

THE EARNEST CHRISTIAN AND GOLDEN RULE.

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YOUR STATE.

BY REV. B. T. ROBERTS.

There is nothing concerns us so much as to be right with God. All other interests sink into insignificance in comparison with the interests of the soul. If we have a clear title to a heavenly inheritance, other things should not trouble us much. If we miss heaven, no degree of worldly prosperity can afford the slightest compensation. It will be as terrible to go to hell from a mansion as from the poor-house. There is great need to heed the Apostle's exhortation. *Examine yourselves whether ye be in the faith.*

I. THIS EXAMINATION IS RENDERED NECESSARY. 1. By the prevailing indifference to eternal things. Religion is popular—but not the religion of the Bible. Since the world stood, there were never so many organizations, to draw men together, and to enable them to hold each other up independently of God as at the present. The rebuilding of the tower of Babel has commenced. Men in good standing in the churches belong to some secular organization whose influence is antagonistic to the church. Even, ministers of the gospel seek some worldly society upon which they may lean when God fails them. One result of this blending of the church and of the world is, that these

professed Christians lose the distinctive Christian character. They are in the church, but of the world. Their whole spirit is worldly. They manage the affairs of the Church on purely worldly principles. The atmosphere of the sanctuary is that of the counting room and the lodge. Loyalty to the Church takes the place of fidelity to God. Liberality in sustaining the various enterprises calculated to build up the Church in wealth and influence is made the measure of one's piety.

Seeing others thus indifferent to personal experience has a tendency to make us under-estimate the importance of having a heart right with God. We naturally slight what others slight.

2. This examination is needed because of the strong tendency to backslide. Because the car wheels were sound when they left the shop, they are not presumed to be sound to the end of the journey. They are frequently tested to see how they stand the wear and tear of the way. You may have been thoroughly converted; but that does not prove that you are now acting from Christian motives and with a Christian spirit. The juice of the grape, so mild and so harmless, by standing, turns into alcohol which maddens the passions and frenzies the brain. The Apostle says of the Galatians, "*Ye did run well for a season.*", They were genuine con-

verts; but had been turned away to another gospel. Paul writes *To the saints which are at Ephesus, and to the faithful in Christ Jesus*. A few years later John wrote, by the commandment of the Lord, to the same Church: *I have somewhat against thee because thou hast left thy first love*.

Of Solomon it is said: *And the Lord loved him. And Solomon loved the Lord walking in the statutes of David his father*.—1 Ki. iii. 3. The Lord appeared unto him twice. Yet we read: *It came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God*.—1 Ki. xi. 4. Yet he did not forsake the worship of God. He only contributed to the worship of other gods. In these days he would be called a liberal Christian. He doubtless boasted of his deliverance from early bigotry.

But you have only to look around you to see this tendency to backslide. How many of your acquaintances, who were once alive to God, are now either openly wicked or respectably formal! Perhaps the preacher under whose labors you were converted, now ridicules as fanaticism the very earnestness which made him so successful in winning souls to Christ. How many, who once wrote stirring articles for these pages have laid down their pens and now have nothing more to say about the great salvation.

We are just as liable to fall out by the way as others were. Their deviation from the right path was, at first scarcely perceptible. By degrees they slid away from God. We should then jealously watch ourselves, and guard against these little beginnings of apos-

tacy. A viper's egg is easily crushed; while a full-grown viper is a dangerous enemy to encounter.

3. This examination is important because many die deceived. Not all who pass away in apparent peace go to Heaven. Of the wicked it is said: *There are no bands in their death*.—Ps. lxxiii. 4. We are not able to point out particular cases where men have died in expectation of Heaven to wake up in hell, nor is it necessary that we should. It is enough to stir us up to the utmost vigilance to know that our Saviour says, that this will be the case. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity*.—Mat. vii. 22-23. Let us then take the alarm in season, and be determined to know just what our state is before the Lord.

II. WE SHOULD TEST OURSELVES BY THE PRECEPTS OF THE BIBLE.

Suppose we are just as strict as the average of professors around us. Does that prove our acceptance with God? By no means. *For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise*.—2 Cor. x. 12. Why are they not wise? Because God has not made one man's opinion of another the standard by which to regulate his own life.

Neither should we hastily conclude that we are right because our own consciences do not condemn us. Conscience is not to be relied on as a rule

of conduct. Our interpretation of law is not always law. The conscience may be wrong. Paul styles himself the chief of sinners, though he had lived in all good conscience before God.

Jesus says: *The word that I have spoken, the same shall judge him in the last day.*—Jno. xii. 48. Paul says that *God shall judge the secrets of men by Jesus Christ according to the gospel.*—Rom. ii. 16.

Then we should try ourselves by the word of God. We should apply the gospel to our hearts. We should test our actions, our words, our motives, our affections by this unerring rule.

COTTON MATHER, ON SIN.

Cotton Mather was one of the most learned and pious of the Puritan divines. He graduated at Harvard University in 1678, being then but sixteen years of age. At this early period he drew up systems of the sciences, and wrote remarks upon the books which he had read. In 1684, at the age of twenty-two he was ordained minister of the North Church in Boston. All his life he was a very laborious preacher and writer. In a period of forty-one years, in addition to his labors as a preacher, he wrote many works. His ministerial life was based on a rich Christian experience that pervaded his whole being, giving color and shape to his entire future labors. His life was one of prayer, of meditation, and of communion with God. "He lived, and seemed to live," says a biographer, "as seeing Him who is invisible. His very presence was a rebuke and check to everything bordering on indecency or levity." "How vehemently," says his son, "did he, as with a hammer which breaks the rocks in pieces, drive this home upon you, that 'No sin is to be indulged or harbored, or so much as a sinful thought allowed a lodgment in you.' How OFTEN HAS HE DECLARED THAT ONE KNOWN SIN LIVED IN, IS INCOMPATIBLE

WITH SALVATION; that, it will be black enough to sink the soul that persisteth in it," words that agree closely with the doctrine of entire sanctification in this life, as taught by Mr. Wesley and his followers.

THE ROOT OF HERESY.

I believe that the root of almost every schism and heresy from which the Christian church has ever suffered, has been the effort of men to earn, rather than to receive, their salvation; and that the reason that preaching is so commonly ineffectual is, that it calls on men oftener to work for God, than to behold God working for them. If for every rebuke that we utter of men's vices, we put forth a claim upon their hearts; if for every assertion of God's demands from them, we could substitute a display of his kindness to them; if, in fine, instead of assuming the being of an awful Deity, which men, though they cannot deny, are always unwilling, sometimes unable, to conceive, we were to show them a near, visible, but all-beneficent Deity, whose presence makes the earth itself a heaven, I think there would be fewer deaf children sitting in the market place.—*Ruskin.*

As much as lies in thy power, shun the resorts of worldly men; for much conversation on secular business, however innocently managed, greatly retards the progress of the spiritual life. We are soon captivated by vain objects and employments, and soon defiled; and I have wished a thousand times, that I had either not been in company, or had been silent.

PHIL. III. 13.—"*One thing.*" Every thing I meet with seems to carry this voice with it:—"Go thou and preach the gospel; be a pilgrim on earth; have no party or certain dwelling-place." My heart echoes back, Lord Jesus, help me to do or suffer thy will. When thou seest me in danger of *nestling*, in pity, in tender pity, put a thorn in my nest, to prevent me from it.—*Whitefield.*

ENTIRE SANCTIFICATION.

The following clear statement of this doctrine is from the pen of an esteemed brother, Rev. S. L. Finney, of the Presbyterian Church. Read it with care.

Blessed be God for the precious Scripture doctrine of Entire Sanctification—Jesus, made of God unto us sanctification. How simple to those who understand; and how plainly taught in various phraseology and by many examples in all parts of the word of God. And yet, it is indeed sad to think of the multitudes of Christians who are kept back from seeking and possessing the comfort and power of this blessing; just because they totally misapprehend the views and teachings of the advocates of Entire Sanctification.

Allow a simple explanation, as the Lord may give ability, of what is really intended by Entire Sanctification. In writing or speaking upon this subject, this distinct work and blessing of grace is often designated by the unqualified, terms HOLINESS, or SANCTIFICATION, and those who have experienced this blessing are denominated as simply CONSECRATED or SANCTIFIED.

Is it to be inferred from this that the advocates of Entire Sanctification hold, that Christians who have not arrived at that state of gracious experience, have no holiness or sanctification, and that none of them may be properly called consecrated or sanctified? By no means. They hold just as firmly as others, that sanctification is commenced in every child of God, at the moment of regeneration. They have no idea that all who are addressed as "saints," or sanctified, in the Epistles, were in the experience of Entire Sanctification. Any person in whom the work of sanctification has been begun by the Spirit of God, which we have already said is the case with every converted soul, may be called holy, or a saint, and evidently is so called in the inspired word. We know many persons who are, without doubt, as regards their own desire, purpose, and act, wholly consecrated unto the Lord,

to serve Him and Him only; and who also do not allow themselves in any known sin, of omission or commission. Then are they not in possession and enjoyment of Entire Sanctification, although not thinking so themselves, nor professing it? They are not; while they indeed appear upon the very boundaries of it; and yet they might just as easily and just as well have stepped into this land of full rest in Jesus for sanctification, a few hours or days after their conversion, as now after years of toiling. But let it be marked and fully understood, that the advocates of Entire Sanctification do not deny, but hold to, and affirm the partial sanctification in various degrees, of all true Christians, though not entirely sanctified.

Do they then mean that when Christians obtain the blessing of Entire Sanctification, they are PERFECTLY sanctified, and are in themselves once for all washed and pure? By no means. They mean no such thing. They claim to have received no Adamic purity, nor yet the purity of the angels or of the disembodied spirits of just men made perfect. Their purity is that of a PRESENT CLEANSING, EVERY PRESENT MOMENT. This word describes their state: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, CLEANSETH us from all sin." It is an always PRESENT cleansing. Adam, before he fell, in the state of original holiness, had no need of cleansing, for he had no defilement. The angels and saints in heaven have no need of cleansing, for the former never sinned, and the latter HAVE BEEN CLEANSSED forever from all sin and all the consequences of sin.

