

# THE EARNEST CHRISTIAN AND GOLDEN RULE.

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## HUMILITY.

BY B. T. ROBERTS.

There is no such thing as enjoying entire sanctification, without being truly humble. The Scriptures settle this beyond a doubt. Our Saviour says, *And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.* Matt. xxiii. 12. He who sets himself up, the Lord will put down. He that takes his place in the dust, renounces himself, lays aside all dignity, all pride, and comes to Jesus simple, and teachable as a little child, the Lord will raise him up, and give him a place among his sanctified ones.

We keep grace, as we obtained grace. Any course of life which would hinder one from obtaining entire sanctification, will, if adopted after it has been obtained, occasion its loss. So the Apostle writes, *Yea, all of you be subject one to another; and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that He may exalt you in due time.* I. Pet. v. 6. Humility is as necessary to keep our souls warm in the love of God, as clothes are to keep our bodies warm. It must not be put on for an occasion; but be worn as an every day garment.

Those who have incurred the displeasure of God, and been given over to the wrath of their enemies, have had the divine favor restored, when they humbled themselves before the Lord. Rehoboam, when he became firmly established upon his throne, forsook the law of the Lord, and all Israel with him. Because of his transgressions, the Lord stirred up the heart of Shishak, king of Egypt, to march against him with an immense army. The princes and the king humbled themselves before the Lord. "And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them; but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. II. Chron. xii. 7.

But the most remarkable instance of the beneficial result of humbling one's self before God, is the case of Manasseh. He was the son of Hezekiah, whose life God had prolonged in answer to prayer. But he departed from God, and lived according to the abominations of the heathen. He descended to the very lowest scale of human depravity, and not only sinned himself, but "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen." The Lord warned him from

time to time, but he paid no attention to the Divine admonitions. So the Lord brought against him the king of Assyria, who took him in fetters to Babylon. *In his affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers. Even his supplications God heard, and restored him to his throne.*

So important is humility, that our Saviour makes it a necessary qualification in all who shall enter his kingdom. *Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.* Matt. xviii. 3. 4.

Anything of so great consequence is certain to be counterfeited. But the counterfeit is worse than nothing. We must guard against it. The Apostle cautions us against a *voluntary humility*—a humility temporary in its duration, partial in its influence, and put on for effect. Where there is genuine humility, it will have not merely some, but all the marks of this grace of the Spirit.

1. *It will be seen in the dress.* There will be plainness of apparel. The will of the Lord will be consulted, both in the quality and color of the material, and the style in which it is made up. There will be no more of an effort to appear to be richly dressed than to be fashionably dressed. To say that God does not look at the dress, is to deny the Bible. He speaks of it again and again. *Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a*

*meek and quiet spirit, which is, in the sight of God, of great price.* 2. Pet. iii. 4. Here the outward adorning is forbidden just as explicitly as the inward is enjoined.

2. *In the behaviour.* The deportment will be modest and unassuming. There will be nothing forward, nothing obtrusive. There will be no effort to attract attention. The spirit of the Apostle's injunction will be carried out. *In honor preferring one another.* If we possess learning, there will be nothing pedantic in our conversation, no using big-words and high-sounding phrases to excite admiration. If possessed of property, there will be no pains to publish the fact. If well-connected, we shall not be talking about our "aristocratic relations." The behaviour will be quiet, simple, unobtrusive.

3. *In a willingness to be taught.* If we are more ready to instruct than to be instructed; to reprove than to be reproved; if our estimate of others is graded by the degree of attention which they give to us, and the avidity with which they listen to our instructions; if we count those our enemies who will not become our followers, then we may set it down that we are greatly lacking in humility. We have more of the spirit of "Diotrephes, who loveth to have the pre-eminence," than of Him who made himself of no reputation.

4. *In a readiness to confess when we are wrong.* We shall never attain to a state of grace where we are not liable to be mistaken. Our judgments are imperfect—our knowledge limited. Our estimate of men and things may be incorrect. We may come to wrong conclusions, even when our intentions are good. We may do injustice to others, without suspecting it. If we have true

humility, we shall be willing to examine our conduct upon the theory that, after all, we may be wrong. What we would condemn in others, we will not justify in ourselves. When convinced that we are wrong, we shall be willing to confess it frankly, without trying to lay the blame on God, or on any one else. He who never sees occasion to confess, is blinded by self-love. He who will not do it, but seeks to make amends by doing better, is greatly lacking in humility.

