to the same step. Spiritual Christians are never just alike. If you cannot accept the experience of others as genuine, unless it is framed according to your model, or unless you have given it a finishing touch, it will not prove that the experience is sound or unsound; but it will prove that there is a great deal of self remaining in your heart. Whatever their state may be, you certainly need to have God do a great work for you. Then look well to your foundation. See whether you are building on self or on Christ. It is a matter of infinite concern to you. It is a question that will decide your destiny forever. Self will not consent to die without a struggle. The old man will contend stoutly for existence. He will make many strong pleas and affecting appeals. Like the Canaanites of old, he will propose to be a hewer of wood, and a drawer of water, if he may only be permitted to live. But he cannot be trusted. He will embrace the first opportunity to seize the mastery. When your spiritual strength is weak, and your enemies are strong, he will join them and overmaster you. He is crafty and treacherous. Your eye must not pity, and your hand must not spare. Be resolute.—

Wage a war of extermination. Let your determination be fixed, that *sinful self must die*.

If you find that you have never passed the sentence of death upon him, lose no time in doing it. Let every moral faculty of your soul unite in the condemnation. Make haste to carry it out. If you find self too strong for you at the outset, do not give up in despair. Adopt the tactics of skillful captains. *Divide and conquer*. This is the course the Apostle recommends when he says: *Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry*. Renew the battle every day until you can say, *I am crucified with Christ*.

#### HOW TO KEEP PERFECT LOVE.

There are many who once enjoyed the blessing of perfect love that have now lost it. Some have received it a number of times, and, after all, are now without it. But, thank God! they may come again, although they have been unfaithful; for the fountain is still open, and Jesus still at the mercy-seat in order to save. The following thoughts are written to preserve those who receive it from fickle unfaithfulness.

1. *In order to keep yourselves in the love of God, you must confess it*. The fear of man, which brings a snare, sometimes hinders people from confessing. But this should be conquered.—Many have resisted the Holy Spirit, when they ought to have confessed the blessing, and by doing so, they have from that very moment lost it. Confessing entire sanctification does not exalt self; no, it humbles the soul, and gives glory to God.

2. *To keep it, you must continue to believe*. We are “kept by the power of God through faith.” As soon as people give up believing, they presently lose

the blessing; and no wonder, for we stand by faith. Sanctified Paul said: “The life which I now live in the flesh I live by the faith of the Son of God.” St. Peter says that the ancient Christians were “kept by the power of God through faith unto salvation.”

3. *To keep it, you must live constantly in the spirit of self-denial*. Of everything sinful, of course, you must deny yourself, and also of everything doubtful. There are some gratifications, which are not forbidden in Scripture; but it is not expedient for a sanctified soul to use them. The safest way is to let them alone. Thousands have fallen by lawful things. Be on your guard, or one moment may spoil the work of fifty years.

4. *To keep it, you must live in the spirit of watchfulness constantly*. Watch against temptation, and resist in a moment, steadfast in the faith. Watch against a light, trifling spirit, by which hundreds have fallen into gloom and solid darkness. Watch against the world; for it is full of allurements, and everything that is sensual has a tendency to lull the soul. Be awake, and keep your eyes open. Be very jealous of your tongue, and bridle it.

5. *To keep it, you must be faithful to the motions of the Holy Ghost*. Follow the Spirit of God, let consequences be what they will. The Holy Ghost will sometimes remind you that it is the hour of prayer; and if you do not promptly attend you may in one moment forfeit redemption. Perfect love is a very tender love, and it will immediately take its flight if you do not every moment walk after the Spirit of God.

6. *To keep the blessing of perfect love, you must constantly aim at growing in grace*. Many people have lost the blessing through not pressing after a greater fulness: for there are heights and depths and lengths and breadths of the love of God to which we must be constantly aspiring, and if we do not press after them, we shall most likely be going backward and losing what we had before attained.—Henry Breedon.



## ENTIRE SANCTIFICATION.

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

"there shall in no wise enter into it anything that defileth." Thus have we entire sanctification exhibited under various aspects in the word of God as a blessing attainable, and of the highest importance to man.

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

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



then, but that their whole spirit, and soul, and body might be kept in that wholly sanctified state, and thus preserved blameless, not for a day, or a month, or a year, but through life, even unto the coming of the Lord Jesus Christ. And lest they should yield to unbelief in relation to this distinguished privilege, he referred them to the source of their strength. "Faithful is he that calleth you who also will do it."

The Thessalonians were exposed as much as Christians are now, to hostile influences, and could no more of their own strength preserve themselves blameless, than can Christians of the present day; but God was to "do it" in the other case also. Let us, therefore, not "limit the Holy One of Israel." The provisions of the atonement are in every respect equal to the wants of our fallen nature. They are as deep as corruption; able to cope with every form of depravity; and what we have lost in Adam the first, we may most assuredly recover in Adam the second. This should be deeply impressed on the mind of every Christian, as the blessing of entire sanctification will not be realized without it.

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

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

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

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

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

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

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

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

riod of its bestowment was the very period when they felt themselves most unworthy. Their language was,

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

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

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

"Faith, mighty faith the promise sees,  
 And looks to that alone ;  
 Laughs at impossibilities,  
 And cries, 'It shall be done.'

'Tis done; thou dost this moment save,  
 With full salvation bless."

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

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

BENEFIT OF PRAYER—Pray often; for prayer is a shield for the soul, a sacrifice to God, and a scourge for Satan.

## EXCEEDING ABUNDANTLY.

Rev. Dr. Merle D'Aubigne tells how the riches of divine grace reached his heart:

"We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, 'Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory,' etc., this expression fell upon my soul like a revelation from God. 'He can do by His power, I said to myself, above all we ask, above all even that we think—nay, exceedingly abundantly above all!' A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn room at Kiel, I felt as if my wings were renewed as the wings of eagles. From that time forward I comprehended that my own efforts were of no avail; that Christ is able to do all by His power that worketh in us; and the habitual attitude of my soul was to lie at the foot of the cross, crying to Him: Here I am, bound hand and foot, unable to do the least thing to get away from the enemy who oppresses me. Do all Thyself. I know that thou wilt do it. Thou wilt even do exceeding abundantly above all that I ask.

I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me "peace as a river." Then I could comprehend with all saints what is the breadth, and length; and depth, and height; and know the love of Christ which passeth knowledge. Then I was able to say: Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee."

Love is the fulfilling of the law.



## THE ENDUEMENT OF THE SPIRIT.

Since the publication in *The Independent* of my article on "The Power from on High," I have been confined with protracted illness. In the meantime, I have received numerous letters of inquiry upon that subject. They relate mostly to three particular points of inquiry:

1. They request further illustrations of the exhibition of this power.
2. They inquire, "Who have a right to expect this enduement?"
3. How or upon what conditions can it be obtained?

I am unable to answer these inquiries by letters to individuals. With your leave, I propose, if my health continues to improve, to reply to them in several short articles through your columns. In the present number I will relate another exhibition of this power from on high, as witnessed by myself. Soon after I was licensed to preach I went into a region of country where I was an entire stranger. I went there at the request of a Female Missionary Society, located in Oneida County, New York. Early in May, I think, I visited the town of Antwerp, in the northern part of Jefferson County. I stopped at the village hotel, and there learned that there were no religious meetings held in the town at the time. They had a brick-meeting house, but it was locked up. By personal efforts I got a few people to assemble in the parlor of a Christian lady in the place, and preached to them on the evening after my arrival. As I passed round the village, I was shocked with the horrible profanity that I heard among the men wherever I went. I obtained leave to preach in the school-house on the next Sabbath; but before the Sabbath arrived I was much discouraged, and almost terrified, in view of the state of society which I witnessed. On Saturday the Lord applied with power to my heart the following words, addressed by the Lord Jesus to Paul, Acts, xviii. 9, 10: "Be not afraid, but speak, and

hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." This completely subdued my fears; but my heart was loaded with agony for the people. On Sunday morning I arose early, and retired to a grove not far from the village, to pour out my heart before God for a blessing on the labors of the day. I could not express the agony of my soul in words; but struggled, with much groaning and, I believe, with many tears, for an hour or two, without getting relief. I returned to the room in my hotel; but almost immediately came back to the grove. This I did thrice. The last time I got complete relief, just as it was time to go to meeting. I went to the school-house, and found it filled to its utmost capacity. I took out my little pocket Bible, and read for my text: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I exhibited the love of God in contrast with the terrible manner in which he was treated by those for whom he gave up his Son. I charged home their profanity upon them; and, as I recognized among my hearers several whose profanity I had particularly noticed, in the fullness of my heart and the gushing of my tears, I pointed to them, and said: "I heard these men call upon God to damn their fellows." The word took powerful effect. Nobody seemed offended, but almost everybody greatly melted. At the close of the service the amiable landlord, Mr. Copeland, rose and said that he would open the meeting-house in the afternoon. He did so. The meeting-house was full, and, as in the morning, the word took powerful effect. Thus a powerful revival commenced in the village, which soon after spread in every direction. I think it was on the second Sabbath after this, when I came out of the pulpit, in the afternoon, an aged man approached, and said to me: "Can you not come and preach in our neighborhood? We have never had any religious meetings there." I in-

quired the direction and the distance, and appointed to preach there the next afternoon, Monday, at five o'clock, in their school-house. I had preached three times in the village, and attended two prayer-meetings on the Lord's Day; and on Monday I went on foot to fulfill this appointment. The weather was very warm that day, and before I arrived there I felt almost too faint to walk and greatly discouraged in my mind. I sat down in the shade by the wayside, and felt as if I was too faint to reach there; and, if I did, too much discouraged to open my mouth to the people. When I arrived, I found the house full, and immediately commenced the service by reading a hymn. They attempted to sing, but the horrible discord agonized me beyond expression. I leaned forward, put my elbows upon my knees and my hands over my ears, and shook my head withal, to shut out the discord, which even then I could barely endure. As soon as they had ceased to sing I cast myself down upon my knees, almost in a state of desperation. The Lord opened the windows of Heaven upon me, and gave me great enlargement and power in prayer. Up to this moment I had no idea what text I should use on the occasion. As I rose from my knees the Lord gave me this: "Up, get you out of this place, for the Lord will destroy this city." I told the people, as nearly as I could recollect, where they would find it, and went on to tell them of the destruction of Sodom. I gave them an outline of the history of Abraham and Lot, and their relations to each other; I spoke of Abraham's prayer for Sodom, and of Lot, as the only pious man found in the city. While I was doing this, I was struck with the fact that the people looked exceedingly angry about me.—Many countenances appeared very threatening, and some of the men near me looked as if they were about to strike me. This I could not understand, as I was only giving them, with great liberty of spirit, some interesting sketches of Bible history. As soon as I had completed the historical sketch, I turned