The blood CLEANSETH us, each and every moment that we look by faith to Jesus as our sanctification. We ARE CLEANSSED—not we HAVE BEEN cleansed. Then the advocates of Entire Sanctification do not mean that at any time while they live, they have no need of the application of this cleansing blood of Jesus, or that they are free from sin, without its present momentary wash-

ing. They lay claim to no such purity. If they did so, they must abandon the "CLEANSETH," and take up the song of heaven, "HATH WASHED US." They have purity and freedom from all sin, but only by the present momentary cleansing by the blood of Jesus. They are wholly consecrated to God, spirit, and body; and believe in Jesus for a full acceptance. They are ENTIRELY sanctified, NOT PERFECTLY sanctified. ENTIRE sanctification is Christian perfection on earth, PERFECT sanctification is angelic perfection, or the perfection of the glorified soul in heaven. The entirely sanctified make progress in holiness according to their faith, watchfulness, prayerfulness, and diligence. They have laid aside every weight, and now run the race set before them with patience, looking to Jesus the author and finisher of their faith.

PARTIAL sanctification is like a farm, of which a few acres are fenced and cultivated. ENTIRE sanctification may be represented by the same farm, entirely cleared, drained, and every acre used for the proper purposes of husbandry. Bnt, even then, the entireness of cultivation is perfection, only in extent; IN DEGREE it may and should constantly progress and increase.

What is a life of holiness? A life that pleases God. Now it is expressly declared that, "Without faith it is impossible to PLEASE God." [Heb. 11:6:] and again, "Whatsoever is not of faith is sin," [Rom. 14:23.] But, on the other hand, whatsoever is done in faith is not sin, and pleases God. A life of holiness is a life of faith, and it is ENTIRE when the whole man, in every moment of time, is consecrated to God; and every feeling, thought, word, and action is done unto the Lord, for his glory, and by faith in Christ, believing in him for the full acceptance of both person and works. A life of Entire Sanctification is a constant experience and realization of these precious portions of Scripture: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye

shall be my sons and daughters, saith the Lord Almighty." "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 our Lord Jesus Christ." "When thine eye is single, thy whole body also is full of light. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." "Abide in me." "In every thing give thanks." "Perfect love casteth out fear."

SPOTS.

BY AUSTIN Q. HAGERMAN.

How a dark stain disfigures and mars the beauty of a fair, white surface. The eye refuses to enjoy fully the fresh clean portions, though they may be very much more than the blemishes. It takes but a tiny drop of ink to blot a clean sheet of paper. A little splash of mud, or a chance bit of sooty grime may soil a white garment so that it is no longer seemly in appearance, but looks spoiled and untidy. The "righteousness of saints" is likened in the Scriptures to a garment of fine linen, clean and white. How easily such a robe shows spots. And how conspicuous the little faults appear in those professing godliness. Any evil temper, a few hasty words, occasional impatience, a little want of charity, a small degree of stinginess, or needless self-indulgences, or eager raking together of earthly riches, or driving close bargains, or grumbling discontent; or any such like, will seem as ugly stains upon the fair robe of Christian character. Watching unto prayer and asking for the Holy Spirit, let us live holy, unblameable, without spot before God and man. For this Christ died that He might "purify unto himself a peculiar people."

He that does good to another man does also good to himself, not only in the consequences, bnt in the very act of doing it.

GOD'S WORKMEN.

BY MRS. LIBBIE DAVENPORT.

It has generally been God's plan in carrying on his work of grace, to choose humble instruments. The mother of our Lord was an obscure woman. The Apostles were, for the most part, unlettered and unknown. Luther was the son of a poor miner. It is not its temporal power, but its spirituality that commends the Church to the love and care of God; and I want to be a member of that Spiritual Church, that will stand the test of death and the resurrection. The Bible, the Bible; I exalt it above all forms and all creeds, and all ceremonies. I want its whole truths, not merely those which are popular. I speak from out of the masses of the people, and I say, "give us *saving gospel truths*," with the demonstration of the Spirit and of power, not "enticing words of man's wisdom." We want men who are willing to give all and be given in the service of the Master; who care for nothing but to save souls, who will preach salvation and hold up the cross; "whose hearts are opened to understand the Scriptures," and their Christian experience a *living one*,—a great store-house, from which may be taken "things new and old," who care not for the praise of men but for the praise of God. Such were the co-laborers of John Wesley and Francis Asbury! God is choosing men for this work and calling them into the ranks. Who next will be honored? Thus shall it be done unto the man whom the King delighteth to honor. "He shall be arrayed in royal apparel, and the crown royal shall be placed upon his head, yea they shall reign as kings and priests unto God."

God is marshalling his hosts! Then close up the ranks; stand in solid phalanx for God and his truth!

We are passing over. Let us show it by our pilgrim garb, as did those of old, who "ate the passover with their shoes on their feet, and their staff in their hands." Let us claim all the

ground for our Lord as we go, hitting right and left with the sharp sword of the Spirit. Be like Gideon's band, with the sword of the Spirit, hold up also the Lamp of God's word. And may the "blood of cleansing" so rest on our souls that they may be like a "sea of glass" to receive and reflect the light of truth. Pilgrims, everywhere, let your lights shine; but remember victories are only won by conflict, reward by labor. Let us each be abundant in labors. A holy ministry and a holy laity can do the work. He will hear and answer us who "in the days of his flesh offered up prayer with strong crying and tears unto Him that is able to save." We will keep our shield, the cross; we will love it, we will cherish it. "For our sakes it has been consecrated for evermore" "As many as are led by the Spirit of God, they are the sons of God." Those who are led by the Spirit will be cleansed, will be tried, will suffer—overcome, conquer death and gain heaven." This is the path our Master trod. "It is enough for the servant to be as his master." From the depths of my soul, I cry, "oh give me suffering, but give me glory, I will follow thee, though it lead me to prison and to death, for thy loving favor is better than life." It means much to be a faithful servant. It means much more to be faithful and wise. Let us be faithful and wise, and show by our knowledge,—sound doctrine, and above all things, by our love, what is the patience and faith of those who keep the commandments of God and the faith of Jesus. Our Lord has this work under His special supervision, and from center to circumference is owned and blessed of Him. Then what do we need to fear? If God be for us who can be against us? If God work with us who can hinder? And verily, we do know by blessed experience that He to whom is given "a kingdom and power and dominion," is in our midst "walking among the golden candlesticks." If we are in the furnace, we shall come forth unharmed. If among lions, we shall dwell securely. Then

stand firm, for our Lord's truth, like himself, is changeless, eternal, high above the heavens, and "the gates of hell cannot prevail against it." The angels of God are aiding to scatter the power of the holy people. The Lord is as a "wall of fire around about" to preserve them from evil.

We are working for one object, the glory of God in the salvation of souls. We have taken for our motto, "Holiness unto the Lord," and it will inspire us with that true courage, that will stand unmoved, amid the wreck of worlds. It will give us a knowledge of the true martyr spirit, which is the sweetest thing of life to know and possess, for back of it is the boundless love of the Infinite God. Without Jesus we can do nothing. Then let each one do his individual work in his strength and the power of his might, and we shall see a great ingathering of souls this Conference year. Come, ye redeemed ones, "who hunger and thirst for the living waters," all things are now ready. Be sure you have an inheritance in that vast spiritual kingdom of our Lord, which extending from Adam away down the lapse of time, shall be perfect and entire. "They shall have no need of the sun, neither of the moon to shine in it, for the glory of the Lord shall lighten it, and the Lamb is the light thereof, and the nations of them that are saved shall walk therein." As the Lord hath once visited our earth, He will not less surely come again. There are signs even now, that portend his coming. "Even so, come Lord Jesus." But first perfect thy work of grace, and establish the counsel of thy will, in bringing the Kingdom of God with power into *many souls*. And what I say unto you I say unto you all, "Watch!"

—♦—♦—♦—
The only way, sometimes to get light is to run—run in the way of God's commandments. "Then shall we know if we follow on to know the Lord."

—♦—♦—♦—
He who has never a smile, nor a tear, nor an impulse of kindness towards others, is unfitted for life.

MANIFESTATION OF THE SPIRIT.

EXPERIENCE OF A CONGREGATIONAL MINISTER.

On the 27th of August I left New-York to attend a camp-meeting in the northern part of the state. My brother being at Saratoga, I stopped there to remain over night, expecting him to accompany me the next day. During the night I was wakeful, and had some precious meditations on the 1st chapter of 2d Peter, and especially on the words: "IF YE DO THESE THINGS, YE SHALL NEVER FALL." So impressive were the thoughts, that I was constrained to arise from my bed and praise God, and seek more of his grace. In the morning my soul rested and quietly rejoiced in God. My only wish for myself was, that I might wholly and unceasingly do his will.

Accompanied by my brother and Brother T—, I proceeded on my journey. On board the lake Champlain steamer, we gathered the passengers together and held a meeting. When we arrived at the camp-meeting at Schuyler's Falls, we found it a very precious and interesting season. We were received with great kindness, and hospitably entertained on every side. We formed the acquaintance of some precious Christians, and were much comforted and strengthened by their clear testimony. My brother, a Presbyterian minister, who had long been interested in the subject of sanctification, was led to seek the blessing most earnestly. Late at night, in one of the tents, assisted by the prayers and instructions of some most faithful laborers, he was enabled to lay all on the altar of sacrifice, and believe the sure word of promise, and give glory to Jesus as his sanctification.

The next evening Brother T— was greatly blessed by an overpowering manifestation of the Holy Spirit. As I was standing on one side of the encampment he came to me, and leaning on my shoulder, told me that God was wonderfully blessing his soul. Soon

after he went in front of the stand and having shouted Glory! Glory! Glory! for some time, he fell on the ground. I went to him and raised him up, and held him in my arms. He appeared to be almost helpless but not insensible. I observed that his arms and his hands appeared to be rigid and fixed. I hardly knew what to think of it. I knew Brother T—— to be a devoted Christian and a man of intelligence and refinement. I knew him to be incapable of acting a hypocritical part, and his refinement and good taste must revolt from what would be vulgar and ridiculous. I was aware that he himself, as well as the Christian people around us, regarded this as a manifestation of the power of God. I felt that I could not wholly subscribe to that opinion. Yet I was perplexed. Brother T—— was prostrated by some cause, for I myself supported him in my arms for an hour or two. The only satisfactory conclusion I could come to, was that Brother T——, being of a very ardent and impressible nature, and withal quite imaginative—for he is a poet and author—and being greatly blessed in his soul, had allowed the excitement to go so far as to overcome him and prostrate his physical system. I gave no utterance to these sentiments, and had no uncharitable feelings towards such as chose to regard this falling as a direct manifestation of the power of God, rather than the result of overstraining the sensibilities. I saw another minister fall in one of the tents during a prayer meeting. I viewed this case just as I did that of Brother T.