Meek and lowly be my mind,  
Pure my heart, my will resigned.

Let us see to it that we are controlled by a spirit of true humility. Let us beware of getting lifted up. *Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*

### SELLING TOBACCO.

"I shall sell no more Tobacco"—says a store-keeper—a man of honor.

1. I will not sell tobacco, because I consider the habit of using it degrading, selfish, sensual, indolent and injurious, and feel it to be my duty to do all I can, by example and precept, to put an end to a practice, pernicious and detestable.

2. Because smoking has been the means of ruining thousands of young men with bright prospects, who had received excellent and religious educations; but who, to imitate the fop, have, during a walk after the hours of business, taken the cigar or the pipe; the mouth has become dry, the tongue parched, and to allay which, they have resorted to the saloon; the glass has been called for and emptied; another glass is taken; and thus the novice becomes an habitual smoker and drinker, and in a short time falls a prey to intemperance, with its inevitable consequences—loss of character, health, property, body and soul.

3. Because I believe it to be wrong to encourage a custom, which necessarily occasions a sinful waste of property, when so many distressed families, benevolent societies, and the cause of the Redeemer, require pecuniary assistance, and are dying for it.

4. Because I believe that much valuable time is squandered upon the pipe by professing Christians, and even by ministers, which might and ought to be devoted to the distribution of tracts, the instruction of the young, visiting the sick and doing good, and carrying on Revivals.

5. Because it is a well ascertained fact, that a large proportion of those who have been reclaimed from intemperance, and have returned to their former habits, have attributed their downfall to the continuance of the practice of smoking. The Temperance cause cannot advance whilst Tobacco hedges up its way. Never, never can it so triumph.

6. Because experience has proved to me that I could not effectually induce the smoker to abandon *his* habit, while I continued to *sell*; the usual reply being, "*If it is wrong to buy, it is wrong to sell.*"

7. Because I feel assured that though it may be a loss to me in a pecuniary view, still I shall be more than recompensed for the sacrifice made, by an inward satisfaction of having acted conscientiously, and with a sincere desire to promote the welfare of my fellow-men.

Is Christ Jesus the Lord my advocate with the Father? Then awake, my faith, and shake thyself like a giant; stir up thyself and be not faint: Christ is the advocate of his people; and as for sin, which is one great stumble to thy actings, O my faith, Christ has not only died for that as a sacrifice, nor only carried his sacrifice unto the Father into the holiest of all, but is there to manage that offering as an advocate, pleading the efficacy and worth thereof before God against the devil for us.



## GERM THOUGHTS ON MISSIONS.

BY E. P. M.

Too much importance has been given to the hope of immediate, visible and material success in missions.

How it belittles the spirit of the great commission, for the Church to come down to the plane of worldlings, and endeavor to justify missions by proving that "they pay"—"they have a commercial value"—"open ports, and aid literature and science."

Modern missions have been revived largely, upon the hope of success in the early conversion of the world. That hope deferred has made many a heart sad and sick. The hope of immediate and visible success is a very inconstant basis. It is a variable motive. At one time we meet with marvellous success, and at another time, under similar circumstances, we meet with a marvellous failure. The semi-worldly success which some are boastfully predicting, "taking nations for Christ," before he comes to overthrow the nations and set up his kingdom, would be the positive refutation of the New Testament.

The early Christians continue unparalleled in all history, for their missionary zeal and efficiency, but they were not inspired by these modern ideas of success. Their great constraining motive was love for Christ, and for souls. They understood their marching orders; they knew that Christ would be glorified, and they rewarded, if they were faithful. The most successful thing with them was doing their duty. They read the promised plaudits of their coming Lord—not, "Well done, good and *successful* servant"—but "Well done, good and *faithful* servant, enter thou into the joy of thy Lord." They knew indeed, that their labors would not be fruitless; they sowed in hope. But their views and motives were such that no failures discouraged them, and no dangers alarmed them. They were not disheartened for a moment by the prospect of "perilous times," and a "falling away."