upon them, and said that I had understood they had never had any religious meetings in that neighborhood; and applying that fact, I thrust at them with the sword of the Spirit, with all my might. From this moment the solemnity increased with great rapidity. In a few moments there seemed to fall upon the congregation an instantaneous shock. I cannot describe the sensation that I felt, nor that which was apparent to the congregation; but the Word seemed *literally* to cut like a sword. The power from on high came down upon them in such a torrent that they fell from their seats in every direction. In less than a minute nearly the whole congregation were either down on their knees, or on their faces, or in *some* position prostrate before God. Every one was crying or groaning for mercy upon his own soul. They paid no further attention to me or to my preaching. I tried to *get* their attention: but I could not. I observed the aged man who had invited me there, as still retaining his seat near the center of the house. He was *staring* around him with a look of unutterable astonishment. Pointing to him, I cried at the top of my voice: "Can't you *pray*?" He knelt down and roared out a short prayer, about as loud as he could halloo; but they paid no attention to him. After looking round for a few moments, I knelt down and put my hand on the head of a young man who was kneeling at my feet, and engaged in prayer for mercy on his soul. I got his attention, and preached Jesus in his ear. In a few moments he seized Jesus by faith, and then broke out in prayer for those around him. I then turned to another in the same way, and with the same result; and then another, and another, till I know not how many had laid hold of Christ and were full of prayer for others. After continuing in this way till nearly sunset, I was obliged to commit the meeting to the charge of the old gentleman who had invited me, and go to fulfill an appointment in another place for the evening. In the afternoon of the next day I was sent for to go down to this place, as

they had not been able to break up the meeting. They had been obliged to leave the school-house, to give place to the school; but had removed to a private house near by, where I found a number of persons still, too anxious and too much loaded down with conviction to go to their homes. These were soon subdued by the Word of God, and I believe all obtained a hope before they went home. Observe, I was a total stranger in that place, had never seen or heard of it until as I have related. But here, at my second visit, I learned that the place was called Sodom, by reason of its wickedness; and the old man who invited me was called Lot, because he was the only professor of religion in the place. After this manner the revival broke out in this neighborhood. I have not been in that neighborhood for many years; but in 1856, I think, while laboring in Syracuse, New York, I was introduced to a minister of Christ from St. Lawrence County, by the name of Cross. He said to me: "Mr. Finney, you don't know me; but do you remember preaching in a place called Sodom?" etc. I said: "I shall never forget it." He replied: "I was then a young man, and was converted at that meeting."—He is still living, a pastor in one of the churches in that county, and is the father of the principal of our preparatory department. Those who have lived in that region can testify of the permanent results of that blessed revival. I can only give in words a feeble description of that wonderful manifestation of power from on high attending the preaching of the Word.—*Pres. C. G. Finney, in Independent.*

THE OFFICES OF CHRIST—Christ as a Saviour is not divided. He that hath him not in all, shall have him in none at all of his offices in a saving manner.

REPENTANCE—Repentance carries with it a divine rhetoric, and persuades Christ to forgive a multitude of sins committed against him.

## DEFECTIVE SABBATH SCHOOL TRAINING.

BY REV. G. WHARTON.

*First.* We witness anniversaries and celebrations. Witness the exhibition of fashionably dressed, youthful performers, the display and parade of the stage, the profuse decorations of the place, the unblushing, obtrusive vending of tickets for admission, the unguarded applause of spectators, (often prostituting God's house itself to shameless desecration) and the group savors quite too repulsively of the odor of the opera or play house. Now if the business of the Sabbath School is to teach the children religion, sober criticism must pronounce these things highly misleading.

*Second.* Modern methods are in violation of Scripture precept, and therefore in conflict with our vows and obligations as ministers of the gospel.

Says the Word of God: "Whose adorning let it not be that outward adorning of plaiting of the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is, in the sight of God, of great price."—1 Pet. iii. 3, 4. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." 1 Tim. ii. 9, 10.

The rule in the Discipline, and the standards of Methodism, equally recognize the binding force of these scriptures. Then we cannot, as Methodist preachers, sanction their violation.

One very natural arrangement of these entertainments, consists in the rendering the persons of the performers as attractive as possible by "adorning themselves with broidered (curled) hair, gold, and costly array," in direct violation of Scripture. The annual return of the celebration produces fondness



for it, and this fondness increases the love of display in dress. Now can any minister or Christian attend them, and speak in approbation of them, unless he makes exceptions to those violations of God's word, in such an unmistakable manner as shall guard himself from any just imputation of conniving at them?

*Thirdly.* Modern methods corrupt the heart, and lower the standard of purity in the church.

Self-love, pride, and sensuality, like rank weeds, grow spontaneously in the human heart. It is the office of the church to cure these evils. Then how completely out of her sphere to employ measures which nourish rather than subdue and eradicate them! For we cannot escape the conviction, that our modern church entertainments but feed those heart disorders, under the mistaken idea of advancing the interests of Christ's kingdom. Allow that the rising generation are drawn toward the church, what is gained by such education? "That which ye sow shall ye also reap." If such be the nurslings, when transferred to the church, what must be the vineyard!

*Fourthly.* They destroy the sacredness of the sanctuary.

The freedom taken now a days, in our houses of worship, is attributed, mainly, to those gatherings that are tolerated in them. Laughing, whispering and fun are common before and after the hours of divine worship, and frequently during the services. That solemnity and sense of sacredness which should attach to the house of God is, unfortunately, lost, and if honest, we will take to ourselves the credit of these disorders.

*Fifthly.* The evils thus inflicted cost too dearly to justify their use.

Can "the end justify the means?" These entertainments are given in aid of the Sabbath schools—to replenish the library, or for some similar end.—But can any proposed end counterbalance the injury inflicted? Allow that they succeed. Is not the end attained by a loss of excellence, of more value than the library is worth? Can any

thing compensate for increased corruption, and for a loss of purity in the church?

*Sixthly.* Sabbath School literature, mostly, is unsuitable.

1. It spoils the taste for solid reading. It is lamentable that the larger portion of our Sunday School books are mere religious novels. They are of that light and fascinating style which destroys the taste for solid, profitable reading. Hours of intensest interest are thus consumed, while, with the greatest reluctance, an instructive history, or a religious biography is ever taken up. An unhealthy appetite is created, whose evil effects last through life.

2. The mind is filled with false ideas, and the church contributes to the subverting of genuine Christianity.

The models presented of Christian character, and true religious experience, are fictitious. The best are often represented as blending and reconciling high religious principle, and experience with much conformity to the world, and too many of the leading characters are made too fond of amusement and fashion. And is not this at variance with the will of God? We might cite numerous instances in support of our position. One volume we remember to have read, where the intention seems to have been to educate the young reader to more sumptuously entertain and provide for the minister. Now while we should encourage a liberal and generous provision for the gospel, we should not instil into the youth a love of feasting and sensual gratification. The gospel no where authorizes it. They will learn these things fast enough without Sabbath School instruction to that end. If the church has any thing to do for the rising generation on this head, it is to bridle the appetite. "If any man will be my disciple let him deny himself." In view of the sensuality and fearful extravagance of the times, who can estimate how large a share the church has contributed thereto!

*Seventhly.* The growing dissatisfaction in the minds of the truly discern-

ing, respecting these things, is however an omen of good. Many, from the difficulty of selecting suitable books, and from other considerations, have discarded libraries. Others feel puzzled to provide for their schools. The demand for works of this kind is immense, and swarms of hungry writers have embarked in this lucrative business as the most profitable investment; writers but poorly qualified for the undertaking. Could we but exclude these books, and get before the minds of our pious youth the life of Hester Ann Rogers, Mrs. Fletcher, Mr. Fletcher, Carvosso, Bramwell, and like reading, we should so instruct them as to ensure a vigorous manhood, and a ripe old age in religious experience. Now when the Spirit awakens a soul to the necessity of a closer walk with God, in come anniversaries, festivals, and unwholesome reading, things so worldly, that the love of "old things" revives again, and the hungering and thirsting for righteousness gradually dies away.

*Lastly.* Raising money originated popish indulgences, justified slavery, sustains gambling, keeps open the fountains of intemperance, and defends our modern church plans for raising money; and as the mists which befogged men's minds during the triumph of popular sins, have invariably subsided, so at no distant day, under better light, shall we look back upon these church delusions, with extreme mortification and regret.

On one occasion John Howard found that he had a surplus at the end of the year. He proposed to his wife that they should spend it upon a tour through the continent. She made no immediate reply, but presently said, "What a nice row of cottages this would build for our poor laborers!" No more was said. The cottages were built, and they were the expression of a sacrifice. Can we doubt how the Lord Jesus regarded the act?

All have sinned, and come short of the glory of God.

## A DOUBLE CURE.

BY REV. ZENAS OSBORNE.

Hark! a light step—followed by a heavy tread—is approaching my study. What does it mean? It is a cold, freezing day in February, and it is Saturday—a very busy day for me. Well, I should think wife would entertain company in the parlor. But here she comes, followed by a person right from the State lunatic asylum—one that I had met with before. I must confess that I felt a little strange with such company; but I immediately arose and gave the brother my hand, and said,—“Good morning, Mr. Van Benschoten;” how do you do? I am well, bless God! I called, Bro. Osborne, to tell you what great things the Lord has done for me. He then gave me his experience, which is as follows:

I have been in the New York Asylum for two years, and have been growing worse, so that for several months I have not been outside these prison walls. Recently, Mr. Gray, the superintendent, wrote my wife that I was an incurable case. Of course, I expected to remain incarcerated within those prison walls; but what was still worse, I expected my reason to remain dethroned; which in the past had been periodically. But I was growing worse; my body was quite emaciated: I had lost my appetite, and in fact, I was full of fearful forebodings, a wretched man. My case was a sad one. Here I must suffer out this brief existence, in misery—pain—sorrow—shame and remorse—and then an eternity with devils and damned spirits; and all this brought on by my own licentiousness. “O wretched man that I am! who shall deliver me from the body of this death?” A companion in tribulation said to me, The Lord can heal you, soul and body, and gave me this passage of Scripture: “And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him.” I thought, that just covers my case—but *how*, to make it

available? I was told by my comrade in distress, that I must fast and pray; which I did, until I wore my knees sore. I was then watched very narrowly, and prohibited from getting upon my knees; and finally, I was shut up at night in a crib, in order to prevent, as I suppose the doctors viewed it, a further development of my new phases of insanity. The crib is something like a large cradle, without rockers,—with a cover of slats that shut over the top, and is locked down when occupied by any one. While in this condition, I was led to think of God's goodness to me in sparing my life so long, and I a rebel against him.