Having been requested to preach on Friday, I went into the woods to be alone with the Lord, and to commune with him about the message to the people. While bowed in prayer, my fellowship with the Father and with his Son Jesus Christ, by the Spirit, was sweet. My message was plain, and I knew he would be with me in delivering it. I then read a few verses in a little book of Scripture texts. The verse for the day was: "Our Father which art in heaven." These words were so sweet

to me that I closed the book, lest by reading any other sweet words I should lose the blessed enjoyment of these. I went back to the camp about half a mile, all the way exclaiming, "Glory to Jesus!" "Glory to Jesus!" again and again, quietly and gently, but oh! with what a full heart and deep earnestness! I preached to a large audience, and had much liberty in all the exercises.

While I remained at the camp-meeting I enjoyed many precious privileges, and had, if possible, sweeter fellowship with the saints than ever before. At times my heart was filled with ecstatic love to God, then with love to the brethren in a remarkable degree, and then with mingled emotions of gratitude and deep contrition toward God. On one occasion, in a meeting, so deep were my feelings of contrition that I crouched down close to the ground, and sobbed and wept as though my heart would break. Writing to my wife just after these scenes, I could say: "I am greatly blest in my soul; I am perfectly happy."

PRECIOUS TIME AT ST. ALBANS.

On Saturday morning, in company with some beloved Christian friends, I left the camp-meeting and crossing over lake Champlain, went to St. Albans, Vt., to spend a few days. It had been previously notified that I would preach there on the Sabbath, in the Methodist church. I staid at the house of Rev. Mr. W——, Presiding Elder of the district.

Sabbath morning, long before I arose, I was sweetly blessed in communion with God. At family-worship I was much moved and blessed during the singing of these words:

"How blessed are they who still abide
Close sheltered in thy bleeding side!
Who thence their life and strength derive,
And by thee move and in thee live!"

Sister L—— offered prayer; and in the course of her prayer she alluded to God's great mercy in saving us. Immediately I had a deep sense of God's unspeakable mercy in saving me; and I was so filled with wonder and grati-

rude and love, that I burst out in joyful sobbing and weeping.

There was to be a love-feast at the church at nine o'clock, which I would gladly have attended, but as I was to preach at half-past ten, I wanted to be alone with God, and get from him the message to the people. As Sisters L—— and W—— were going out the door, Sister W—— stopped and said she had been thinking of the camp-meeting, which was to commence on Tuesday, and she would read us the promise which had been given her respecting it. Opening the book she read Isaiah lvi. 1: "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." Before she got through reading the verse I was overcome, and began to sob and weep with unspeakable joy. These circumstances will serve to show my spirituality, and the tenderness of my sensibilities in receiving impressions of divine truth, on this, and several preceding days. I had often been deeply affected by views of truth, but never before this had my sensibilities been so tender, and so easily overcome. I think that by imperceptible degrees, for several days, I had been brought into a deeper spirituality.

The ladies left for the love feast, and I becoming composed, took my little Bible and kneeled down to commune with the Lord. It was not long before the following text was given me, from which to preach—and I may say it was a sentiment about the very opposite of what I had confidently expected to preach from. But the good Lord gave me grace to be his willing servant. The text was this: "Hear ye and give ear, be not proud, for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore and run down with

tears, because the Lord's flock is carried away captive."—Jér. xiii. 15.—17. I was drawn to this text repeatedly, though without a previous thought of it, or any thing like it. At length becoming convinced that God would have me make use of it, I prepared a brief little sketch of such leading thoughts as the Lord gave, for I continued to wait on him.

THE POWER OF GOD.

When I arrived at the church, I found it well filled with people. I ascended the pulpit with the pastor, and kneeled down and asked God to bless us. The pastor gave out the first hymn. I then read the 116th Psalm, being greatly drawn out in an earnest manner in reading. I then kneeled upon the kneeling-bench and began to pray. I do not think I was ever before so drawn out in prayer in the pulpit or any where else. I was led to pray about the importance of improving these Sabbath hours, and the solemn responsibility of the preacher to deliver God's message, and not amuse precious souls with intellectual refinements. I was led on to confess to God that I had often sinned in this respect—and still I was drawn on to bewail and lament it; and with a feeling of deep contrition I began to weep and sob and sigh with heavy convulsive throes, and a sense of something like partial suffocation, still speaking in a broken and hesitating manner, till presently my head fell upon the Bible before me as though my neck was paralyzed, the next moment the same peculiar paralyzing power that had affected my head and neck, passed with a sort of painless shock through my whole body and limbs, and I fell like a bag of sand upon the floor of the open platform; I can not certainly tell whether there was a momentary unconsciousness or not. If there was, it was but momentary, for I continued to utter those gasps or sighs. I felt an earnest desire that no one should touch me, or do any thing but wait on God. Of course I lay there speechless and silent, except these heavy

sighings. I was perfectly conscious, and could hear any sounds around me. The congregation was mostly quiet, but I believe some of the people cried out to God after I fell; and the minister who was in the pulpit with me continued kneeling with his face to the wall. I could hear some ejaculations from him, though I do not recollect what they were. After a brief space I felt indications of returning strength. My sensations were very similar to what one feels, when, as we ordinarily express it, the hand or foot has been asleep and begins to recover. I felt a similar prickly feeling, extensively through my frame, and this was followed or accompanied by a consciousness of returning strength. I arose, and resuming my former position, went on with my prayer. Sister L—— afterwards informed me that when I fell she silently looked up to God in behalf of the people, and prayed that they might not be deprived of the Lord's message, and that he would therefore strengthen the poor, feeble body of his servant and enable him to deliver it. The prayer was heard.

I probably never preached with such energy. Through my whole being I realized that the word was in demonstration of the Spirit and of power. The clearness, intensity, and pressure of the truth, was such that my physical frame could scarcely bear up under the labor of uttering it. I was obliged to articulate slowly, and speech seemed but a poor vehicle to convey the vivid realizations that struggled for utterance.

LED BY THE SPIRIT.

I knew little or nothing about the state of the church; but have since learned that the subject chosen was most timely and appropriate. The pastor requested me to preach again in the afternoon. All was pleasant, during the intermission. At the appointed hour we again assembled in the sanctuary. I was greatly drawn out in the prayer before sermon, and also in reading and expounding the third chapter of Malachi, and giving out the hymns. I

had a little sketch of a discourse on sanctification which I expected to preach, but while they were singing the second hymn, I began to feel a hesitancy about preaching it; and when the singing was through, the impression was so strong that I felt constrained to speak of it; at the same time expressing my conviction of the importance of being very cautious about following impressions. I could not preach. It seemed to me that there were those present who ought to make confessions, and I told them so. After speaking at some length on this subject, we gave an opportunity to the people. Several arose to signify that they confessed, though none seemed disposed to speak. I told them I was afraid that those who most needed to arise had not done so. I was afterwards informed that my supposition was correct. I then spoke to the backsliders, and related many instances of confession and restitution. According to their usual custom we held a prayer-meeting before the people were dismissed. During the exercises in the meeting I was led to cry out repeatedly, "Blessed be the Holy Ghost!" and several times I was almost overcome, but did not fall.

The night was one of blessedness. I was much awake and the Lord smiled upon me. These words were very sweet to me, "Thy God, thy glory," and "The days of thy mourning shall be ended."

At family worship in the morning I was greatly drawn out in prayer.—Among other things I was led to entreat with intense earnestness that none of the people of this place might be left to commit the sin against the Holy Ghost.

BAPTISMAL SHOWER.

After family worship we went into the sitting-room, and Brother W——, with his wife and children, sang a sweet and joyful hymn, expressing the idea of going to heaven, with the words in the chorus:

"We're never coming back any more."

Several times during the hymn my joyful heart was near bursting out, and

about the close, the full tide overflowed. I could contain myself no longer. Covering my face with my hands, I began to sob and weep and laugh with a deep holy joy. My strength began to fail and in a little time it was utterly gone. A sort of a paralysis, if I may so term the peculiar sensation, as before, affected my neck, arms, and lower limbs, my head hung back over the back of the chair, my arms fell at my sides, and had it not been for the perfect balance of my position, I should have fallen to the floor. My outbursts, which I think continued until my strength began to return, were not very loud, but just as you see any one when overcome with emotion; only the sighing seemed somewhat peculiar. The friends were around me very joyful at beholding my joy. It was not long before my emotion subsided and my strength returned.

In all these cases, after the emotion passed away, I was perfectly calm, though somewhat joyfully so. There was nothing like enthusiasm. I was perfectly quiet and gentle, as if nothing unusual had happened—only I was very glad in the Lord. I did not observe in myself any physical effects from these wholly involuntary exercises except a slight weakness; and it was but slight. Writing to my brother about these occurrences, I said: "I have called these exercises 'wholly involuntary,' and they are so, but when they commence I yield myself up to the blessed Holy Spirit to do with me as he pleases. I do not do the least thing either mentally or physically to promote or hinder them. I dare not. I know the gentle Spirit is easily grieved, and I would not grieve him one way or the other."

In every case thus far, the influence seems to be immediately connected with some truth presented to my mind. At the dinner table to-day, I was nearly overcome by merely speaking about that morning song. Several times since I have felt as though a very little would overcome me.

When I fell in the church, and while engaged in the exercises there, and

during the whole of the Sabbath, I was raised entirely above all consideration of what people thought about me. My falling and presenting a spectacle before the public congregation, did not affect me with any more uneasiness than if a feather or a straw had fallen. But the next day I was somewhat tempted about it. Having an errand to do in the village, the adversary suggested that I had better not go myself, but send by another, for if I went I should be much looked at, and the people would think I had presented a very ridiculous figure in the church. For a moment I was inclined to shrink; but immediately I said: "I shall go. The devil shall not cheat me out of the blessing God gives me." Accordingly I went, and the temptation to be ashamed of God was overcome. The next day, while walking through the village, and seeing a number of persons, the same temptation was thrust upon me again. It was suggested: "The people are looking at me—I must be to them an object of contempt and ridicule." Instantly I raised my chin an inch higher, and walked deliberately on, determined that Satan should gain no advantage of me in this. Since then I have had no trouble about it.