The spirit of Missions is the supreme development of love—love to God, and love to man.

Humanity suffers ten thousand wants, but above them all, and more than all combined, our sinful and suffering race needs the Gospel. Of all the wants of the world, this cries loudest for relief. Of all practical manifestations of love to man, that which carries them the gospel is supreme.

The great commission is based on the assumption, that the "whole world lieth in the wicked one," and that nothing but the gospel can save it from an eternal hell. This faith in the utter ruin of man by sin, and his redemption only through Christ, lies at the basis of missionary efforts. As this belief declines, the sinews of missionary effort relax.

The air is freighted with skepticism, and the belief in universal salvation is the most pleasing form which infidelity has ever assumed. If men who have never heard the gospel are saved without the gospel, foreign missions are worse than a folly, they are a sin. If wise men like Socrates, and cunning and fascinating women like Penelope, are welcomed to heaven—if many are Christians who never heard of Christ, call home the missionaries.

The Bible says of the heathen, that "they are without excuse," for when they knew God (by the light of nature) "they glorified him not as God," and "they did not like to retain God in their knowledge." In a word, they did not do as well as they knew, and they did not wish to know better. Ought not men who could build the temples and pyramids of olden time—the men who could build up those grand civilizations of Egypt, Arabia and Assyria—the men who could write such discriminating works upon ethics, as Confucius, Socrates and Cicero wrote—ought not such men to be condemned for lying, stealing, adultery, murder and idolatry? No heathen has ever been found holy, even in the light of natural religion. "There is none righteous, no, not one."

The gospel is not only the most essen-



tial want of man, but it is the most extensive. Eight hundred millions of human beings are dwelling in the dark places of the earth, that are full of the habitations of cruelty. Their night of sorrow is cheered by no hope of a morn of joy. To every one pleasure is just as dear, and pain just as dreadful as to us. A generation passes away every thirty-three years. What a spectacle! Eight hundred millions of fellow-beings marching in death-like procession to a hopeless eternity!—eight hundred millions of fellow-being stretching out their hands, and with the mute eloquence of their miseries, imploring our sympathy and aid.

But after all, the supreme element and impulse of the missionary spirit is love for Christ—"God's glory in the exaltation of His Son in visible majesty at his coming." This love will constrain us to regard the infinitely persuasive claims of Christ upon us for this service. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and spirit, which are His." What a purchase! Your soul—your self! What a price—the precious blood of Christ!

Personal gratitude, and love for so great salvation should move us. The plea "for Christ's sake," should stir the profoundest depths of our souls. If we love Christ, we shall obey his commands. We shall not merely say sweet and pleasant things about him, or,

"Sit and sing ourselves away,  
To everlasting bliss."

This love is a practical, moving principle, that not only makes us happy, but that makes us useful.

Now of all the commands which Christ gave, the great commission which He issued on Mt. Olivet, just before his ascension, is the most solemn, important and emphatic.

If we love Christ we shall be influenced by His design and desire in our conversion; first, our individual salvation, and after this, far grander designs and more comprehensive desires in the salvation of others. If a soul's salvation were intended to terminate on

itself, regeneration would be instant glory. The grander design of God in calling Abraham, was that "through him all the nations of the earth might be blessed." Paul understood well that he was called to be an "example of all long-suffering," and "a chosen vessel of mercy to others," and this design for which he was "apprehended of Christ," fired his soul with missionary zeal. Christ never saved a soul for itself alone. He ordains all whom He saves, as his witnesses and his heralds, and our love for him will register the degree of our fidelity to his design and desire.

Again, and above all, our love for Christ intelligently conceived, will inspire us with hope and zeal for his coming glory. Ever since he ascended, His promise to come again has been the polar-star of our hope. The close and climax of all His promises, is, "Behold I come quickly;" and the eager response of His waiting Church should be, "Even so, come Lord Jesus!"