I thought of the effort I had been making to get to Him; my sins had appeared in dreadful array, which I loathed with all my heart. I felt that there was real godly sorrow in me. I had besought the Lord to pardon my sins, and heal my body. I believed that he was able to do it; yea, I thought that he was willing to do it; I thought of the promise,—“The prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him.” I said, O Lord, why not now! they have locked me up to prevent my getting upon my knees; but can't the Lord bless me lying on my back? Can't the Almighty come right through these slats?

I heard a voice saying, yes! He can. The next moment I was believing in God with all my heart. Something said, Why not believe that God will do his work, *and do it now!* I said Lord, thou *wilt* do it now! Just then I felt a very strange sensation going all through my body; and with it a conviction that the work was done. I felt glory to God! all through my soul and body. It flowed from my heart, like oil from a flowing well; and continued to bubble up just as Jesus promised it should do. “The water that I give you, shall be in you a well of water, springing up unto everlasting life.” Praise our God forever! The next morning, soon after coming out of the

crib, I met the head physician. He said good morning Van; how are you? I am well, I replied,—glory to God! Van, what do you mean? I mean that the good Lord came right down into the crib last night and healed my soul and body—glory to God! glory! glory! glory! forever and ever! amen! amen! The doctor looked wild, and said: Van, be careful, or we shall put you up in No. “11.” (The hall where the incurable cases were kept.) The Bro. constantly affirmed that God had made him whole, every whit. Within four weeks from the time the superintendent wrote this brother's wife that her husband was incurable, he wrote her that he was so much better that she could come after him; but did not state how he was cured.

Three years after, I met this Bro. on the cars. His first utterances were, as I approached him, Glory to God! Bro. Osborne, the Lord saves me soul and body. He said that he had not had a symptom of his old disease since his last night in the crib. Our God is mighty to save!

### PERFECTION OF SOUL AND BODY.

BY REV. V. LEONARDSON.

The mechanism of the human body is perfect in all its parts. None but God could construct such wonderful machinery. There is a *natural man*, and there is a *spiritual man*,—there is a *soul*, and there is a *body*. Disease fastens itself upon the *body*, and the terrible malady of sin preys upon the *soul*. One is physically diseased, the other morally diseased. There are persons who are in a perfect state of health, without the least vestige of disease lurking about them. Is it not possible that the work of God upon the soul can be as perfect? Cannot the soul be cleansed from every guilty stain, and be in as perfect a state of spiritual health, as the body is when free from disease? Strange, that men will admit the one, and deny the other.



## THE DEAR OLD STORY.

BY HATTIE A. WARNER.

Earth was in ruins; the proud citadel,  
 Upreared by Him who dwells in light supreme,  
 Was fallen; the conscious-seeming orb  
 swept round  
 Its livid circle 'mong the purer stars,  
 Blushing and withering 'neath the curse  
 of God;  
 And man, who had the ruin wrought, was  
 doomed  
 To an unfathomable, boundless woe;  
 Eternal banishment from God and good,  
 Eternal misery, eternal death.  
 Then Mercy Infinite sought out a plan  
 To rescue the condemned; the glowing  
 orbs  
 That wander thro' the fenceless fields of  
 space,  
 With all the myriads that inhabit them,  
 Had not a ransom for the ruined race;  
 And on the holy plains was found, alone,  
 One Being infinitely pure and blessed,  
 In whom the attributes of the one God  
 Dwelt in their glorious fullness, He alone  
 Given as a ransom might for man atone.  
 He saw the stern necessity, and laid  
 The diadem of glory from His brow,  
 Descended from the eternal throne and  
 stood,  
 Transfigured, 'mong the kingdoms of the  
 earth,  
 Wearing the garb of frail mortality.  
 Did not the world rise up to meet its Lord,  
 And prostrate fall to do Him reverence?—  
 He came unto His own, and they—Oh!  
 Heaven  
 Of heavens restrain thy terrors still, suffer  
 not  
 The thunder-bolts of thine artillery  
 Thro' the dim clouds that o'er a desolate  
 world  
 Foreboding hang, to fall;—unto His own  
 Came the Anointed, promised Prince of  
 Peace,  
 And they—received Him not—no festive  
 throng,  
 Or glad, thanksgiving strain, or sacred rite,  
 Proclaimed the advent of the King of  
 kings;—  
 Nay, other scenes had been prepared for  
 Him.  
 Upon that brow where beamed the hal-  
 lowed light  
 Of the celestial city, there was placed  
 A crown, 'tis true, and crowns are meet  
 for kings,  
 But from earth's massive store of coronet,  
 And diadem nought could be spared, and  
 there  
 Was brought for him a crown of plaited  
 thorns;  
 And subjects bent the knee, but not in love

Or reverence, and with derisive sneer  
 They called Him by His own eternal name,  
 And there were nights of agony, and tears,  
 And dripping blood; the fiery scourge, and  
 nails  
 Piercing the tender fibers, and the groups  
 Of agonizing nerves; the cross, the spear,  
 The bitter cup, the shroud, and sepulchre,  
 Such the strange programme of the tragic  
 scenes  
 The earth prepared for her Redeemer.  
 Mourn, Oh! world corrupt, and sold to sin!  
 Well may the record of thy deeds appall  
 Thy heart, and blanch thy cheek, and well  
 may wrath  
 Ride on the breeze, and mutter to thine  
 ear  
 The certain fiery doom that waiteth thee;  
 And well may madness seize thy burning  
 brain,  
 For thou couldst find no ransom, and the  
 Heavens  
 Gathered their glory in one whelming flood,  
 And from the open windows poured it  
 forth  
 Upon thy desolation; this refused,  
 Abused, condemned, and crucified, what  
 hope,  
 Oh! guilty earth, what hope remains for  
 thee!  
 Yet, lift thy head, despairing orb, behold  
 He whom thyself hast mocked, and  
 scourged, and slain,  
 Makes intercession for thee, see His hands,  
 That bear e'en yet the impress of those  
 nails,  
 Extend with benedictions; see those eyes,  
 Once dimmed with trickling blood, from  
 anguished pores,  
 Melt in compassion for his murderers.  
 And, say, canst thou not hear from those  
 pure lips,  
 Once smitten 'mong thy rabble throng, the  
 words,  
 "Father forgive." Oh! World, rebellious  
 long,  
 Unbounded mercy waits to welcome thee,  
 From desert wilds, and devastation's rage,  
 To the safe shelter of thy Father's home.  
 Rejoice, thou needst not die; the pearly  
 gates,  
 Since He, the Crucified, hath conquering  
 passed,  
 Hold neither clasp nor bar when sinful man  
 Repentant, trustful seeks to enter there,  
 Rejoice, thou needst not die; rejoice and  
 live.

Sanctification does not consist in  
 the perfection of knowledge, or the per-  
 fection of the natural powers, in lights  
 or in raptures, but in being delivered  
 from all sinful desires and tempers,  
 and filled with the pure love of God.

## JOSEPH AND HIS BRETHREN.

"And Joseph knew his brethren, but they knew him not."—Gen. xlii. 8.

This thing occurred when Joseph's ten brethren came down into Egypt to buy corn in the time of the great famine. Their brother whom they had sold as a slave had become "the governor over the land; and he it was who sold to all the people of the land; and Joseph's brethren came and bowed down themselves before him with their faces to the earth. . . . And Joseph knew his brethren, but they knew not him."

Now here, as in so many other points of their history, Joseph and his brethren are a picture of our Lord Jesus Christ and *his* brethren. The great points of resemblance between the history of Joseph and that of our blessed Lord are well known. Joseph was hated without cause, and sold into the hand of strangers by those of his own household. He was stripped of his robe of honor, and made to be the servant of aliens; he was fiercely tempted and falsely accused; he was harshly condemned and cast into prison, "and he was there in the prison." Then from this depth of humiliation he was raised up to more honor than ever. He was made to be the lord of the king's house and ruler of all his substance. He became a teacher of wisdom to princes and senators, and the dispenser of bread to the people; for he was the preserver of all life, including that of the false ones who had sold him. And Jesus Christ was in like manner despised and rejected of men. He was disrobed of his glory, and made to be a servant of servants; He was sorely tried and very greatly maligned. He was betrayed and sold into wicked hands by the nearest of his own countrymen. He was unjustly accused and condemned, and cast into the prison-house of the grave; "and He *was* there in the prison." And thence again He was raised up, and was exalted to be a Prince and a Saviour. For He was afterwards invested with all power

in heaven and in earth, and was set to administer the stores of God and the riches of his grace, and became to all the world the dispenser of that living bread which is his own flesh. Thus the two, Joseph and Jesus, ran a parallel course, though one course was on a far higher level than the other; and while they are alike in so much else, they are alike also in this, that both Joseph and Jesus fully know their brethren at times when their brethren know not them.

Let us draw out this part of the likeness a little.

I. First, as the brethren of Joseph did not know him in his robes of honor in Egypt even when they were seeking bread from his hand, so there are thousands of those whom Christ is not ashamed to call brethren, who, under corresponding circumstances, do not know or recognize Him.