DR. ADAM CLARK says: "In no part of the scriptures are we directed to seek holiness GRADATIM, [that is, STEP BY STEP, GRADUALLY.] We are to come to God as well for an instantaneous and complete purification from all sins, as for an instantaneous pardon. Neither the *seriatim* pardon nor the *gradatim* purification exists in the Bible. It is when the soul is purified from all sin that it can properly grow in grace, and in the knowledge of our Lord Jesus Christ. As the field may be expected to produce a good crop, and all the seed vegetate, when the thorns, thistles, briars, and noxious weeds of every kind are grubbed out of it."

If God be taken as a witness to our alms, no other is needed to establish the fact or to perpetuate the record of what we do

"HAVE FAITH IN GOD."

BY RICHARD HUXTABLE.

Saving faith is a full belief in the sacred will of God. It is a faith which produces a conviction in the understanding, of the necessity of the gospel method of salvation. It fills the soul with light and peace,—a consciousness of sins forgiven and a glorious hope of a future reward in heaven. It is likened by our blessed Saviour, Matt. xiii. 21-32, to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest amongst herbs, so that the birds of the air come and lodge in the branches thereof. He plainly shows that at first it is small, but destined to grow mightily, and expand every way, comprehending with all saints the length and breadth, height and depth of the love of God which passeth knowledge.

Birds of the air give the figure great scope. Jesus says, I go to prepare a place for you. Faith immediately carries the mind thither,—it beholds the imprints of Deity everywhere. In the mineral kingdom, from the atom to the loftiest mountain, and in the vegetable world, from the minutest spear to the tall cedars of Lebanon, the skill, the power, and the grandeur of a God is visible everywhere. Pointed by nature up to nature's God, the mind passes away into infinite regions of space, there amidst revolving systems cries out with wonder and delight, Praise God ye sun and moon, praise Him ye glittering stars of light, let all the works of the Lord praise the Lord.

"Faith is the substance of things hoped for, the evidence of things not seen." The mind becomes impressed, and the judgment convinced, by the great truths of Christianity, in the same manner it is by other great truths, only the impressions are deeper, and the convictions stronger; but the results differ materially. When a great problem aside from religion is proved by self-evident principles, the mind be-

comes satisfied and settles quietly down. But when the judgment is convinced by the great truths of the gospel, the hitherto dark recesses of the inmost soul are lighted up, producing an entire change of heart. "Faith is the substance of things hoped for." By faith all the precious promises of Christ are known without a doubt to be a reality. By hope the believer is assured that those blessings are his, and a glorious anticipation of finally inheriting them, fills him unutterably full of glory and of God. Without faith it is impossible to please God. Not a step can be taken heavenward without faith, all things can be done by faith,—without faith nothing.

When the sorrowful news came to the Ruler of the Synagogue that his daughter was dead, Jesus said compassionately unto him, "Be not afraid, only believe."—Mark v. 36. How encouraging this to every believer in Jesus. You were once dead in sin, Christ quickened you. He is now your life—walk in Him—only believe. He reproves your slowness of heart to believe.

When Jesus was about to leave his disciples they were afraid and began to sorrow in their hearts, and lose their confidence. Jesus said unto them, with a look of compassion, which only He could give, Let not your hearts be troubled, in my Father's house, (or in the infinitude of my Father's dominions), are many mansions. I go to prepare a place for you. Ye believe in God, believe also in me.—1st John, xiv. Again, when the sad news came to the Ruler of the Synagogue, that his daughter was dead, his anxiety was great, he probably gave up all hope—at last he feared, but Jesus raised his sinking spirits by these encouraging words, "Be not afraid, only believe." How encouraging to the believer in Christ are His precious promises. "If ye shall ask any thing in my name I will do it."—John xiv.

The woman that had an issue of blood, said, if I may touch but His clothes I shall be whole; and straight-

way the fountain of the blood was dried up, and she felt in her body that she was healed of that plague.—Mark v. 28-29. By like precious faith, Abel offered up unto God a more excellent sacrifice than Cain.—Gen. iv. 4., Heb. xi. 4. Here it is worthy of remark, 1st. That it was by faith in the promised Messiah, that Adam and his posterity were to be saved. 2d. That not every offering is acceptable to the Lord. There must be a full belief, and corresponding work and assurance that there is a God, and that He is a rewarder of them that diligently seek Him.—Heb. xi. 6. It was by faith that Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt.—Ex. ii. 11. Heb. xi. 24-25-26.

WILLIAM BRAMWELL.

Having experienced the pardoning love of God, Mr. Bramwell walked in the fear of the Lord, and enjoyed the comfort of the Holy Ghost. That he might more clearly perceive what was his Christian calling, and enjoy all the salvation purchased by the blood of Christ, he regularly perused the sacred volume, and implored Divine direction. Being obedient to the teachings of the Spirit, it was not long before he was convinced of the necessity of a farther work of grace upon his heart. He now saw that it was his privilege to be cleansed from all sin. Miss Brew, heard him relate the manner in which he received this great blessing of entire sanctification, nearly in the following words: "I was for sometime deeply convinced of my need of purity, and sought it carefully with tears and entreaties, and sacrifice; thinking nothing too much to give up, nothing too much to do or suffer—if I might attain this pearl of great price. Yet I found it not; nor knew the reason why, till the Lord showed me I had erred in the way of seeking it. I did not seek it by *faith*

alone, but as it were, by the works of the law.

Being now convinced of my error, I sought the blessing by faith only. Still it tarried a little, but I waited for it in the way of faith. When in the house of a friend at Liverpool, whither I had gone to settle some temporal affairs, previous to my going out to travel, I was sitting, said he, as it might be on this chair, pointing to the chair on which he sat, with my mind engaged in various meditations concerning my affairs and future prospects, my heart now and then lifted up to God, but not particularly about this blessing,—heaven came down to earth; it came to my soul. The Lord, for whom I had waited, came suddenly to the temple of my heart; and I had an immediate evidence that this was the blessing I had for some time been seeking. My soul was then all wonder, love, and praise. It is now about twenty-six years; I have walked in this liberty ever since. Glory be to God!

I have been kept by his power. By faith I stand. In this as in all other instances, I have proved the devil to be a liar,—he suggested to me a few minutes after I received the blessing, that I should not hold it long,—it was too great to be retained,—and that I had better not profess it.

Proceeding, he said, I walked fifteen miles that night where I had an appointment to preach; and at every step I trod, the temptation was repeated, 'Do not *profess* sanctification, for thou wilt lose it.' But in preaching that night, the temptation was removed, and my soul again filled with glory and with God. I then declared to the people what God had done for my soul, and I have done so on every proper occasion since that time, believing it to be a duty incumbent upon me. For God does not impart blessings to his children to be concealed in their own bosoms, but to be made known to all who fear him and desire the enjoyment of the same privileges. I think such a blessing cannot be retained, without professing it at every fit opportunity; for thus we glori-

fy God, and with the mouth make confession unto salvation.—*Life of Bramwell.*

THE SENTENCE PASSED.

But the worst is not yet told you, dear anxious reader. Your case deepens in awful interest. Not only have you sinned, and invested the future day of account with terrors, but the danger comes far nearer to you. You are not like the criminal awaiting trial, and with the hope, by some favorable turn of evidence, of pardon and life; but your trial has, by anticipation, already passed, though its decision is to be ratified before the Universe at the Last Day. Sentence against you has been passed, though not yet executed. You are only under a reprieve—YOU ARE "CONDEMNED ALREADY." Such are the words of the True and Faithful Witness, John iii, 18. "He that believeth not is condemned already." Again, verse 36: "He that believeth not shall not see life, but the wrath of God abideth on him." How altered now does your position appear. There is no longer uncertainty. You have not to wait till a future day of doom to decide your destiny. You cannot look forward in hope that by some favorable turn of evidence, sentence may be averted. That sentence is already passed. You are "condemned already;" and only a breath of air, or a moment's space, may lie between you and the execution of that sentence. "The soul that sinneth shall die." "The wages of sin is death." "The wrath of God abideth on him." Realize that solemn fact. Of all truths this is the most fearfully true. Oh! sinner, you are a condemned person. You may be young and attractive; but you are "condemned already." You may be gay and thoughtless; but you are "condemned already." You may be full of mirth and merriment, but you are condemned already." Life may seem to you promising and bright, but you are "condemned already." Think not that because your sky seems sunny, you are secure. A calm generally pre-

cedes the storm. Before an earthquake the sky is oft brilliant in lurid beauty. "And as it was in the days of Noe, so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." "Even thus shall it be in the day when the Son of Man is revealed."—Luke xvii. 26-30.

Ere the last storm of vengeance shall gather, haste, haste to the Refuge set before you—which is JESUS ONLY.

VISITING.

I was requested to visit Saltash. Among our various friends at this place, there is a blessed spirit of love, unity, and simplicity. I was gladly received, and lodged at my excellent friend, Mr. Tasker's. I remained here three weeks, meeting the classes and visiting the people from house to house; and some souls were wakened and saved. Never shall I forget a meeting we had one night at Mr. T.'s. Himself, his dear wife, and two pious young men, came together to talk about the deep things of God. After I had pointed out to them their privilege to be pure in heart, and the way to attain it, we went to prayer, and the Lord opened the windows of heaven, and poured out such a blessing that there was scarce room to contain it. It was sometime before anything could be uttered but "Glory, glory, glory!" From that period they all four bore witness that the blood of Jesus Christ had cleansed them from all sin. I have since received a letter from one of them, informing me that they all still retain their confidence, and are going on their way rejoicing, giving glory to God.—*Carvosso.*

A PARABLE.