The early Christians, whose missionary zeal has never been equaled, understood well that when the great commission was fulfilled—when the gospel of the kingdom was preached to all nations for a witness, their Redeemer would return in bright array, and set up his millennial kingdom, in which they should share His blessedness and glory. They loved and longed for his appearing, and they expected to hasten it by their zeal. Fired with this peculiar zeal, they ran after the men who ran from them, and shouted the gospel in their ears; they ransacked the world to preach "Jesus and the Resurrection." They knew that when the Church had fulfilled that commission, Christ would be glorified in visible majesty on earth, and they would be rewarded. The most zealous and useful evangelists on earth, to-day, like that man who has brought fire from heaven to the heart of Scotland, are inspired with this same blessed hope. The faith and courage of the Church will fail, unless she is re-inspired with this primitive spirit of missions.

## OBEDIENCE.

BY WILLIAM FELL.

"If ye be willing and obedient, ye shall eat the good of the land." Isaiah i. 19. God has an infallible rule by which He tests all those who profess to love Him, and that is obedience. Jesus says, "If ye love me keep my commandments." This is a test that will never fail; neither in this world, nor in the great day of accounts. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in heaven." Matt vii. 21.

Obedience is the fruit of love; it keeps the intercourse between God and the soul open continually; hence, he who obeys God, is "kept by the power of God through faith unto salvation." Faith is the channel; obedience keeps it open, and there is no power in hell or earth that can shut it. Disobedience separated man from God, and caused unbelief to take full possession of the soul. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." In order to have the righteousness of Christ, man must obey Him; for the word of God says, that Christ, "though He were a Son, yet learned He obedience by the things which He suffered, and being made perfect, He became the author of eternal salvation unto all them that obey Him." Hence, the conditions of salvation are obedience. God will not be slighted. He demands the supreme affections of man; a mere profession of love does not satisfy God any more than it does one of His creatures. God knows who His friends are, and He is not man that He should be slighted; it is an insult that He can never overlook. He says to those cold, formal, lukewarm professors, "I will spew thee out of my mouth."—No wonder! How could they ever expect God to say to them, "Well done, thou good and faithful servant,"—the very thought would cause a triumph in hell.

No person likes to be treated coldly, and slighted by those who profess to be his friends. No, Jesus says, "Ye are my friends, if ye do whatsoever I command you." He that saith, "I know Him, and keepeth not His commandments, is a liar, and the truth is not in him; but whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him."

No one will accidentally slip into heaven. There is no chance work about it. In fact, none but those who obey God will have any confidence to enter in. God says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Confidence is the result of obedience. The word declares that if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." Paul, in writing to Timothy says, "If a man strive for masteries, yet is he not crowned, except he strive lawfully;" and to impress it more deeply on Timothy's mind, he says, "Consider what I say; and the Lord give thee understanding in all things."

On a certain occasion a woman "lifted up her voice, and said unto Jesus, Blessed is the womb that bare thee, and the paps which thou hast sucked." But He said, "Yea, rather, blessed are they that hear the word of God, and keep it." The Holy Ghost is given to every one that obeys God. Acts v. 32; and it cannot remain with one that disobeys him. Obedience, then, is the golden chain that binds the heart to God, and keeps the current of life circulating constantly through the soul. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness, unto children's children: To such as keep His covenants, and to those that remember His commandments to do them."

There is safety in obeying God, and

it is not hard. Christ says, "My yoke is easy, and my burden is light." The willing and obedient child plucks fruit from the tree of life as he goes along; he loves the cross, and bears it with gladness. Once it was heavy, but now he glories in it, and has learned the true secret of happiness. This is the only safe and direct route to glory; so says the good old Chart of Life, the Bible. Thousands are trying some other way, but their frail bark will not stand the swellings of Jordan. Therefore, says Christ, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was built upon a rock." Let us hear the conclusion of the whole matter: "Fear God, and keep his commandments; for this is the whole duty of man."

### WHY DIDN'T I BELIEVE?

BY R. P. BELL.

The accumulation of wealth does not have a tendency to strengthen our faith in God's promises. If we accumulate a large property, we are quite too apt to put our faith in the *means*, instead of the promise "*all these shall be added.*"

We have in our mind, several professing Christians, who have accumulated large fortunes through a rigid economy, and have become so bound up in their possessions, that they have left God's promises quite out of the question.