All the wicked and the careless are clearly in this position. Even if they seek no food for their souls, yet they seek food for their bodies in one way or other; and this also is all dispensed by the hand of an unrecognized kinsman. Spring and autumn, winter and summer, they toil (it may be) to bring corn out of the earth, or to gain wealth and comfort out of the mines, or to gather treasure from the sea, without ever thinking of Him, or perceiving that He has anything to do with such matters. Yet this is as bad as it would have been for the sons of Jacob to endeavor to get food out of Joseph's granaries without asking Joseph's leave; and, but for our Lord's forbearance and mercy, the effort would be equally fruitless; for earth and sea are storehouses of Christ, as well as heaven. Our commonest loaves are from Him, no less than the bread upon which our spirits live.—"All things were created by Him, and for Him . . . and by Him all things consist." It is He, as He showed us at Cana, who changes the water into wine; that is to say, the rain which cometh down from heaven into the juice of the grape and of other fruits. It is He, as He showed us in the desert near Bethsaida, who increases the

five loaves until they become enough for a multitude; who magnifies (that is) the handful sown until it becomes a teeming harvest. It is He, as He showed us at the sea of Galilee, who brings the fish into nets, which, without his blessing, are lowered in vain. To seek to enrich ourselves from these sacred sources without reference to Him is a kind of pillage, and, but for his boundless pity, it would be altogether useless. And, moreover, to do so would be to do worse than Joseph's brethren did; for they did perceive that all which they desired was in the power of a certain great living person, though, to their great loss of comfort for a while, they did not at first perceive who that person was.

But there are some who stand in a position still more exactly parallel to that of the brethren of Joseph; and these are they who, in years gone by, have fallen into some great sin, or course of sin, which has never been quite sufficiently repented of, though they are now again (through God's mercy) frequenters of his courts. In almost every congregation there are some whose conscience is more or less burdened with the recollection of a sin, or course of sin, which is casting its dreary shadow over the rest of their lives. In childhood perhaps they walked with Christ, and knew and loved Him; rejoicing in his presence, and feeling his worship to be a delight. For a season, it may be, his candle shined upon their head, and by his light they walked through darkness. But, after a while, they began to grow weary of Him, and could not speak peaceably unto Him; and when He spoke of their faults, and predicted their future fate, they hated Him yet the more for his dreamy and incredible words. As the brethren of Joseph grew tired of him, and in an evil moment sold him, and as the earlier friends of Jesus, fearing the trouble which might come upon them through companionship with Him, and all forsook Him and fled as soon as the trouble was seen to be at hand, so many people can remember how there came a

time, between childhood and years of thought, when they grew weary of the company of that Holy One, who had been the familiar of their infancy, and when, quite tired out by his warnings, and only made angry by his reproofs, they harshly thrust Him away from them; giving Him up for the silver pieces of covetousness, and all his blessing for some one poor meal. And now, although they are come into his presence again, they do not perceive Him to be the same *gentle* being whom they had known in their childhood, and parted from in their youth. They willfully shut their eyes to his love then, and now that love is hidden from their eyes. They perceive Him to be a great ruler, but cannot recognize the features of their brother. Their worship of Him is, accordingly, like the bowing down of Joseph's brethren with their faces to the earth, a mere service of fear; one which they take no real pleasure in rendering, but, on the contrary, only perform with a view of appeasing his wrath, and procuring those things which they need.

Then, in addition to these (the utterly thoughtless and those who have not always been so thoughtful as they might have been), the whole Church on earth *in some degree* is in the same position with Joseph's brethren. The Magdalenes, blinded with earthly sorrow, behold his sacred form only through their tears, and suppose Him to be some earthly being; ascribing their gainful\* losses, not to his love, but to the unfriendliness of some mortal agent. The Philips, craving for outward evidence and demonstration, have had Him long time with them, and yet have not known Him truly. Even the Pauls, who have been caught up into Paradise, and have heard unspeakable words, know Him as yet but imperfectly and "in part."—Even the Johns, who have lain on the sacred bosom, and have been admitted to the closest and most familiar inter-

\*The reference is to those experiences which seem to be losses, but are in reality gains:—such as the disappearance of our Lord's body from the sepulchre.



course that is possible upon earth, look forth to a time when their knowledge shall be increased, and they shall be permitted to "see Him as He is." In some very great and true degree He is known even now to them that are his; but the whole length and breadth and depth and height of his divine love is a thing "which passeth knowledge" in this world.

II. But all this while, as Joseph knew his brethren when he saw them bowing down before him, so, or rather with an infinitely deeper knowledge and a more pitying tenderness, does Christ know and remember every one of those whose Brother He has become.

This was clearly shown in the days of his early sojourn. At first sight, and at a glance, He read the whole character of Simon, and promised him, in the surname of Peter, the steadfastness of a rock. He knew Nathanael at once, and recognised him as an Israelite indeed. He knew the woman of Samaria at the well, and could tell her all things that ever she did. He knew Zaccheus in his sycamore tree, and summoned him thence by name.

After his resurrection, He knew the weeping Magdalene, while she was thinking Him to be the gardener of that place; and, later still, by the sea of Tiberias, He knew his "children" in the ship, while they saw Him standing on the shore, and "knew not that it was Jesus."

After his ascension into heaven the same thing was shown. He knew Saul of Tarsus, and remonstrated with him on his folly, while Saul had yet to ask, "Who art Thou, Lord?" And to each of the seven churches of Asia He makes known the completeness of his knowledge, both of its doings and its fortunes. To Ephesus He says: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil . . . and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." To Smyrna: "I know thy works, and tribulation, and poverty." To Pergamos: "I know thy

works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith." To Thyatira: "I know thy works, and charity, and service, and faith, and thy patience, and thy works: and the last to be more than the first.

To Sardis: "I know thy works . . . thou hast a name that thou livest, and art dead." To Philadelphia: "I know thy works . . . thou hast a little strength, and hast kept my word, and hast not denied my name." To Laodicea: "I know thy works, that thou art neither cold nor hot." And still, just in the same way, does He distinguish and recognise each of the several families and members of his forgetful Church on earth.

All that is in thee, and all that ever has been, is equally bared before Him.

"For though, deceived and led astray,  
Thou'st travelled far and wandered long,  
Thy God hath seen thee all the way,  
And all the turns that led thee wrong."

Afar in the perilous wilderness He beholds and pities the sheep that is lost, and knows it, though it knows not Him.

He sees the fallen piece of silver, deep in its miry hiding-place, and recognises the stamp of the king's image upon it, under all its defilements. He watches the approach of the returning prodigal, and goes forth to meet him while he is yet a long way off. In the congregations which bow down before Him in his house He knows each face and every heart; recognising and distinguishing the Reubens, who in a trying hour had once resolved to befriend Him; the Judahs, who had been timidly inclined to favor Him; the Simeons, who had cast Him away from them; and each of all the rest who had given their voices against Him. And towards them one and all his thoughts are thoughts of peace, and his efforts in regard to them are efforts for their entire recovery.

And now, if there be any souls who come religiously into the Lord's house, and yet bow down before Him only as the Ruler and Master of their fortunes, without any peaceful assurance of his love, Joseph's brethren may serve them as guides to a happier state; for by do

ing as these men did, ye too may learn to know the Lord, with whom ye have to do, as intimately as it is possible to know Him in this world.

Be diligent, therefore, in worshipping Him with such worship as is in your power. Come with rites and services of fear, if these are all you can at present offer. If you do not as yet find any pleasure in coming and kneeling before Him, yet come and do it as a duty.

This is very far from being all that He desires to see, for He would have his service felt to be a delight and honorable; but it is the *beginning* of wisdom at any rate, and if duly and reverently persisted in, it will lead to a joyous end. Be diligent, also, in reviewing your whole past life, and in trying to find out whether you have not been in some way or other "verily guilty concerning our Brother." When Joseph overheard his brethren making this confession, "he turned himself about from them, and wept;" and yet his compassion was nothing to that which our Lord will feel when He hears any one of us make such an acknowledgement.

And be not dismayed or affrighted, though for a season He should make Himself strange, and speak roughly.

Such a strangeness is assumed, and is not natural. Such roughness is for our trial and improvement. As the Syrophenician woman found, and as thousands after her have found—

"Behind a frowning providence  
He hides a smiling face."

Be content to obey commands, the object and meaning of which are concealed. They have a meaning and a use, though as yet it may not be given us to understand them fully. We shall know all about them some future day, and be wonder-struck by their kindness and fitness.

If He bids you to his table, prepare yourself and come. Make ready your present (the offering of a free heart), and accept the place He offers. Come and eat of his bread and drink of the wine which He has mingled.

And sometimes go aside, and be alone with your own thoughts. "There stood

no man with him, while Joseph made himself known unto his brethren;" and Jesus takes his brethren apart privately when He would speak with them about the sufferings which they cause. Therefore be alone sometimes, and in secret religious meditations invite his thoughts to mingle themselves with yours.

I will close all with the words of an old prophet. "Come, and let us return unto the Lord: for He hath torn, and He will heal us: He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."—*W. Griffiths.*

### STRONG IN GOD.

"The other day," says Norman M'Leod, "I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and he breathed into my ear these few words: 'I am strong in Him.' The words were few, and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother. But these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May all of us be 'strong in Him,' Weak in self but 'strong in Him.'"

## WALKING IN THE LIGHT.

BY J. E. BRISTOL.

I want to add my testimony to the efficacy of Jesus' power to loose from chains, and save from sin. Glory to God for the light of salvation! It makes the path plain to those who are led by the Spirit, to run the heavenly road. I am praising God to-day for that grace that reveals truths to be applied to my heart, that were never applied to it before. "He that overcometh, shall inherit all things." I am learning every day that the religion of the Bible requires me to separate myself from the world; in conversation, in life, in habits,—“counting my life but loss that I may gain Christ.”

The Lord enables me to face the current. He is helping me to plant the cross of Christ as a beacon of light and life to souls drifting on sin's polluted sea.

Some time ago I became convinced that I could not use tobacco, and honor God; so I gave it up, and He helped me wonderfully to overcome all desire for it.

Praise his name! As a merchant, I continued selling it however as I had done, having quite an extensive trade in it, and always priding myself in keeping the best grades of tobacco and cigars, and receiving the praise of men. But God soon led me to see that part of my business as contrary to all purity, and directly opposed to the Spirit and the Word.