A certain tyrant sent for one of his subjects, and said to him: "What is your employment?" He said: "I am a blacksmith." "Go home," said he, "and make me a chain of such a length." He went home; it occupied him several months, and he had no wages all the time he was making the chain, only the trouble and pains of making it. Then he brought it to the monarch, and he said: "Go and make it twice as long." He gave him nothing to do it with, but sent him away. Again he worked on, and made it twice as long. He brought it up again, and the monarch said: "Go and make it longer still." Each time he brought it, there was nothing but the command to make it longer still. And when he brought it up at last, the monarch said: "Take it, bind him hand and foot with it, and cast him into a furnace of fire." These were his wages for making the chain. Here is a meditation for you to-night, ye servants of the devil! Your master the devil is telling you to make a chain. Some of you have been fifty years welding the links of the chain; and he says: "Go and make it longer still." Next Sabbath morning you will open that shop of yours, and put another link on; next Sabbath you will be drunk, and put another link on; next Monday you will do a dishonest action, and so you will keep on making fresh links to this chain; and when you have lived twenty years more, the devil will say: "More links on still!" And then, at last, it will be: "Take him and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death." There is a subject for your meditation! I do not think it will be sweet; but if God makes it profitable, it will do you good. You must have strong medicines sometimes, when the disease is bad. God apply it to your hearts.—*Spurgeon*

None can aspire to act greatly, but those who have the capacity greatly to suffer.

MERLE D'AUBIGNE.

Rev. Jean Henri Merle D'Aubigne, the distinguished historian of the Reformation died quite suddenly, in Geneva, Switzerland, on Monday, October 21st. We collect the following facts of his history and labors:

He was born in Geneva, August 16, 1794, and was therefore 78 years of age. He was the third son of Louis Merle, a merchant of Geneva, and a direct descendant of George D'Aubigne, the distinguished French Protestant nobleman and general under Henry IV. After completing his studies in the university of his native city, M. Merle—the name of D'Aubigne, which belonged to his grandmother, having been added in accordance with a Swiss custom—went to Berlin, where he attended the lectures of Neander on church history. In 1817 he was ordained, and was pastor of a French church in Hamburg for several years, and for a long time occupied a similar position in Brussels, being the favorite court preacher of the late king of Holland, who often resided in that city. During the Summer of 1830, D'Aubigne returned to Geneva, and was appointed professor of church history in the "new theological school" there at the time of its foundation. It was not until his establishment in the professorship that he wrote his "History of the Reformation of the Sixteenth Century," he having resolved to do so while visiting Wartburg castle, the scene of Luther's captivity.

The reputation of M. D'Aubigne in this country rests largely on this history, as two hundred thousand copies of the translation have been sold here and in Great Britain. He also wrote a "Life of Cromwell," a "History of the Reformation in Europe in the times of Calvin," and "Germany, Scotland, and England, or Recollections of a Swiss Minister;" and made historical researches with earnestness, having devoted more than thirty years to the history of the Reformation alone.

Of late years, it is said that he gave his main efforts to the work of domestic

missions in Switzerland, and of developing the evangelical faith in a land almost given up to Rationalism. In this his success was wonderful, and he will have a large place of his own in the history of the Christian church in Switzerland. Not long before his death, he was appointed by the Evangelical conference at Geneva, to write an address to the Old Catholics.

D'Aubigne is acknowledged as a man of enlarged and liberal views' and he evinced in his writings a spirit of earnest devotion, united with a strong adherence to the Protestant faith. Truly, a noble Christian man has fallen.

GIPSIES IN RELIGION.

William Jay in one of his sermons, makes a passing allusion to a class of persons whom he thus happily characterizes. They are professed followers of Christ, who never become members of any religious society, or if, after having one such connection, they change their residence, carefully avoid forming another. They have no spiritual home. They elude all ecclesiastical duties. They decline all the kings taxes. Never contributing to the support of any advantages which they enjoy, they may justly be said to "steal their preaching."

They receive little good, and do less. Instead of being fellow-citizens with the saints, they are spiritual outlaws. Instead of entering some company, regiment or corps in Christ's army, they are mere stragglers, of no use to any one and very liable to be cut off. They own no responsibility, they acknowledge no oversight. They live by themselves and to themselves. They have no growth, no enlargement, and it is owing to the singular mercy of God that they do not at once lose all Christian character and hope. If all were like them, there would soon be no church, no ordinances, no believers, no religion on earth. Alas! for the religious gipsies. May God give them the grace of repentance, and bring them to a better mind and a better life.

PULPIT POWER.

The Christian Weekly, discussing the secret of the minister's power, says that "the virtue of an electric wire is not in the wire but in its connection with the voltaic battery. The power of the minister is not in the polish of his style, the pictorialness of his illustrations, the fervor of his manner, the order and arrangement of his discourse, but in his living connection with God, and his capacity to act as a connecting link between God and the human soul. It is God in the soul which is the secret of true pulpit power. There is no other characteristic which successful ministers have in common, and there is no permanently successful minister who has lacked this element. There is a spiritual power. The books make little of it, the students do but dimly understand and lightly study it; yet it is spiritual power which gives the pulpit its permanent power. What the laity want in their Sunday service is not learning, nor rhetoric, not new ideas, not startling paradoxes, or entertaining pictures; they want spiritual strength. The mother wearied with the cares of the household wants a God on whom she can cast every care; the merchant dragged earthward by daily business wants an inspiration that shall carry him into a purer atmosphere; the sorrowing, want divine comfort, the tempted, divine strength, the fallen a divine, compassionate up-lifting. Blessed is that minister who can put the hand of his parishioner into the hand of Christ, and then turn the eyes of his parishioner to the gracious presence of a sympathizing God. The lost child does not stop to criticise the rhetoric of the benefactor that guides him home. But if the minister cannot do this he had better spare his labors. His rhetoric and word painting may serve to pass pleasantly the hour; but they leave the soul as hungry as before."

Brave actions are the substance of life, and good sayings the ornament of it.

GOD'S LITTLE WHILES.

These "little whiles" of God, do they comfort us as God meant they should? or do we look one another in the face, wondering and saying, what is this that he saith? For faith's and comfort's sake, let us seek the meaning and the consolation of God's "little whiles." The mystery of the "little while" is a legacy to the universal church. Christ's discourse on his second coming, in Mat. 24, certain passages in the Epistles, and the closing words of Revelation: "Behold I come quickly," may all have had, and will have their influence in awakening and keeping alive this, the sweetest hope that the Church can cherish—the little while of human life. "For what is your life? It is even as a vapor that appeareth for a little time and then vanisheth away." Whence this doleful confession of human frailty, that man, made in God's image, gifted with God's reason, heir of God's immortality—fades from existence like a summer cloud. The Scriptures declare, "Our days are swifter than a weaver's shuttle; our years are spent like a tale that is told." Man is "like the grass, withered by the heat so soon as it is sprung up, his days are an hand breadth." We are really living by the day. We are born every morning, we die every night, and with the dreadful uncertainty that any day may intercept our plans and dash our hopes. We are impressed with the brevity of our days, not so much from their absolute fewness, as from our constant liability and exposure to death.

Look at the "little while" of earthly sorrow. "Our light affliction, which is but for a moment." Surely, he is a stranger to human grief, who thus can speak lightly of life's woes. But listen to his own confession. "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, in perils of water, in perils of robbers, in per-

ils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the Churches." So far, then, from being a novice, he is an old veteran, battle-scarred and tried. But by what magic scale does he weigh such momentous experiences, that he can call them "light afflictions?" By what unknown standard of time does he gauge their continuance, that they seem "but for a moment?" His afflictions were not light in themselves. There were times when, to use his own language, he "was pressed out of measure, above strength, insomuch that he despaired of life," but whenever the heavy sorrows of life bore down the scale he threw into the balance a weight so mighty that the beam was instantly reversed, and that weight was the eternal weight of glory. Paul's public life was by no means brief, and during the whole period he might well say, "I die daily." As the weight of glory made the affliction light, so the eternal weight of glory made it seem but for a moment. It was then, from the time view of the eternal, that Paul looked upon life's woes, and felt they were only for a "little while."

Rightly estimated and improved, our afflictions are our greatest mercies. They are the credentials of sonship, they are seals of the divine love, and in proportion as we strive, with God's grace, to become partakers of His Holiness, shall we find the world sinking in the distance, and ourselves poised on wings of faith, and rejoicing in God's time-view, estimating earth's painful hours by the eternal standard, and comforted by the thought that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. From the remote ages of that eternal future we shall look back and see our entire earthly life,

to be but a point, a speck in our immortal career.

To you, my fellow soldiers, I have these words to say: These are not times for fainting, these are not times for idling. All the world is active, the wheels of commerce are revolving at a greater rate than ever; every where events march with a giant stride. We have seen what our fathers dreamed not of. Now, if ever, the Church of God ought to be awake. The demands of souls require our utmost diligence, the enemy is active in deceiving, we must be active in instructing and saving now, by the precious blood of Christ, who bought us. O ye believers in Christ, bestir yourselves,—if indeed ye be legitimately born from above, if the blood divine be in your veins, and if ye be soldiers of that great captain, who unto death strove against sin; and if ye expect to wear the white robe and wave the palm of victory. In the name of the eternal and ever living God, seek ye his Spirit and the divine energy, that ye may labor yet more abundantly and faint not.

He that has the happy talent of parlor preaching has sometimes done more for Christ and souls in the space of a few minutes, than by the labor of many hours and days in the usual course of preaching in the pulpit. Our character should be all of a piece, and we should help forward the success of our public ministrations, by our private addresses to the hearts and consciences of men where Providence favors us with just opportunity.—*Matthew Henry.*

As for you, whose hearts God hath weaned from all things here below, I hope you will value this heavenly life, and take one walk every day to the New Jerusalem.

It has been the glory of the great masters in all the arts, to confront and overcome; and when they have overcome the first difficulty, to turn it into an instrument for new conquests over new difficulties.

WHAT MATTERS?

BY HATTIE A. WARNER.

It matters very little,
As we walk thro' this world of ours,
Whether our pathway be sown with
thorns,
Or strewn with flowers;
It matters very little
Whether our skies be blue,
Or woven, throughout the wonderful
arch,
With threads of somber hue.

It matters very little
Whether fortune on us smiles,
Whether our friends be transient and
false,

Or true and untarnished with guile.
It matters very little,
If January or June
Shall darken or brighten this mortal life,
Because it will end so soon.

So soon we shall stand together,
Before the great, white throne,
And 'twill matter much if the King shall
say

Of our finished work, "well done."
For whatever glitter or garnish
In the fabric, the world may see,
It will matter naught, if our Lord shall
say,
Ye did it not for me.