Not long since, an old lady and her son came to town, from her farm, which is well stocked, and well tilled, and all paid for, and who gets rents from buildings in an eastern city. She is on the eve of a life of hard labor; her eyes are dim, her step feeble, and her fingers are calloused by hard labor, and cramped and stiffened by rheumatic pains. Hear her: "Oh! I am so tired—it was so hard for me to ride all day yesterday—I got so tired that I could not sleep one

wink last night—How much do you ask for this?" \* \* \* "Oh! that is too much; I must have something very cheap—I am so tired—If I once get home, I shall never come to town again." "Do you do your own work?" said the merchant. "Oh, yes; we cannot afford to keep a girl, it costs so much." "But you are getting old; you need rest; your son ought to insist upon it that you have rest for the remainder of your days!" "No! No! I must work; I must work."

Poor woman. She has been a professing Christian for forty years, and no doubt has read this promise many times: "I have been young, now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm xxxvii. 25.

During the extremely cold winter of 1857, (what old settler does not remember the financial panic, and the bitter cold weather of the winter of '57), the writer of this article lived in Oshkosh, Wis. The panic had stopped all the saw mills and factories, thus throwing the laboring classes out of employment, which made it a doubly hard winter to them. Among those that were around asking for cheap food, and cheap clothing, was a German barber, known as "Dutch Henry." He wore the cheapest cast-off clothing that he could buy, and bought the cheapest of food, which he cooked in his shop, for he was alone in the world. All looked upon him as very poor, and no doubt he got his share of pity, if not something more substantial.

One day in January, of that never to be forgotten cold winter, old Henry came down from his shop, without hat or coat, and with a wild, haggard look, he ran up and down the street, saying, "My money! My money!—somebody has stole my money!" "Where was your money, Henry?" said one of the merchants that stood near. "You come, I show you," and a crowd followed the miser up stairs, into his shop. He took down his looking glass, which revealed a hole in the wall, and a greasy leather string tied to a nail in



one of the studs. The string had been gnawed off by mice, and the bag of gold had fallen to the floor back of the wall. Carpenters tools were brought, the base-board was cut out, and the delighted miser again feasted his eyes upon his gold. There was \$1,350 in the bag, all gold and silver. As gold was at that time worth five per cent., (owing to the panic), there was a number of men who tried to borrow the money, offering him good security upon real estate. But Henry had no faith in men, or farms, neither in banks or stocks. Well, he sat up with his money for two or three nights, and then carried it to one of the banks for safe keeping. But he would no sooner depart from the bank, than some one would tell him that the bank was on the point of breaking, and he would take it away again. At last, when the banks would not receive his money again, he was induced to loan it upon a bond and mortgage, that was considered ample security. But he was very uneasy, and upon some one mischievously telling him that the mortgage was not good, he closed his shop, and wandered about the streets, telling his troubles to every one who would listen to his broken English. All but a few, (who wished to make him trouble because he did not loan them the money), told him that the investment was good, and safe, and tried to quiet his fears; but he had no faith in men, in farms, nor in God. For about two weeks he was not seen about the streets; the door of his shop was forced open, and he was not there. A party of men went in search, and found his body frozen into the ice of the Wolfe river, where he had gone to, end the cares, the anxiety, the trials, and the consuming misery, of a life wasted in the accumulation of a few dollars.

God says if you put your faith in money, and in lands, in personal property, and all other perishable things, you shall find that they will bring you trouble and anxiety through life, and you will also find that they shall not console you in that fearful but honest hour of death; but if you put your

whole trust in Me, and in my promises, and give Me your whole heart; then, "All these things shall be added." "According to your faith be it unto you."

Why don't we believe? Yes, when the great majority get all through with the pleasures, and the frivolities of life; when they have drained to the bitter dregs a life that has been wasted in gratifying the senses; when they have attended their last place of sinful amusement, and have drunk their last intoxicating drink; when they are through with the things of time, and stand before God, knowing that their doom is certain, and knowing too that the everlasting joy and happiness of the faithful minority is just as certain; then! then! they will say, *why did we not believe?*

## BE A TEACHER EVERY DAY.

BY S. H. POTTER.

"Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and Godliness." II. Peter. 3-11.

If we would teach the truth as it is in Christ, we should first observe how Christ taught; both by practice and precept. Though we cannot teach as Christ taught, we can follow after Him in our teachings. Do we daily teach, or only on the Sabbath? Do we not often use idle words, that profit not? Do we not sometimes sanction, perhaps by a smile, speaking evil of some one which we daily hear? Our influence should be felt for good, in all society that we associate with. Let us remember that a cloud of witnesses are ever about us. Some are our Sabbath school scholars. How hard for us to teach on the Sabbath, if our influence through the week is not such as becomes the followers of Christ. Our great teacher, whose followers we profess to be, had many traits in His character worthy of our notice. The command which Christ gave us, will, if well observed, make us more successful in our teaching: "Watch and pray, lest ye enter into temptation." O, God, let this command

be ever before us; by its observance we will be brought nearer to Thee; be better prepared to live amid sin; be better prepared for our mission on earth; be better prepared at the close of life to pass through the valley of the shadow of death, to our heavenly home, where sorrow never comes.

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### DELIVER US FROM EVIL.

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BY \_\_\_\_\_

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I was with a sister who was suffering derangement of mind. She had no violent manifestations, but went about the house quietly, doing most kinds of work as usual. Her derangement manifested itself in sadness, and bitter, hopeless looking forward to a future, in which she saw nothing but a night of despair. We feared sometimes that she might yield to the temptation that is commonly presented to persons in that condition, and terminate her life in some way; but we trusted in God that her chains would be broken, and that she would enter again upon that blissful, quiet state, which had hitherto been her experience. But this fear of which I have spoken, caused me earnestly to bind her to myself, as I prayed, "Deliver us from evil."

On a day, some of the family were gone to a neighboring town. After dinner I was with God in a closet. I presented my supplications to him the best way I knew how, and was praying the Lord's prayer. As I prayed, "Deliver us from evil," I had an earnest faith that God would answer the prayer. He himself had taught us to pray. When I had said it, I had a certain consciousness that I was through, and that I had no more to ask, and went from the closet. No one was in the chambers. I went down stairs. Father was asleep on the dining-room floor. No one else was there; no one was in the sitting-room. I began to wake up with the startling thought that sister was gone, and looked around. No one was in the kitchen; no one was in the parlor. I went into the bed-rooms, I

went out doors, but did not find her. I went to the well; there she was, inside of the curb, sitting on the edge of the stones, her feet hanging low, and her head bent over as she looked down to the water, which was deep and dark. I reached down my arms around her waist, and clinched my hands, lest she should break away from me, and then I spoke. She looked up. "God has delivered you," I said; I was just praying Him to "deliver us from evil."

I helped her over the curb, and she untied the rope she had fastened around her, to which were attached two or three flat-irons, that when she plunged, she might sink, and never rise.

Had my prayer been a formal one, I might have prayed one minute too long, and thus have been too late to be a co-worker with God in saving my sister from that dreadful evil.

What a God we have, to hear us when we pray! What a faithful God to answer! And what a blessed Lord's prayer he has taught us; so comprehensive; covering all the ground of our need, and reaching beyond our highest conception, so that when we have prayed it, there is nothing further left for us to ask for.

Evil—what is it?

Whatever is of Satan, or from his kingdom; or *whatever comes upon us as the result of sin.*

Is my definition correct? Think of it. If so, *how much* Jesus has taught us to pray for deliverance from. And may we be delivered? The prayer is covered with a promise—*Amen*, which means, "*so let it be*," and which is in itself an oath of confirmation.

Deliver us from evil?—How the impossibilities loom up, and we begin to understand what the mountains are that are to be removed by a faith so simple, so child-like, so small, it is likened to the smallest seed.

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He that hath not seen his lost condition, hath not seen a safe condition; he that did never see himself in the devil's snare, did never see himself in Christ's bosom.—*Bunyan.*

## JOHN LOCKE.

John Locke, a very celebrated philosopher, and one of the greatest men that England ever produced, was born in the year 1632. He was well educated; and applying himself with vigor to his studies, his mind became enlarged, and stored with much useful knowledge. He went abroad as secretary to the English ambassador at several of the German courts; and afterwards had the offer of being made envoy at the court of the emperor, or of any other that he chose: but he declined the proposal, on account of the infirm state of his health.