These convictions troubled me for some time. And when I would almost resolve for the sake of Jesus to come to the point, and forsake and renounce the practice, the tempter would whisper,—“Take time to investigate,”—“Don't be in a hurry,”—“This may be delusion,”—“Others will sell it if you do not,”—“You cannot stop the traffic,”—“A great many people use it for medicine,”—“Better be careful,”—“God made the plant.” And so I would listen, and then reason, and finally conclude I would sell what I had on hand, and then I would not buy any

more. Then I would quiet down for a few days. Would go to prayer meetings and get really blessed; and then suddenly the tobacco conviction would penetrate me like a flash. Then I would argue and dodge, until tobacco agents came along urging me to buy; and the tempter would say,—“Don't make a fool of yourself,”—“You keep good goods and the people praise you,”—“Your trade will increase,”—“You are in debt now, and if you stop selling, everybody will be against you,”—“Your business will suffer, and you will fail; and people will despise you, and laugh at you, for making such a foolish effort to stop its use.” Then I would settle back in the old channel, and buy more; and then doubt there being any conviction of God in this matter. But there is no peace to them, who “know the truth and do it not.” Bless the Lord for conviction! The convictions kept coming. The day of final struggle at last arrived. Several times I started to take the tobacco from the shelves and put it away forever. The mountain had grown larger and higher. I asked God for help,—And praise His name! He brought me up to the test, where I must either consent to be in bondage to the depraved appetite, and demands of carnal minds, or cut cable and trust God in the way of duty. The Lord gives victory.—Hallelujah!

Contempt pours in, but Jesus shields and comforts me; and I am enabled to sing His praise, and rejoice in the decision. I bless God for the light, remembering that “all things that are re-proved, are made manifest by the light. For whatsoever doth make manifest is light.”

Let all who profess godliness in the churches of our day, “walk in the light of God,” and these wasting and destructive habits would soon be swept away; and this “fellowship with the unfruitful works of darkness,” would stand re-proved. We must come to the light and walk therein ourselves, before we can apply to our hearts the truth of our blessed Master and pattern,—“Ye



are the light of the world." This is the Christian's rock and foundation, even Christ himself. Blessed be His name to all eternity!

Let us purify ourselves from all "filthiness of the flesh and Spirit;" put the devil's bits out of our mouths, and open our hearts to God's truth, and then we shall know the freedom which Christ gives. The tobacco plant is God's creation, but the command is,— "Remember, that thou magnify His work which men behold," and "Offer the sacrifices of righteousness, and put your trust in the Lord."

Living trees will bud, and living streams will flow, and our habits are just as naturally the index of our hearts. Can a fountain send forth both bitter water and sweet? Satan would have every man defile God's work, and lower himself by the abuse of God's gifts; and every man's desire is to do it as long as evil rules him. Get him transplanted into the garden of our Lord, and the fruit will be to the honor and glory of God. The vine becomes thrifty and exceedingly flourishing.

Get a man saved and obedient to the light, and he will drop tobacco, whiskey, and all hypocrisy. This glorious light followed, is the basis of all real reformation, because it saves men, and sets them on the rock Christ Jesus. Blessed be His name! And he saves from all sin. He does not need any other "stepping stone," or "ladder," to get into this kingdom. Nothing enters there that defileth. The light received strips off our filthy robes. The garments of the kingdom are free from spot and wrinkle, or any such thing. This is as true here as hereafter, for the kingdom of heaven is within you; and its fruit is righteousness of habit and life.

We want to see self-indulgent Christians, all over the land, get fully into this kingdom, and become self-denying and heaven-bound Christians. We want the stream of worldly conformity that carries its filth and deathly odors through the hearts of church members, dried up; and the stream that "makes

glad the city of our God," cutting its way through, and bringing life to every part.

We want to see men and women who profess to love God, purify themselves in regard to dress, to tobacco, to secret organizations, to costly churches, to hiring preachers, to grab-bag, donation, and festival parties, to worldly minded preachers who never talk religion except in the pulpit, to using the holy mantle of Jesus as a cloak for unrighteousness. May God help speed the day. May He help us to be earnest and uncompromising—to endure to the end, for Jesus' sake. Amen.

## OUR FUTURE HOME.

BY RICHARD HUXTABLE.

"In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you."—John xiv. 2.

In the countless fields of space, comprising the vast domain of Jehovah, or the whole "universe of God," there are regions of untold and inconceivable grandeur and magnificence.

In the midst of these the ever blessed Jesus has gone to make ready for all His believing children, a mansion not made with hands eternal in the heavens. There is the heaven of the Christian. A prepared place for a prepared people. In this delightful land, where God is fully known in all the loveliness of His character, the happy portion of the Christian lies. Why then should his heart be troubled, and why should it be afraid? Christ says ye believe in God believe also in me. Let no fears or doubts arise in your hearts, for all things shall work together for good to them that believe: "For all are yours and you are Christ's." There must be a preparation of heart: ye must be born again; ye must, this is imperative. All old things must be done away, and all things must be made anew. An entire new creature in Christ. For nothing unworthy can possibly enter the pearly gates of the new Jerusalem. There must be a wed-

ding garment, whiter than any fuller on earth can make it; without spot, or wrinkle, or any such thing, or no admittance can be gained to the blissful abodes of the holy city.

"Prepare to meet thy God" stands out in bold relief everywhere. Every tolling knell says to all in the loudest and most solemn manner—Be ye also ready, for in such an hour as ye think not the Son of man cometh.

Reader, are you in Christ, and is Christ in you the hope of glory? An exceeding and eternal weight of glory. If so happy are you, your title is clear to a mansion in the great and holy city which hath foundations, whose maker and builder is God. John saw the holy city which lieth four square, the length, and the breadth, and the height, being equal. And the angel measured the city with a reed, twelve thousand furlongs; which reduced to statute measure, would be just fifteen hundred miles every way. The length, and the breadth, and the height, being equal.

The gates of it shall not be shut at all by day, for there is no night there. And there shall in no case enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie. But they shall enter in whose names are written in the Lamb's book of life. Strive then to enter into the city which is all glorious within. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.—Rev. xxi. 16-27.

Compared with this outside view, how truly happy is the "Christian's lot."

"In nature's most delightful scenes,  
My happy portion lies:  
The place of my appointed reign  
All other lands outvies."

The connecting link between the church and the world, is the Holy Spirit. With the Holy Spirit's distinguished seal every one is readily admitted into the church or kingdom of Christ; without the seal no one can by any possibility be admitted.

"My kingdom is not of this world."  
—John xviii. 36.

## NEED OF THE HOLY GHOST.

The great difference in ministers, in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Spirit which they enjoy.

The apostles appear to have been entirely different men, after the baptism of the Holy Ghost, from what they were before. They had been converted and called to the ministry, and enjoyed the personal instructions of Christ, previous to his death, and yet they remained amazingly ignorant and ill qualified for the work to which they were called, until they were baptized by the Holy Ghost at the day of Pentecost.

This baptism did not, by any means, respect principally the working of miracles, as some seem to have supposed; for they possessed the power of working miracles before. But its main design and bearing was to fill them with light, and love, and power in preaching the gospel. And, as I said, after this baptism they appear to have been, in almost every respect, entirely different men from what they were before.

Now it seems that there are ministers in the church, at the present time, who have been converted, and perhaps called to the ministry, who have never received the baptism of the Holy Ghost, because they have never believed that any such thing was attainable, nor looked for or expected it. They have had the gospel, with but a slight measure of the Holy Spirit, just as the apostles had the personal instruction of Christ, but with so little of the Spirit's influences as never to have understood and felt its power: They are, therefore, as much in the dark, and as poorly qualified to the work to which they are called, as the apostles were previous to the day of Pentecost.

Now the thing which they need, and must have before they will have power with God or man, is the baptism of the Holy Ghost. Without this, they will forever remain in the dark in regard to

the spiritual wants of the church. And however learned, philosophical, metaphysical, logical, or, if you please, theological, their sermons may be, they will always be wide of the mark, and never meet the necessities of the church until they are baptized with the Holy Ghost.

They need to be set apart to the work by the anointing of God. They may have been called, but not anointed, because they have not sought the anointing. They are in some measure prepared intellectually, but scarcely at all spiritually for their work. Hence they know not what to say, to elevate the standard of piety among Christians. Many of them can produce conviction in the church; but how few of them, as a matter of fact, succeed in promoting the work of sanctification in the church.

Beloved brethren, take it not amiss that I speak thus plainly. I speak in love, and, as I trust, in the bowels of Jesus Christ. Do you, as a matter of fact, promote the spirituality of your churches?

A great deal is said about a thorough preparation for the ministry, at the present day. And certainly there cannot be too much said upon the importance of such preparation; but do permit me to ask, what in fact constitutes a thorough preparation for the ministry? Is it a mere college or theological education? By no means. These are important; but they are far from constituting the principal part of a thorough education. Indeed they are as nothing, when compared with the importance of the baptism of the Holy Ghost.

The apostles were, for the most part, unlearned, in the worldly acceptance of that term, and yet, a more efficient class of ministers never existed. And what great numbers, both of ministers and laymen, unlearned in human science, have been among the most efficient and powerful ministers and laymen in the church of God; while, for the most part, men that have been the most famed for human learning, have been in a great measure inefficient and useless in the church of God. This

by no means proves that human learning is unimportant; but does prove, beyond all gainsay, the paramount importance of the baptism of the Holy Ghost.

I would therefore repeat, with *great emphasis*, what I said at first, that the difference in the efficiency of ministers, does not consist so much in the difference of intellectual attainments as in the measure of the Holy Spirit which they enjoy. And how abundantly do the facts that lie right upon the face of the church's history, demonstrate the truth of the assertion! I do not hesitate to say, that whatever the age or the learning of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Ghost. He certainly will, and must for ever remain so. Until he knows what it is to be "filled with the Spirit," "to be led by the Spirit," "to be endued with power from on high" to fulfill his high and responsible functions; he is a mere child, and by no means qualified to be a leader in the church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged, and proclaimed upon the house-tops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random, when we talk of the necessity of a thorough preparation and a course of training.

I must confess, that I am alarmed, grieved, and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning, and so little upon the necessity of the baptism of the Holy Spirit. What are we coming to? Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the church nor converting the world.

There is so little said, so little



preached, so little thought upon this subject, that the churches are in a great measure in the dark, in respect to what constitutes a thorough preparation for the ministry. Consequently, when they employ young men from our colleges and theological seminaries, they take it for granted, that they have engaged a minister who has taken a thorough course, and is well furnished for his work. But alas! how sadly, and almost universally, are they disappointed! They find, after all, as a matter of fact, that he is spiritually inefficient, in bondage to sin and lust, and is but a mere babe in Christian experience.