From the broken fragments around us,
And colors gray and dim,
The Master has bidden us patiently
wear

A garb that shall honor him;
And we know that wondrous garment,
To our eyes tho' dull and gray,
When held in the light of a Saviour's
love

Shall gleam with a hallowed ray.
So it matters much, tho' daily
Our hands grow numb with pain,
If we toil with a hopeful trust in God,
So our work be not in vain,
Thinking ever the daylight faileth,
The night cometh by and by,
And my task must be ready to meet the
gaze

Of the Master's searching eye.

BESETTING SINS.

Even in the case of the sincere Christian there is commonly some sin which continues easily to beset him and to seek to recover the power which it has lost, and which like a loose garment winding itself round the limbs of the ancient racer, clogs his movements and threatens, if not cast aside, to prevent his ever reaching the heavenly goal. In some men, this hostile influence has its origin and its strength in a constitutional bias with which they were born. The stream of their natural corruption has, almost from the first, contracted itself into this narrow channel, and it seems especially difficult either to dislodge it or to dry it up.

In the case of others, the impending influence arises from the old habits and the recollected sins of their unconverted state, which come back to their minds not only as accusing spectres, but as seducing tempters, striving to lure them back again to their house of bondage. This describes what we mean by "besetting sins."

Have you an earnest wish to discover what is your own particular besetting sin, which hangs upon your soul not only like an entangling net but like a poisoned robe, and makes you tread so imperfectly in the holy footsteps of Christ? You need have little difficulty in doing this, if you are only true to yourself and to your heavenly Master. What is that particular sin which has been the occasion of your most frequent stumblings and falls, which most disturbs your peace of mind, injures your usefulness, tempts you to restrain prayer, and mars your communion with God? What is that sin about which you are most tender, and which you would like to spare if you might, regarding which you shrink from being reminded in your most solemn moments when you are thinking of death and judgment, and hankerings after which come back upon you again after you had appeared to yourselves to banish it, as if it possessed a thousand lives? What is that sin the thought of

which has, in your hours of dangerous sickness, blighted your assurance of salvation and made you afraid to die? The propensity within you which answers in its leading features to this description is your besetting sin, and, more than every other, places your salvation in jeopardy. Give it no quarter. It is the traitor within you by whose help and connivance "the strong man armed" hopes that he shall one day recover the goods which he has lost. It disturbs and vexes you now; but begin to bear with it and to give place to it, and it will first become your master, and then your destroyer. There is no such thing as getting to heaven side by side with an indulged sin. I am reminded by this last remark of the vivid picture once traced in my hearing by a beloved friend and eminent minister now with God. The eagle which bore up from the earth a live serpent in its talons, expecting to destroy the reptile at its will, soared bravely up into the sunlight for a time, but as men watched its movements, it was observed first to pause in its upward flight, then to flutter, and then to descend; and by the time that the royal bird reached the earth, it was dead. For the serpent had gradually wriggled out of its hold, wound itself round its body, strangled it, and stung it. See in this an emblem of the man who hopes to reach heaven while he fails to "mortify his members which are upon the earth," and to "lay aside every weight," especially "the sin which doth most easily beset him."

But how are we to lay the besetting sin aside? What are those rules of Christian prudence, as Coleridge has termed them, by the use and application of which we may hope successfully to resist and weaken the force of such sins, and ultimately to destroy them altogether? I shall endeavor to supply some hints in answer to this question.

1. One important rule is frequently to represent to our minds the evil nature of that particular sin which from bitter and humbling experience we

know "most easily besets us." For the likelihood is great that frequent thoughts of sin, and even the frequent repetition of it at least in degree, may have gradually dulled the sensibility of conscience in respect to its "exceeding sinfulness;" while the fact that it is more congenial to our nature than any other kind of sin, may have rendered our hearts only too perversely ingenious in framing apologies for its partial retention and indulgence. How especially necessary, therefore, that we should be made to see such a sin in the clear light of God's Word,—that the light from Sinai, and the yet more awful light from Calvary, should be made to fall upon it, and to pierce it through and through! How desirable that we should be brought to see the havoc and ruin which this very sin when yielded to has wrought in other men with a Christian name—how it has "slain many mighty," and which similar destruction, if we become weary of resisting and opposing it, it has in store for us also. We should often think how the same sin would appear in us, if we saw it committed by another. We should become awake to the momentous nature of this conflict which we are waging with the powers of evil, and try to see it as the good angels see it. The common wars which men are accustomed to wage with one another are as nothing in comparison with the great soul-battle of a human being with his besetting sin.—They are but the contest of shadows with shadows, and for shadows. But eternal life is the tremendous stake at issue in our conflict. "They seek to gain a corruptible crown, but we an incorruptible."

2. Another maxim of first consequence is to make ourselves aware of the circumstances in which our besetting sins have formerly obtained power over us. What have been those outward conditions or combinations of circumstances which have usually stirred the sin into fatal action and thrown us off our guard? What have been its subtle beginnings—what its most common inlets into our souls? Men who

were set to garrison a fortress would be certain to observe the tactics of their assailants, and to place a double guard, and perhaps erect new barriers at the points where they had formerly been exposed to sudden and dangerous surprises. And the Christian is wise who acts similarly in spiritual matters, for it is a just remark that "nature is always weaker where it has once given away." We should form the very lowest estimate of the wisdom of the man who, after having been robbed and wounded, and left for dead on a particular road, was no sooner recovered than he ventured to travel on it again without any increased precautions for his safety. But does not that man rush into more imminent hazards with the probability of far more fatal consequences, who goes back a second time into the midst of moral snares from which he was formerly rescued not without shame and dishonour? It is presumptuous in the extreme to try experiments on our own moral strength, as if we imagined that, we were meeting fire with water, while, as a profound student of human nature once said, if we only knew our hearts better we should find that we were rather meeting fire with fuel. Among the Christian legends a story is related of a colloquy which took place between a father of the second century and an evil spirit in a Christian, whom he was seeking in vain to eject. Upon the father's inquiry how he had dared to enter a Christian, the demon replied, "I went not to church after him, but he came to the playhouse after me, and finding him upon my own ground, I have sought to secure him for myself." Whatever we make of the legend, let us take heed that we do not lose the precious moral that lies beneath it.

3. It ought to be regarded by us as another primary rule of our Christian life to resist our besetting sin, and in common with this, every sin, in its beginnings. These beginnings are usually in the form of evil thoughts and unlawful suggestions, and then is the most favorable time for doing battle with the adversary of our soul success-

fully. When the viper came out of the heat and fastened on Paul's hand, he at once shook off the reptile into the fire, and so he "felt no harm." It has been truly said that "we are in our own power at the first moment of temptation, in a way in which we are not afterwards." Our enemy is still outside the gate of our soul, though he is seeking to induce us to give him entrance; let us hesitate and parley, and his foul feet are already on the threshold, and our power of resistance to his further progress is diminished. It is one of the greatest delusions which men practise on themselves when they imagine that they are able at any moment to set bounds to sin, or to say to it as the advancing tide, "Thus far shalt thou go, but no farther." Allow it to take one step, and it will take another and another. It is an observation of one of the old Puritans that "its not acting is more easily prevented than its bounding it after it has once begun to act."

These lesser sins have been compared by Leighton to the little thief who goes in by the window of the house and opens the door to a number of other thieves stronger than himself. "Happy shall he be who taketh and dasheth these little ones against the stones." That evil spirit who is spoken of in Scripture by way of pre-eminence as "the Tempter," is far too skilful in his malignant art to try to draw a Christian at the first into the grosser forms and more ripened degrees of his besetting sins. He first dries the green wood and then burns it. He endeavors by making the man's mind familiar with the thoughts of the particular transgression, and fanning into life and strength inordinate desires after its commission, by degrees to sap and mine the foundations and pillars of his moral integrity. And thus hundreds receive grievous wounds, and are even lost, who would have been put on their guard by more direct and open methods of assaults. The shepherd on the Alps, who had breasted the storm and baffled the brawling waves of the mountain torrent, and imagining that all his

dangers were now past, heedlessly laid himself down in the wilderness to sleep, perished in a snow-wreath whose flakes fell silently upon him while he slumbered, and formed at once his winding-sheet and his grave. In one of his finest pictures, Southey describes an enchantress as gradually winding her thread around her victim, which is so thin as to be only visible when held up in the sunlight, and yet at length she binds him with it so firmly that, laughing over him with mocking triumph, she declares him to be hers. Did he mean to present us in this outward image with a picture of the manner in which the more subtle and hidden forms of temptation often work in achieving a fatal mastery over the secure and unwatchful soul?

"My thread is small, my thread is fine,
But he must be
Stronger than thee
Who can break this thread of mine."

The same moral truth was long since expressed in that proverb of the Rabbins, "Evil desire in the beginning is like a spider's web; afterwards, it is like a cart-rope."

4. It is an excellent rule when we are seeking to subdue our besetting sin to cultivate with special earnestness the opposite Christian virtue or grace.—When a man is afraid of falling over a precipice he is not content with standing erect on its very verge. He only thinks himself safe when he has gone as far as possible to the other side of the road. And something similar to this is advisable in our moral discipline when we would rid ourselves of a sin to which we are conscious of being prone. When we have discovered ourselves forming an undue love for what are termed "the pleasures of the table," it is more than time that we betook ourselves to a meagre fare, and ceased to look on the wine when it moveth itself aright. "Where it laughs in thy face, then shut thine eyes, lest it steal into thine heart." Solomon knew that from looking on it, men come to like it, from liking to tasting, from tasting to a draught, from one draught to another,

till the man is metamorphosed into a beast." On the same principle Jeremy Taylor exhorts the irritable man, when he finds anger beginning to rise in his breast, "instantly to seal up his lips and not let it go forth; for, like fire when it wants vent, it will suppress itself." In like manner, let it be supposed that one of those besetting sins for which "your heart condemns you" is censoriousness, then it would prove an excellent healing regimen for this most unamiable temper to labour much in attaining the excellent grace of charity—particularly to expatiate, both in thought and word, upon the more favorable parts of men's character, always to put the best construction on their conduct of which it will admit, and when you can say no good of them, just to say nothing. There is one particular class of besetting sins, in our dealings with which this same Apostle holds up before us his own salutary practice for our guidance. I refer to those sinful appetites which have their seat in part in our "bodies of sin." We must beware of stimulating those appetites through the undue pampering of our bodies either by gluttony, intemperance, or idleness, making those propensities our masters, which were only meant to be our servants. "I keep under my body," says he, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away."