He was a commissioner of trade and plantations, in which station he very honorably distinguished himself. Notwithstanding his public employments, he found leisure to write much for the benefit of mankind. His "Essay on the Human Understanding," his "Discourses on Government," and his "Letters on Toleration," are justly held in high estimation.

This enlightened man and profound reasoner, was most firmly attached to the Christian religion. His zeal to promote it appeared, first, in his middle age, by publishing a discourse to demonstrate the reasonableness of believing Jesus to be the promised Messiah; and, afterwards, in the latter part of his life, by a very judicious Commentary on several of the Epistles of the Apostle Paul.

The sacred Scriptures are everywhere mentioned by him with the greatest reverence; and he exhorts Christians, "to betake themselves in earnest to the study of the way to salvation, in those holy writings, wherein God has revealed it from heaven, and proposed it to the world; seeking our religion where we are sure it is in truth to be found, comparing spiritual things with spiritual."

In a letter, written the year before his death, to a person who asked this question, "What is the shortest and surest way for a young man to attain the true knowledge of the Christian re-

ligion?" he says: "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth without any mixture of error, for its matter."

This advice was conformable to his own practice. "For fourteen years, he applied himself, in an especial manner, to the study of the Scriptures, and employed the last years of his life hardly in anything else. He was never weary of admiring the great views of that sacred book, and the just relation of all its parts: he every day made discoveries in it, that gave him fresh cause of admiration."

The consolation which he derived from Divine revelation, is forcibly expressed in these words: "I gratefully receive and rejoice in the light of revelation, which has set me at rest in many things, the manner whereof my poor reason can by no means make out to me."

After he had diligently employed a great part of his life in a variety of occupations, he chose a pleasing retirement for the remainder of his days. This leisure appears to have been productive of solid improvement, by enabling him to look calmly over the scenes of past life; to form a proper estimate of its enjoyments; and to dedicate himself more fully to the cause of piety and virtue.

The summer before his death, he began to be very sensible of his approaching dissolution. He often spoke of it, and always with great composure. A short time before his decease, he declared to a friend, that "he was in the sentiments of perfect charity toward all men; and of a sincere union with the church of Christ, under whatever name distinguished."

The day before his death, Lady Masham being alone with him, and sitting by his bedside, he exhorted her to regard this world only as a state of preparation for a better; adding, that "he had lived long enough, and thanked God for having passed his days so com-



fortably; but that this life appeared to him mere vanity." His meaning, in this last expression, doubtless was, that the duration and enjoyment of this life are as nothing, compared with the endless ages, and the supreme felicity, of the life which is to come.

The same day, he particularly advised all about him to read the Scriptures; and desired to be remembered by them at evening prayers. Being told that, if he chose it, the whole family should be with him in his chamber, he said, he should be very glad to have it so, if it would not give too much trouble: and an occasion offering to speak of the goodness of God, he especially exalted the care which God showed to man in justifying him: by faith in Jesus Christ; and, in particular, returned God thanks, for having blessed him with the knowledge of the Divine Saviour.

About two months before his death, he wrote a letter to his friend, Anthony Collins, and left this direction upon it: "To be delivered to him after my decease." It concludes with the following remarkable words:—

"May you live long and happy, in the enjoyment of health, freedom, content, and all those blessings which Providence has bestowed on you, and to which your virtue entitles you. You loved me living, and will preserve my memory when I am dead. All the use to be made of it is, that this life is a scene of vanity, which soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience; and what you will find to be true, when you come to make up the account. Adieu."

The following extract from a letter written by Lany Masham, deserves a place among the testimonies respecting this distinguished and excellent man:

"You will not, perhaps, dislike to know, that the last scene of Mr. Locke's life, was not less admirable than anything else concerning him. All the faculties of his mind were perfect to the last. His weakness, of which only

he died, made such gradual and visible advances, that few people, I think, do so sensibly see death approach them, as he did. During all this time, no one could observe the least alteration in his humor: always cheerful, conversable, civil; to the last day thoughtful of all the concerns of his friends, and omitting no fit occasion of giving Christian advice to all about him. In short, his death was, like his life, truly pious; yet natural, easy, and unaffected. Time, I think, can never produce a more eminent example of reason and religion than he was, both living and dying."