Now I am sure, that I do not say this to rail; but in the grief and anguish of my heart. It is a solemn truth, to which the testimony of the great mass of the churches can unequivocally be given.

And now, dearly beloved, unless ministers will wake up to this subject, unless they will seek and obtain this baptism for themselves, unless they preach it to the churches, unless this truth be insisted upon through the whole course of education, unless a thousand times greater stress be laid upon it, both in theory and in practice, than has been, we multiply the number of ministers in vain. Numbers will but increase the janglings, and strifes, and party zeal, and darkness, and spiritual death, of the church of God. I might appeal to the experience of all the churches in the land, in confirmation of what I say.

Your brother in the bonds of the gospel,—*C. G. Finney.*

Satan labors, and with great success, to deceive mankind into the idea, that the adoption of one sin or vice is pardoned, or at least excused, if they refrain from others. In this way did he work upon Herod; who, though living in incest with Herodias, yet was very tender and scrupulous about an oath—"Nevertheless, for his oath's sake."—O, what a conscientious king!

"Indecision keeps the door ajar; but decision shuts and bolts it."—*Dr. Paley.*

## A WONDERFUL WORK OF GOD.

BY REV. C. M. DAMON.

Sister Rector is a member of the M. E. Church. She had been sick about eighteen months;—a long and wearisome period of affliction. For some time she had been growing worse, until the last sands of life seemed to be fast falling out. She was so reduced that she could be heard to speak only with the greatest difficulty by listening close by her lips.

She could only get her breath by having her room open, even in cold weather, and two persons fanning her incessantly. A moment's delay would apparently cause her almost to suffocate. At length a violent change took place in her system. She seemed to be struck with death. She had not slept for some time. She feared to fall asleep lest she should awake in eternity unprepared. She was afraid she would be lost, though she believed in the power of godliness and desired the presence of the Comforter.

At length her husband persuaded her to rest a little, and she dropped asleep; not expecting to open her eyes again in this world. During these moments of sleep, Jesus revealed himself gloriously and precious to her soul.

She awoke in a rapture. Her voice was so far restored that she could praise God and tell what Jesus had done for her. She began to recover strength. Her whole soul was absorbed with the desire to glorify God and get her neighbors saved.

Every opportunity was embraced to exhort them, and to testify to the wonderful work of God. She felt that she was scarcely an inhabitant of this world, and was deeply impressed that God had given her a commission to labor for him, and that her recovery depended upon her acceptance and fulfillment of the mission. While still very feeble she called in her neighbors, and with power and effect urged upon them the claims of God and salvation. She

has since been gradually recovering, and still continues to labor. It is truly wonderful what God is doing for her and by her. Yesterday I called there with a good pilgrim brother and sister, and we had a glorious manifestation of the divine presence, and a glorious shout from the tops of the mountains. Hallelujah!

After she told of some harassing temptations, we had a season of prayer; during which the clouds were scattered, and the tempter fled. A divine inspiration seemed to rest upon her, and clothe her words with power. The appropriateness and unction with which she sang and repeated songs and hymns, and passages of Scripture, made them burn like fire, and cut deep like a sword.

Praise God that the flame of living fire which shone so bright in saints of old, is being kindled anew on the altars of the church. God lives. Blessed be his name! The Holy Ghost is still the omnipresent, quickening spirit, who animates and energizes the disciples. We may all be filled with joy, and be clothed with power. The church must be lifted up into union with the living God. Entire consecration and simple faith secures the work.

### “INTO THE DITCH.”

BY AUSTIN Q. HAGERMAN.

It is the tendency of error to wax worse and worse, to deviate farther and farther from the right line of truth, until, at length, its followers stumble into the abyss of outer darkness, like a star out of orbit, wandering without restraint until quenched in eternal night.

Satan may be transformed into an angel of light. It is not safe to follow even seeming angels without trying them by the oracles of God. And we must beware how we commit ourselves with a blindfold confidence, unto men. Men are not infallible. We must be led by the Spirit of Christ, the Spirit that teaches that Jesus Christ came in the flesh, in the form of a servant, meek and lowly, leaving us an example that

we should walk in his steps. If He shall guide us we shall walk safely, surely in the truth.

They are either blind guides, or deluded followers, who make the “enlightened” spirit of the times an excuse for walking proudly in their self-chosen ways. A little swerving aside after the applause of men, a little giving way to “the pride of life,” a little trusting to the riches of Egypt, a little dalliance with the world’s mistress,—the scarlet-robed and gold-decked Babylon, will lead the heart to deeper folly, and will end in captivity and shame, and confusion of face. They shall fall into the ditch of sins, engulfing mire and dirt, who wantonly forsake the highway cast up by the Lord “in the mountain of his holiness.”

Christ is the way, the truth, the life. He leadeth us to Mount Zion, the city of the living God. Beware of enticing by-paths. Let us deny ourselves, take up the cross daily, and follow Jesus “whithersoever He goeth.” There is safety only where He hath trod.

MRS. ELIZABETH FRY.

There is a spectacle which this town now exhibits, that I will venture to call the most solemn, the most Christian, the most affecting, which any human being ever witnessed. To see that holy woman in the midst of wretched prisoners—to see them calling earnestly upon God, soothed by her voice, animated by her look, clinging to the hem of her garment, and worshipping her as the only human being who has ever loved them, or taught them, or noticed them, or spoken to them of God. This is the sight which breaks down the pageantry of the world—which tells us that the short hour of life is passing away, and that we must work for God; that it is time to give, to pray, to comfort,—to go like this blessed woman, and do the work of our heavenly Saviour, Jesus, among the guilty, among the broken-hearted and sick; and to labor in the deepest and darkest wretchedness of life.

## NO END.

Light traverses space at the rate of millions of miles a minute, yet the light from the nearest star requires ten years to reach the earth, and Herschel's telescope revealed stars two thousand three hundred times further distant. The great telescope of Lord Rosse pursued these creations of God still deeper into space, and having resolved the nebulae of the milky way into stars, discovered other systems of stars—beautiful diamond points glittering through the black darkness beyond. When he beheld this amazing abyss—when he saw these systems scattered throughout space—when he reflected upon their immense distance, their immense magnitude, and the countless millions of worlds that belonged to them, it seemed to him as if the wild dream of the German poet was more than realized. God called man in dreams into the vestibule of heaven, saying: "Come up higher, and I will show thee the glory of my house." And to his angels, who stood about his throne, he said: "Take him, strip him of his robes of flesh, cleanse his affections, put a new breath into his nostrils: but touch not his human heart—the heart that fears and hopes and trembles." A moment, and it was done, and the man stood ready for his unknown voyage. Under the guidance of a mighty angel, with sound of flying pinions, they sped away from the battlements of heaven. Sometimes, on the mighty angel's wings, they fled through Saharas of darkness, wildernesses of death. At length, from a distance not counted, save in the arithmetic of heaven, light beamed upon them, a sleepy flame, as seen through a hazy cloud. They sped on in their terrible speed to meet the light; the light with lesser speed came to meet them. In a moment the wheeling of planets; then came long eternities of twilight; then again, on the right hand and on the left appeared more constellations. At last the man sunk down, crying: "Angel, I can go no further; let me down into the grave, and hide me from

the infinitude of the universe, for end there is none." "End there is none?" demanded the angel. And from the glittering stars that shone around, there came a choral shout: "End there is none!" "End there is none?" demanded the angel again; and if it is this that awes thy soul? I answer: End there is none to the Universe of God! Lo, also, of Him who made it there is no beginning.—*Prof. Mitchell.*

## SORROW AND GLADNESS.

BY AUSTIN Q. HAGERMAN.

O sorrowful and tempest tost!

Thou art not left to weep alone;

Thy tears, fast-falling, are not lost,

God knows, and counts them every one.

Grief springs not aimless from the dust,

It comes to teach us to endure;—

Then gladness, sown for all the just,

Shall yield a harvest rich and sure.

The light of joy shall be restored

To waiting eyes with tears all dim,

For if we suffer with our Lord

We soon shall also reign with Him.

## HOW TO TURN PUBLIC EVENTS TO ACCOUNT.

There is a class of persons who have a happy knack of turning every thing to account—what they see and hear, do and suffer. There are those who never take a walk of recreation but they meet with some thing by the way, which has proved a monitor to them. There are those who read the records of public events as devoutly as they do the New Testament. To that class belonged good John Newton, so celebrated for simplicity and love, common sense and mother wit. Mr. Newton was wont to say he read the newspapers to see how his heavenly Father was governing the world. All news ought to be sanctified. There is not a subject of public record that does not connect itself with some point of Scripture, as tending to illustrate providence or grace.—*Christian Treasury.*



## DRINKING FOR HEALTH.

There is more food in one bushel of barley than there is in 12,000 gallons of the best beer. So says Baron Von Liebig. He adds: "Beer, wine, spirits, etc., furnish no element *capable* of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle." And Dr. T. K. Chambers, who is physician to Prince of Wales, the heir-apparent to the throne of England—and therefore supposed to be the first-class physician, says: "It is clear that we must cease to regard alcohol as, in any sense, an aliment (a food), inasmuch as it goes out (of the body) as it goes in."

Dr. Lees says: "There is more real nourishment in a threepenny brown loaf than there is to be found in a barrel of Allsopp's ale, containing three hundred and sixty-five gallons, and costing \$175!"

Liebig says: "We can prove, with mathematical certainty (as plain as two and two make four), that as much flour or meal as can lie on the point of a table-knife is more nutritious than nine quarts of the best Bavarian beer; that a man who is able daily to consume that amount of beer obtains from it, in a whole year, in the most favorable case, exactly the amount of nutritive constituents which is contained in a five-pound loaf of bread or in three pounds of flesh."

"It is a mistaken notion," says Dr. O'Sullivan, "that ale, wine, or spirits communicate strength, and it is disgraceful to see medical men endeavor to propagate the error."

Says Mr. Parton: "When we have taken from a glass of *wine* the ingredients known to be innutritious, there is scarcely anything left but a grain or two of sugar. Pure alcohol, though a product of highly nutritive substances, is a mere poison—an absolute poison—the mortal foe of life in every one of its forms, animal and vegetable. If therefore, these beverages do us good, it is not by supplying the body with nourishment."