5. Then what an invaluable resource against our besetting sin, and against all sin, is prayer, by which we renew our confederacy with heaven and bring down omnipotent grace to "our help against the mighty!" The instances are innumerable in which prayer has put another spirit into men; and those who were by nature timid, desponding and irresolute have come from their closets declaring, "I can do all things through Christ which strengtheneth me." "I believe," says South, "there is none who ever kneeled down to this duty with a good heart, and performed it well, but rose up with a better. If he came to it with desires against his sin,

he went away with strength added to his desires." Paul tells us that this was his own experience in the matter of "the thorn in the flesh, the messenger of Satan sent to buffet him." In answer to his three-times-repeated prayer, he obtained such promise of heavenly aid as made him ready to glory even in his infirmities. Even a brief ejaculatory prayer, when no other divine expedient was at hand, has been sufficient ere now to make a man a conqueror over his besetting temptation. It is recorded of the late eminent Mr. Hall, of Bristol, that when on one occasion he felt himself on the point of being betrayed into "speaking unadvisedly with his lips," he retired to a corner of his library in which he had been conversing with his brethren, and was overheard repeating again and again the prayer, "O Lamb of God, calm my perturbed spirit." He then returned to his brethren with his mind tranquillised, and his "face shining as it had been the face of an angel."

6. Above all, we shall only succeed in resisting our besetting sins and in obtaining final and everlasting deliverance from them, by the habitual cultivation of a strong and lively faith.—This is the victory that overcometh alike the world and the flesh in all their different forms of opposition and obstruction, even that "faith which is the substance of things hoped for, the evidence of things not seen." When a man is able to realise to his mind with something of the nearness and certainty of objects that are tangible and visible, those rewards of heaven which are provided for all who continue "faithful unto death," but which must be irrecoverably and eternally lost where there is not perseverance to the end in faith and holy obedience, then it is that sin and temptation lose their hold and he becomes "strong to do exploits." But let faith become languid, and the divine impulse that formerly moved us is suspended, and we are helpless as the becalmed ship in mid ocean. That glorious picture gallery of Old Testament saints which has been painted by

Paul in his eleventh chapter to the Hebrews, was intended to exhibit to us, from its beginning to its end, the trials and triumphs of faith. This is its one grand lesson. And those holy and blessed men still call to us from their heavenly homes, "Arm yourselves with the same mind. Under the influence of this faith we resisted the seducements and endured the troubles of time, and we do not regret our choice. The sufferings of this present life are not worthy to be compared with the glory that has followed." This is the witness borne by righteous Abel as he looks back upon his martyr-dath—by Enoch and Noah as they call to mind their contest with antediluvian wickedness, when they stood faithful among the faithless—by Abraham as he remembers how he left behind his kindred and his father's house—by Moses as he thinks how he esteemed the reproach of Christ greater riches than all the treasures of Egypt, and by all the other innumerable hosts of the redeemed. Look to them as your great examples and forerunners. And particularly let your faith pierce through the veil of those outer heavens to the highest throne of heaven, and to Him that sits on it waiting to bind your crown upon your brow and to garment you with glory; and press onward through all the allurements of the world, even through fire and flood to your "recompense of reward."—*Andrew Thomson.*

Find a few men read sermons here—[Detroit]. Brother W., of Buffalo, I think read one last night and it was a "Maffit" affair, except taste and elocution, having angels with "sunny pinions" and "rosy clouds" and many such like matters all through it. O for men filled with the Holy Ghost to preach Christ crucified!—*Bishop Hamlin. 1847*

Rabia, a devout Arabian woman, who, being asked in her last illness how she endured the extremity of her sufferings, made answer: "Those who look upon God's face do not feel His hand."

COVETOUSNESS.

Covetousness frequently serves in the stead of a thousand bonds to hold a religious professor in league with the world. Indeed, the sin may be much more potent in him than in many of the avowed ungodly around him. In them, it has to divide the heart with other sinful propensities; but in him, perhaps it reigns alone. They can range and wander at will over a larger field of sinful indulgences, but he is restricted to this single gratification. As a Christian professor, he must abstain from intemperance, licentiousness, and profanity; but worldliness is a sphere in which he may indulge to a certain extent without suspicion, for the indulgence comes not within human jurisdiction. If he would be thought a Christian, he must not be seen mingling in certain society, nor indulging in a certain class of worldly amusements; but without at all endangering his Christian reputation, he may emulate the most worldly in the embellishment of his house, the decoration of his person, the splendor of his equipage, or the luxury of his table. Accordingly, the only apparent difference between him and them is—not in the greater moderation of his earthly aims, not in the superior simplicity of his tastes, the spiritual elevation of his pursuits, the enlarged benevolence and Christian devotedness of his life—but that the time which they occupy in spending, he employs in accumulating; the energies which they waste in worldly pursuits; the property which they devote to amusements abroad, he lavishes on indulgences at home; and while they are pursuing their gratification in one direction, he is indemnifying himself for not joining them, by pursuing his gratification, as eagerly in another. The loss of one of the bodily senses, it is said, quickens the perception of those that remain; worldliness alone remains to him, and that is quickened and strengthened by perpetual exercise. All that is unsanctified in his nature flows from the fountain of his heart with the greater force that it has only this one chan-

nel in which to run. He may therefore be more worldly in reality, for not allowing himself to be worldly in appearance. His worldliness is only compressed into a small compass. Profess what he may, and stand as high as he may in the opinion of his fellow-professors, he is essentially a worldly man.—Harris.

PURE LOVE TESTIMONY,

BY FLETCHER.

Love or "charity rejoiceth in the [display of an edifying] truth." Fact is fact, all the world over. If you can say to the glory of God, that you are alive, and feel very well, when it is so, why should you not testify to his honor, that you "live not, but that Christ liveth in you," if you really find that this is your experience? Did not St. John say, "Our love is made perfect, because, as he is, so are we in this world"? Did not St. Paul write, "The righteousness of the law is fulfilled in us who walk after the Spirit"? Did he not, with the same simplicity, aver that although 'he had nothing, and was sorrowful, yet he possessed all things, and was always rejoicing'?

Hence, it appears that, with respect to the declaring or concealing what God has done for your soul, the line of your duty runs exactly between the proud forwardness of some stiff Pharisees, and the voluntary humility of some stiff mystics. The former vainly boast of more than they experience, and thus set up the cursed idol, SELF; the latter ungratefully hide "the wonderful works of God," which the primitive Christians spoke of publicly in a variety of languages, and so refuse to exalt their gracious benefactor, CHRIST. The first error is undoubtedly more odious than the second; but what need is there of learning to either? Would you avoid them both? Let your tempers and lives always declare that perfect love is attainable in this life. And when you have a proper call to declare it with your lips and pens, do it without forwardness, to

the glory of God; do it with simplicity, for the edification of your neighbor; do it with godly jealousy, lest ye should show the treasures of divine grace in your hearts, with the same self-complaisance with which King Hezekiah showed his treasures and golden vessels of the temple to the ambassador of the king of Babylon, remembering what a dreadful curse this piece of vanity pulled down upon him: "And Isaiah said unto Hezekiah, Hear the word of the Lord, BEHOLD THE DAYS COME, THAT ALL THAT IS IN THINE HOUSE SHALL BE CARRIED INTO BABYLON; NOTHING SHALL BE LEFT, saith the Lord." If God so severley punished Hezekiah's pride, how properly does St. Peter charge believers to "give with fear an account of the grace which is in them!" and how carefully should ye observe this important charge!

PURE FAITH SEES GOD ALONE

Be not anxious about the future; it is opposed to grace. When God sends you consolation, regard him only in it, enjoy it day by day as the Israelites received their manna, and do not endeavor to lay it up in store. There are two peculiarities of pure faith, it sees God alone under all the imperfect envelopes which conceal him, and it holds the soul incessantly in suspense. We are kept constantly in the air, without being suffered to touch a foot of solid ground. The comfort of the present instant will be wholly inappropriate to the next; we must let God act with the most perfect freedom, in whatever belongs to him, and think only of being faithful in all that depends upon ourselves. This momentary dependence, this darkness and this peace of the soul, under the utter uncertainty of the future, is a true martyrdom, which takes place silently and without any stir. It is death by a slow fire; and the end comes so imperceptibly and interiorly that it is often as much hidden from the sufferer himself as from those who are unacquainted with his state. When God removes his gifts from you, he

knows how and when to replace them, either by others or by himself. He can raise up children from the very stones.

Eat then your daily bread without thought for the morrow: "SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF." [Matt. 6: 34.] To-morrow will take thought for the things of itself. He who feeds you to-day is the same to whom you will look for food to-morrow; manna shall fall again from heaven in the midst of the desert, before the children of God shall want any good thing.
—Spiritual Progress.

THE SILENT TONGUE.

The art of silence, if it be not one of the fine, is certainly one of the useful arts. It is an art attained by few. How seldom do we meet with a man who speaks only when he ought to speak, and says only what he ought to say. That the Bible enjoins its attainment is most manifest. It commands us to make a door and bar for the mouth. It declares that if a man bridleth not his tongue his religion is vain. The attainment of this art will enable us to avoid saying foolish things. We often speak without reflection, and, of course, foolish thoughts, or expressions destitute of thought, are uttered. Possessed of the art of silence, we shall not speak that which ought not to be spoken. Again, it will enable us to avoid saying hurtful things. Since we are placed in the world to do good, and since the endowment of speech is one of our greatest means of influence, it is most unseemly for us to utter that which shall do injury. He whose business it is to root out the tares should not scatter the seed. It will enable us to govern our feelings and direct our trains of thought. He who gives expression to his feelings increases their strength. He who gives expression to anger, for example, increases its power over him. He who gives utterance to improper thoughts will increase their number.

The art of silence will increase our influence with our fellow-men. "A fool uttereth all his mind, but a wise man

keepeth it until afterward." Gravity and reserve are associated with wisdom. Even an affected gravity is sometimes effective—the true art of silence ever. We can be useful only as we are influential.

FAITH.

Faith is a very simple thing,
Though little understood,
It frees the soul from death's dark sting.
By resting in the BLOOD.