Possibly you are of the opinion that alcohol is a *heat producing* fluid, and you use it for that. But this is a fallacy. Says Dr. Lees, "Alcohol cannot possibly yield a single unit of heat to the blood. Everybody must see that, as the coals and chips that *fall out* of the grate are not the fuel that actually boils the kettle, so a substance like alcohol, which is constantly *cast out* of the bodily furnace, cannot contribute to the warming of the living house."

Settle it in the mind, then, that no spirituous liquors can be conducive to good health. They do not give strength; they do not assist digestion. The best trainers strictly forbid their use to those striving for the highest physical development; and the brute creation are healthy without them. As says Dr. Cummings: "In the *natural* world, the blackbird, thrush, canary, and nightingale drink nothing but water, and smoke nothing but fresh air. A grove or wood in spring echoes with feathered musicians each a teetotaler, ever singing and never dry."

Preposterous is it to imagine that men will thrive on what no other thing can be made to touch!

"Oh! madness to think use of strongest wines  
And strongest drink our chief support of health;  
When God, with these forbidden, made choice to  
hear  
His mighty champion strong above compare,  
Whose drink was only from the limpid brook."

Cunning is the *ape* of wisdom, but the most distant from it that can be. As an ape from the likeness it has to a man, wanting what should really make him so, is by so much the uglier. Cunning is only the *want* of understanding: which because it cannot compass its ends by direct ways, would do it by a trick and circumvention; and the mischief of it is, a cunning trick helps but once but hinders ever after. No cover was ever made either so big or so fine as to hide itself. Nobody was ever so cunning as to conceal their being so. And when they are once discovered, every body is shy and distrustful of crafty men, and all instinctively join to oppose and defeat them.

## A SKETCH FROM LIFE.

BY MRS. ELIZABETH SHOVE.

I was blessed with Christian parents. The convicting Spirit followed me from early years, but I was eighteen before I was converted to God. The way opened up narrow and clear before me. The Holy Spirit led me: and in its light, I wondered and wondered at the conduct of Christians around me.—About six months after my conversion, God gave me a cross, from which I shrank. I thought one so timid and inexperienced might be excused as well as others. But just there my light went out in darkness. For five years I held on to my profession, calling conviction temptation, and trying to believe that I had some religion. After this time, under the labors of Rev. J. A. Wood, I was reclaimed. I now walked in the light and was abundantly blessed. I was troubled sometimes with an inward foe, but retained the victory. The next summer at the camp-meeting, after almost a week of such sifting and humiliation as I had never known, I received the blessing of perfect love. The witness was given very clearly. At first a peace like the placid bosom of the unruffled lake possessed my soul. Then, after several hours, came the baptism of the Holy Ghost. It came like the gentle rain, continued to come until my soul was filled and overwhelmed with the glory of God. It seemed for a time that the frail tenement would wither under the awful power.

From this time I pursued my way through many temptations, until the year 1861, when the troubles arose which resulted in the formation of the F. M. Church in and around Binghamton, N. Y. At this time the Lord greatly blessed my soul, and prepared me to cast in my lot with the humble few who were willing to have their names cast out as evil for Jesus' sake. Soon after this another trouble arose. The Holy Spirit had manifested himself in much power among the peo-

ple; and in the midst of it Satan came also with his counterfeits. I became greatly confused; and at one time felt this strong influence all over my body. This so affrightened me, that at once I resolved to yield no more to any supernatural influence, thinking it all of Satan. At the same time I prayed most earnestly to be directed in the right way. The Lord tried to bless me again and again; but the moment I felt the Spirit's influence on my body, I would spring from my knees as though bitten by a viper. I was plunged into the deepest darkness, and what I suffered I cannot express. Often, especially in the night time, I seemed to be surrounded by a host of evil spirits. Then came the temptation to doubt the existence of a God, and the immortality of the soul. My reason reeled, and I was on the verge of insanity. But God, in great mercy, kept me from falling utterly. Very gradually light dawned again; and then the Lord showed me the difference between the spirits,—which has proved a valuable lesson. Again I was reinstated in the favor of God, and enjoyed the fullness of the blessing of the gospel of peace.

In the year 1865 I was married, and soon after came to this place. This country was then very thinly settled, and we were deprived of all the means of grace excepting an occasional sermon from ministers of various denominations. After a time, poor health and family cares deprived me of this. A nervous disease, a spinal affection, preyed upon me, soul and body, until finally I yielded to discouragement, and sank into a state of despondency. In this dreadful state I remained about four years. The last two years of this time my disease was such, that I was unable to walk except with a crutch. During the last eighteen months, I could not sit up at any one time to exceed two hours. The last six months of the time I was unable to sit up to eat, but took my meals with my head upon my pillow, and could not walk at all. I was treated by several eminent physicians, but without avail. Our family

physician said I never could walk again. In July 1870, an American Tract Society agent called on us—God bless the Tract Society men. His earnest prayers, cheerful faith, and words of counsel, encouraged me to hope again in God. From this time spiritual life gradually revived in my poor, darkened soul. About the close of September I had finished another course of medical treatment: but was growing weaker instead of stronger. My faith in medicine was now *all gone*. My babe was very sick. Our children were much neglected. It was very difficult to get help in the house; much more to get good help. Our home was a scene of confusion from morning until night. A weight of woe was crushing my poor heart. In this extremity I fled to the Lord. I had always prayed for grace to bear. Now I was desperate and prayed for deliverance from my troubles. The answer came as clear as a sunbeam: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." This was enough: my burden rolled off. I knew deliverance would come, but just how I could not tell. Soon after this the assurance was given, in a remarkable manner, that it was the Lord's will to restore me to health by *simple faith*. From this time I was under deeper conviction than I had ever been before in my life. Every time I prayed, the blessing was held out to me, but faith was too weak to grasp it. I looked for some one to come and pray for me. No one came, and my agony became intense. After three weeks of this soul struggle, the 10th of Nov., 1870, while alone in my room, I ventured to receive by simple faith the blessing Jesus so freely offered to me. Glory to God! faith is the substance of things hoped for. I knew the work was done: for every muscle and every nerve received shock after shock of life-giving power, from God's great battery. After giving God the glory for a short time, I walked into the other room and sat up to supper. Three weeks from that day we dismissed the hired girl. At first Satan contested the

ground of my faith, because I had no positive scripture promise; but he was finally defeated with this: Whatever the Spirit prompts us to pray for "with groanings which cannot be uttered" that we have a right to claim by faith.

A year and a half have now passed away since that memorable victory, and I still am enabled to lean upon the Almighty arm, and to walk literally by faith. When my eye has wandered from Jesus, and faith has faltered, then my old weakness has returned; but whenever faith is firmly fixed in Jesus, I am enabled to go forward, "strong in the strength which God supplies," in the discharge of all my domestic duties.

I have written this imperfect sketch of my trials and triumphs from a sense of duty. That it may be the means of leading some poor, tempted soul out of darkness into light is my humble prayer.

## THE LIGHT OF THE WORLD.

BY GEO. W. BURNAP.

These words are addressed to the followers of our Lord Jesus Christ.—What is meant by light? It is the reverse of darkness. Men are, by nature, in darkness as to their souls' salvation. Without works faith is dead. Those who have not been born again, and been washed in the all-cleansing blood, are in darkness. A man may be a light to others in some things, and yet be as wicked as the devil wants him to be. Christ has opened up a way through darkness to glory. Jesus says: "I am the light of the world. He that followeth me shall have the light of life. If we walk in the light as he is in the light, we shall have no darkness at all." Some appear to love darkness rather than light; and yet pretend to be in search of light. Jesus says: "Let your light so shine before men that they may see your good works." Good works would not have killed Morgan,—neither will they protect thieves. We must confess Christ even though we should be a Royal Arch Mason. We must let our light shine.



## EDITORIAL.

## LOOKING AT OTHERS.

It is not enough that you have laid aside your weights and your sins, and begun to run the race for eternal life. This is well. But you must attend to another thing.—You must be careful where you look. If you *keep looking unto Jesus*, your progress heavenward will be steady. If you get to looking at others, you will either stop running, or will run in a circle. There will be no advancement. By degrees, you will begin to slide back. It will not do to get your attention upon others, so as to regulate your pace by their's, no matter who they are.

If you look to the mass of professing Christians, you will find among them those who are kind in their disposition and amiable in their conduct. But they are in the world, as well as in the Church. They go to Camp-meetings, where Jesus is 'honored; and they go to the Lodge, where Jesus is rejected. They make prayers, and they make money by means which the Bible condemns. They violate the plainest precepts of the Gospel; and they found seminaries to train up preachers of the Gospel. They give largely, and their praise is in all the churches.

If you get to looking at such cases, you will, no matter how clear your experience, become influenced by them. The first aim of the devil will be to make you "charitable,"—that is, to call darkness light, and evil good. Then you will begin to admire the munificence displayed, and to covet the praise bestowed. The next step will be to imitate, on a small scale, an example that excites general commendation. The Bible will cease to be your guide—to talk about being led by the Spirit, will appear to you as fanaticism. At the very best, you will soon be found among those who *have the form of godliness, but deny the power thereof.*

If you look at those who are really trying to follow the Lord, fully, you will find imperfections that you did not expect.—There are spots on the sun. In some respects, they will not be as "strait" as you

think they should be. You may attach very great importance to things not spoken of in the word of God, to which they appear to attach but little. They may even allow what you unqualifiedly condemn.—They may have one mission to fulfill, and you another. Their light, on some points not clearly revealed in the Bible, may differ from yours. In the Body of Christ you may be an eye—they may be a hand. The palm, hardened by toil, can stand that which would destroy the eye.

Some may not bear their share of the sacrifices of ease or of money needed to carry on the work of God. While you are toiling, they may be attending a religious service. They may appear to think more of "getting blessed" than they do of paying the preacher, or of building a church.

Now if you suffer yourself thus to look at any of your fellow-Christians with the eye of a critic or a judge, you will stumble. "Who art thou, that judgest another man's servant? To his own master he standeth or falleth." Imitate what you see in others that is good—avoid what appears to be evil. If you do their work, you will get their reward. If you pay money which they ought to pay, they will be the losers. Yours will be an eternal gain. None of the old martyrs would allow a fellow-Christian to take his place in the dungeon, or at the stake. You ought to be equally careful not to allow another to do the work which God has given you the ability and the opportunity to perform.

Keep your eye on Christ. If the sacrifices you are called upon to make seem great, think of what your Saviour suffered. He *endured the cross, despising the shame*, and He will give you grace to do likewise. If your labors appear arduous, get your eye fixed on Him who says, *Behold, I come quickly, and my reward is with me to give to every man according as his work shall be.*

It is better to be persecuted than to be petted. More people have died in New York the present summer from the heat, than perish from the cold in a score of years. So sunshine kills a hundred Christians where storms kill one.

## SATANIC LITERATURE.

To poison the mind is a greater crime than to poison the body. The effect of the one is temporal; of the other eternal. Strychnine kills the body;—moral poison sends both soul and body to hell. Many a man and woman, who were once blessings to society, can trace their ruin, both for this world and for the world to come, to a "personal" in a Daily, or a corrupting picture in a Weekly. Familiarity with crime begets crime. When a person is led to believe that purity and honesty have an existence in name only, that the most consistent piety is only hypocrisy in disguise, it will be a miracle if he does not fall in with what he supposes to be the popular current and rush on, headlong to ruin.

He who, for the sake of gain, publishes or sells immoral papers or books, should be treated as a common enemy, and receive the most condign punishment. He is a traitor to humanity. He is the Judas of the race.

But there is a lower depth of degradation to which poor human nature can descend. It is reached by him who, without the poor apology of the hope of gain, out of pure, unmitigated depravity, places in the hand of the young, books and papers whose only aim is to corrupt the heart and undermine the morals. He is doing the vilest work of the devil, without the semblance of reward. His victims, led into the highway of perdition by his fiendish wiles will be his tormentors to all eternity.

To lead a sinful life is sufficiently terrible both in itself, and in its consequences, but to cause others to sin, either for the sake of making money, or for the sake of witnessing their downfall, is a crime for which perdition itself has scarcely an adequate punishment.

In New York, benevolent individuals have formed a society for the prevention of cruelty to animals. It is doing a good work. But there is a much greater need for a society for the suppression of immoral papers, books and pictures. We have stringent laws against such publications. Who will see that these necessary laws are rigidly enforced?

## REV. R. V. LAWRENCE.

This name is familiar to our readers. He was one of our most highly-prized contributors. His heart was in the work of saving souls; hence he always wrote upon important topics, and in a plain, forcible style.

As a preacher, he was earnest, practical and persuasive. He aimed at the salvation of his hearers, and extensive revivals resulted from his labors. He was consecrated to God, to a degree uncommon in these days, and to this was owing the position he attained as a successful minister of Jesus Christ. He believed in, enjoyed, and preached full salvation. In his exhortations, his sermons and his prayers, the doctrine of sanctification by faith was ever prominent. He was a faithful pastor, a great worker, ready to enter into every door of usefulness that was opened before him.

His last sickness was of only a few days' duration. He died on Monday, July 1st, in the very prime of life. His end was peaceful and triumphant. Taking leave of a brother a few hours before his death, he waved his hand in holy triumph, exclaiming, "Going up, brother: going up."

*Mark the perfect man, and behold the upright, for the end of that man is peace.*

NEW SUBSCRIBERS are coming in daily, but not so rapidly as we desire. Wherever the *Earnest Christian* is candidly and carefully read, it leaves its mark for good.—Our writers are not men half in earnest, who write for money or fame. They are profoundly impressed with the truths they utter. They speak out boldly, because God demands it. No sins are spared because they are popular; nor truths suppressed because they are old-fashioned.—We see plainly the line which Christ has drawn between the Church and the world, and we wish to make it so plain to others that they need have no doubt as to which side of the line they stand.

Will you help us in our work? Then do all you can to swell our list of subscribers. The July number will be furnished to all new subscribers. Send us on all the names you can.

## CAMP MEETINGS.

THE MINNESOTA Camp-Meeting was in every respect successful. The people came from far and near. Some drove their teams over a hundred miles to get to this meeting. All felt paid for the trouble it cost them to get there. Jesus was present to heal as many as had need of healing.

All were blessed. A goodly number professed to receive entire sanctification, and some the assurance of pardon. A good start was given to the work of God, and we expect great results to follow. God has begun a great work in that far-off, beautiful land.

AT OIL CITY, PA., there were about the same number of tents as last year. But the meeting was located about a mile farther from the city. It rained every day but one, and hence the local attendance was smaller than last year. But the meetings were seasons of great power and profit. At times the Spirit came down upon the people with almost resistless energy, melting even the stout-hearted, and bringing many into the glorious liberty of the children of God. The meeting will long be remembered as one productive of great good.

AT DOVER, N. J., there were fifty two tents. Brooklyn was largely represented; and there were a good many present from New York, and some from Philadelphia. There was great freedom in preaching.—The word spoken took effect; and at almost every service the altar was filled with souls seeking pardon or purity. There were a good many conversions—some thought over a hundred, and many were, we trust, fully saved to God. The work here is new. One year ago a brother from this place went to the Oil City Camp-Meeting. He was greatly blessed—went home and invited the preachers to visit the place, Bro. Gould and others did so. A revival broke out, a good society was formed, and a church is now in process of building.

God's blessing rests upon the Camp-Meetings.

We trust that those yet to be held will be still more profitable.

## CORRESPONDENCE.

## DYING TESTIMONY.

EMILY K. DAMON. My mother,—Wife of A. W. E. Damon who died in Nov., 1870, went triumphantly home to glory, from Rushford, N. Y., March 26th, aged nearly 57 years.

God had done much for her of late, and wrought gloriously at the last. She had worked hard and suffered much,—but now she rests. Praise God! She was a true wife, and a devoted mother. Full of anxiety and love for her family, we have many tender recollections of the past. She was humble and penitent,—ever ready to confess a fault to any one. She joined the Free Church last winter. Amid sickness and grief, Sister Emily gloriously triumphs. Tell the pilgrims to look up for salvation. The saints are going home. It is our Father's good pleasure to give us the kingdom.

C. M. Damon.

## LOVE FEAST.

MRS. MARY MCCLINTIC.—Five years ago I joined the M. E. Church in Lincoln, Neb. The most of that time I have been very much dissatisfied,—knowing there are many things tolerated in the church that are contrary to the word of God.

Last November, Bro. Harry Mathews came here to preach; and through his preaching and faithful admonitions, I was brought into the highway of holiness. Glory to God for salvation, and for ministers who are not afraid to preach the truth!

We sing about devils raging and roaring—and I think they did when I joined the Free Church; I could compare it to nothing else. But the Lord was so good, He filled me with his Holy Spirit—and all they could say and do did not seem to touch me; this is not boasting, for I know I can do nothing of myself: but I do praise God that he can save from all sin. When I came from conference, there was a different spirit in the family. I have not had much persecution since. I pray God that they may soon all become Christians. Pray for us, dear pilgrims. When I think what



our preachers have to endure, I do not feel like packing away fine clothes and keeping them. I do not feel as though I had any use for gay clothing. I would gladly dispose of all that I have to benefit the cause of my Jesus.

ELIZABETH C. HEPPEARD.—O how I praise God for his loving kindness to me! I feel God's love in my soul. I have the witness in my heart, that I am the Lord's, and he is mine. The Lord is my Shepherd. I shall be well supplied. Midst outward afflictions I feel Christ within—the hope of glory. I have been afflicted, but O how precious Jesus was to my soul! I was willing for God to do with me as it seemed good in his own way—I could say Thy will be done. The Lord has again spared me to be with my dear family a few days longer. While I live, I intend, by the grace of God, to be a pilgrim.

SYLVIA ANN KNIGHT.—I love the Lord to-day; bless his name! Give me religion above every thing in this life. It sweetens every ill of life—it is a satisfying portion—it is rest for the weary—balm for the afflicted; it brings light out of darkness—it takes our mind from the groveling things of earth, to the great Invisible. It is immortal life begun in the soul, to end in eternal fruition. Allelujah to the Lamb who hath redeemed me!

FIDELIA M. RICE.—I am holding on to God with both hands, trusting in Jesus.—With my Bible and the *Earnest Christian*, I am determined to fight my way through all the opposing influences, and stand straight for Jesus. Although my sky is not as clear as I could wish, nor my faith as strong, yet I will praise him.

ISAAC B. WARNER.—The love of Christ constrains me to testify to the wonderful work he has done for me. Glory to his holy name! The Lord heard my prayer, when I cried to him, and saved me from the filthy appetite of using tobacco. What he can do for me, he can do for others.

When the light shone on my heart, I felt that I must leave off the habit. I went and told Jesus all about it, and asked

him to save me; and he did. Praise his name! More than this, he keeps me.—When Jesus tells any one to leave off using tobacco, they had better obey. Some will not; but will try to get Jesus to dwell with them, when their mouth is filled with this filthy weed. They try to preach the impossibility of living without sin. They do not want their idols touched. We read in the Holy Bible, that we are the temples of the living God. I know that he is my God, my Redeemer from all sin. Of myself I am nothing. All I am is of grace.

Mich.

A. S. NICHOLS.—For more than five years the *Earnest Christian* has been a constant and welcome visitor in my family. I cannot tell how many times, when careworn by the disappointments and perplexities of life, and weighed down through manifold temptations, it has been a source of comfort to my soul, to unfold its pages and read the experience and testimony of the tried ones of the Lord's people, who are willing to come out and separate themselves from the world, and if needs be, to pass through the furnace heated seven times hotter than it is wont to be. For Christ's sake may the Lord increase their numbers.

CHARLES LONGGOOD.—There are some here that read the *Earnest Christian* with much interest. It is a silent messenger to awake many to righteousness and to holiness. There are many here that have tested that the Lord is good, and who stand in need of the sincere milk of the word. I bless God for the *Earnest Christian*; it has been an instrument to light many on the way, and point me to the Lamb of God, in the blessing of the full salvation.

M. A. GITCHELL.—Language utterly fails to express my joys. As wave after wave of God's mighty love rolls upon my soul, it flutters in its frail tenement and longs to be freed. My communion to-day is full of love—more than on any previous day. The whole soul was wrapped in one intense flame while exclaiming, Most holy God! I love thee,—I will do thy will.