It looks not on the things around,
Nor on the things *within*.
It takes its flight to scenes above,
Beyond the sphere of sin.

It sees upon the throne of God,
A victim that was slain,
It rests its all on His shed blood,
And says, "I 'm born again."

Faith is not what *we* feel or see,
It is a simple *trust*,
In what the God of love has said
Of Jesus, as "the Just."

The perfect One that died for me,
Upon his Father's throne,
Presents our names before our God,
And pleads Himself alone.

What Jesus is, and that alone,
Is faith's delightful plea,
It never deals with *sinful* self,
Nor righteous self, in me.

It tells me I am counted "dead,"
By God in His own Word;
It tells me I am "born again,"
In Christ, my risen Lord.

In that He died, He died to sin,
In that He lives—to God;
Then I am dead to nature's hopes,
And justified through blood.

If He is free, then I am free,
From all unrighteousness;
If He is just, then I am just,
He is *my* righteousness,

What want I more to perfect bliss?—
A body like His own,
Will perfect me for greater joys,
Than angels' round the throne.

We must not expect every one to make a perfect beginning: it matters little how we begin, if we are firmly resolved to go on earnestly and persevere to the end.

EDITORIAL.

SELF EXAMINATION.

Every one who succeeds in business is careful to know the state of his affairs. It is much more important that we should know how our accounts stand with God than with man. We know what his requirements are. We apply them readily to others; let us apply them to ourselves. Practical godliness is the only reliable test of our experience. *By their fruits ye shall know them.* Are our actions right in themselves? Are none of them in conflict with any of the prohibitions of the word of God? Are we careful to maintain good works? No matter how great our faith may be, if it does not lead us to a careful obedience to all of God's commandments it is dead and inoperative. Whatever may be its character it certainly is not saving faith. *For as the body without the Spirit is dead, so faith without works is dead also.* Jas. ii. 26.

Are our words suitable to our profession? Do we heed the admonition, *Speak evil of no man?* Do we steadily refuse to take up a reproach against our neighbor? Evil speaking is so common that no one can avoid it without an effort. The tongue is not to be trusted. Unless guided, it will be quite likely to take the beaten track.

When the conversation is not profitable do we take pains to change it so that it may minister grace to the hearers? Language is a mighty instrument. We should not merely strive to avoid doing harm with our words, we should aim at doing good. Opportunities daily occur which should not be lost. *A word fitly spoken how good it is.*

Do we carefully watch over our thoughts? The words and the actions will not be wrong if the thoughts are right. The nature of the fruit is determined—not by the soil but by the seed. *As a man thinketh in his heart so is he.*

LED BY THE SPIRIT.

God promises to lead His people. Yet many are ashamed to confess their belief in being led by the Spirit.

We are glad to see that Spurgeon speaks out on this point. He says "I believe in the Holy Spirit's monitions to a larger extent than it were wise to speak to a mingled audience. I know that I have had repeated warnings and suggestions; and often, when I have essayed to preach in a certain town, the Spirit has not suffered me to do so; while, on the other hand, I have done many things for no other reason, and with no other apparent justification than the inward warnings of the Holy Ghost. This may be strange to others, to me it is a habit of life."

REVIVAL EFFORT.

Do not wait till after the Holidays to commence revival efforts. King William of Germany, by his promptness gained the start of Napoleon of France, and by perseverance kept it. Imitate his example in your conflicts with sin. Do not wait till the devil has his protracted meetings in full blast before you attempt to counteract his influence. Make at once an earnest effort for the salvation of souls. *Be instant in season.*

DEDICATIONS.

AT PHARSALLA, Chenango Co., N. Y., a well-built free Church was dedicated the first week in November. It is capable of holding a congregation of three or four hundred. It was erected mainly through the persevering efforts of brother L. T. Frink. We trust that his efforts to promote the spiritual welfare of the community will be crowned with the salvation of many souls.

AT HOLLAND, O., ten miles west of Toledo, a substantial, well finished brick church, thirty-two feet by fifty, was dedicated the 9th of November. The whole amount needed to clear the indebtedness, being about seven hundred dollars, was promptly raised. The Spirit rested on the people during the services—some were saved, and there seemed to be deep and general conviction among the people. We shall be greatly disappointed if there is not a good revival in that community.

AT ST. JOHNS, MICH.—This is a flourishing town of from two to three thousand inhabitants. It is the county-seat of Clinton Co., and is located on the Detroit & Milwaukee R.R., about one hundred miles north-east of Detroit.

About two years ago, Rev. John Ellison moved into this place with the intention of doing what he could to promote a revival of pure religion. Two old pilgrims from Niagara Co., N. Y., greeted his arrival. He hired an old church, and commenced meetings. He made no compromise, but went in for the thorough work. There was great opposition, but God gave the victory. As soon as the interest became general, they were obliged to leave the church. He continued the meetings in his own hired house, occasionally getting the church for an evening. Many were saved, and a society strong in faith was organized. They have built a pleasant, substantial brick church, 36 by 56 feet in size, well finished, and warmed by a furnace. The whole cost was about \$3000.00. The larger part had been paid—the balance \$1,400 was provided for at the Dedication.

The interest was deep all through the services. The power of God was manifested to save. The society is united in the Lord and have a mind to work. The pastor, Wm. R. Cusick, is looking for a great ingathering of souls.

AGENTS.

Do not wait for an agent of the *Earnest Christian* to call upon you. Please act, yourself as agent. Send on your own subscription, and as many more with it as you can get. Five copies sent to one address for five dollars.

THE FRUIT.

The influence of the *Earnest Christian* is felt far and wide. It goes to the cabin of the pioneer and to the city mansion.—Everywhere, it proclaims, clearly and distinctly, the plain, searching truths of the Gospel. That it does good wherever read, we have the most ample testimony. Letters come to us from all directions, assur-

ing us that the writers have received lasting benefit to their souls in reading these pages.

If you have friends whom you would benefit, perhaps beyond computation, send them *THE EARNEST CHRISTIAN* the coming year.

THE CLOSE OF THE YEAR.

With this number closes the twelfth year of *THE EARNEST CHRISTIAN*. To us, they have been years of pleasant toil.—Christ's *yoke is easy and his burden is light*. Whatever we do for the Lord, is sure to bring its own reward in inward peace and consolation, such as more than compensates for all our hours of toil.

We feel gratitude to God for the help He has so graciously afforded us, and for the success with which He has crowned our efforts to advance His cause. We give him all the glory.

Our friends have our most cordial thanks for the efforts they have made in the past to extend the influence of *THE EARNEST CHRISTIAN*, and we earnestly solicit a continuance of their hearty co-operation. If you belong to Christ, you have as much interest as ourselves in promoting His cause. The uncompromising stand we take in advocating the Gospel in its purity, meets with a hearty response in many earnest souls all over the land.

Do all you can to aid us. Write for our columns whenever God gives you anything to say. Get us all the subscribers you can, and renew promptly your own subscription.

THE EARNEST CHRISTIAN.

We hear encouraging words from all quarters. God is blessing the *Earnest Christian* to the good of many souls. But its influence should be extended—its circulation enlarged. We bespeak from all our friends *early* and *EARNEST* efforts to spread the truths we advocate broadcast over the land. Send the *E. C.* as a present to some friend whom you would benefit. It will be furnished at club rates, one dollar a year for this purpose. Send on new subscribers at once.

CORRESPONDENCE.

OPPORTUNITIES OF DOING GOOD.

There are many opportunities for doing good. Many are really willing to do it, but for want of such opportunities brought immediately before the mind they fail to do what they otherwise might. When we are brought into contact with a scene of suffering or need, our sympathies are aroused, and we make efforts to relieve, using self-denial in order to impart the needed benefit. But when we are remote from it, we too often allow ourselves to fall into indifference, not giving much thought beyond our own concerns, and that of our families. Job says, "The cause I knew not I searched out." In looking over the subscription list of the *Earnest Christian*, I was surprised to see in some societies how many there were, who did not take it at all, and in other places, there were men who were taking only a single copy for their own benefit, when they were well able and should have been taking two, three, four, or even five, to distribute among the very poor, or those who in other churches did not have the clear light and truth preached to them from the pulpit, and who were almost starving spiritually, and ready to ask "what is truth?" One good brother, one year took a copy for each of the preachers in the New York East Conference, and now has five sent to his own address. He did well. There are a few others who have sent to their address two and five copies. How many should go and do likewise, go beyond themselves and do good to some one else in that line.

It would be well for every one to begin and search out to find what they have individually to do in that direction, to see how many in their neighborhood are without the *Earnest Christian*, how many they can get to subscribe, and not only that, but every one should take beside their own copy, one or more for some one else. Every one can do this, even if they have to use a little self-denial; and while they pray, "send out thy light and thy truth," also send it themselves, and ask God's blessing upon

it. How many an *Earnest Christian* by finding its way through the instrumentality of some one, into a remote place, has been the means of doing great good.

MRS. L. C. EDELER.

 LOVE FEAST.

L. F. REED.—I feel it my duty to give testimony to the readers of the *Earnest Christian*, that God has wonderfully kept me "by His power through faith unto salvation." A short time before, and since our Michigan Conference, glory to his name, He has led me out into the ocean of His love, farther than ever before. I have an experience that satisfies. (There is such a thing, glory to Jesus.) I can see the Guiding Hand in all my affairs, spiritual and temporal, so that I am enabled in whatsoever I do in word or deed, to do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Am finding that holiness and happiness are inseparable. Jesus leads me and I'm happy.

Mich.

PETER ZELLER.—About five years last February, the Lord led me to consecrate all to Him. While in prayer, one thing after another passed before me and I passed it over to Him. It was His by right. He became all in all to me. Oh the bliss of that happy hour. I fully realized the hidden manna and the tree of life, and the white stone and the new name written on it, which no one knew save him that receiveth it. Oh, it was perfect love casting out all fear. I seemed to walk and talk with God. I seemed to lose sight of all below. I could not be silent. When I gave my heart to God and testified to salvation from sin and to entire sanctification, then persecution commenced, and the war came on, but the glory came and joy filled my soul. The greater the conflict the brighter the glory. In the name of Jesus I'll drive the battle on, for my motto is "onward and upward." I am pressing toward the mark for the prize of the high calling of God in Christ Jesus. Ind.

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