### UNBELIEVING PRAYER.

In a hospital a young woman said, "*Now I have said my prayers I will pray.*" And she then began, in a most simple, child like way, to talk to God as her Father. Do you, dear reader, say your prayers, or pray? We do not ask whether you use a form of prayer or not, but whether your heart and your faith are in your prayers. Did you ever once in your life pray with its true meaning, and in faith, "Deliver me from evil? Did you ever once expect, in the day which was before you, to be delivered from evil as you prayed in the morning? Are not unbelieving prayers among the greatest sins of the Church? And if so, what a long line of transgression has yet to be confessed by some dear children of God!

But will you go on thus? Will you continue, day after day, year after year, from youth to age, to ask God for what you do not expect to receive? or, if to receive at all, only to a very modified and small extent?

We beg you to face this question. If you do not understand victory over sin, or "holiness through faith," as a doctrine, are you willing to face its reality as expressed in the words of your own daily prayers? Do you daily pray, in words or in substance, "Vouchsafe, O Lord, to keep me this day without sin?" Were our Lord to respond to your petitions, "Believest thou that I am able to do this," what would be

your reply? Were your prayers for the cleansing of your heart answered, would you not be marvelously surprised? Possibly you would even be quite in a tremble, thinking that the hour of death was approaching; for perhaps you are accustomed to making a kind of extreme unction and "dying grace" of a fully consecrated heart; a something you can have in the immediate approach of death, but not sooner.

To one who plainly asserted that full trust and full victory were only possible to the dying, the question was put, "How long before death may this grace come?" He said, "A few hours;" but he gradually conceded a few *days*, then *weeks*, but stopped at *six weeks* as the longest possible time! Less absurd, only because less definite, do you cling to the thought of the act of dying as your deliverer, instead of a present, all powerful Christ?

A young evangelist, of great earnestness and unusual success in preaching, was asked the question whether when he asked the Lord to save him from sin in the day which was before him, he expected Him to do it. He exclaimed,

"OF COURSE NOT!"

As he said these words, the dreadful character of the sin of unbelieving prayers was revealed to him, and he gave himself, as never before, to a life of full trust. With this act the whole character of his inner life was changed, faith replaced unbelief, expectation substituted discouragement, and victory was found where before was heart-paralysing failure.

A child ten years old, who had been converted at the age of four, and who had just learned the secret of a life of full trust, was asked one day,—

"What makes you so happy?"

"I trust Jesus," was the reply.

"Yes, but you have trusted Him for the pardon of your sins these six years," said the questioner.

"Ah, but I trust Him for more than that now," was the happy rejoinder; "for every time temptation comes, I just say, 'Save me, Jesus;' or, 'Jesus saves me.'"

"And does He save you from the sin?"

"OF COURSE HE DOES!"

*Why do you ask me?* was the impulsive reply of the little believing one.

What can you say, dear reader, about your prayers for deliverance from sin? When we ask you whether you expect the Lord to keep you, do you answer, "*Of course not?*" or "*Of course He does?*"

Any community would be shaken to its centre were the Christians for one day to have faith mixed with their prayers. A power hitherto unknown would fill every heart. The world would feel the power of the reproof of the Holy Spirit—"Of sin because they believe not in ME," when the Church was no longer practising and lamenting a partial unbelief. Paralysis would be replaced by divine energies of faith.

Let none, however, draw beautiful pictures of the possibilities of faith, and place them afar off—"I shall see Him afar off, but not now; I shall behold Him, but not nigh,"—saying, "Let me die the death of the righteous, and let my last end be like His." Let it be ours to face this question of believing prayer, and *live the life of the righteous*, having not only our last end, but each day that leads to it, like His.

May all of our half-believing Christian readers obey the Holy Spirit as He leads them to a life of completed self-renunciation and entire trust!—*R. Pear-sall Smith.*

The cross, it stands and hath stood from the beginning as a way-mark to the kingdom of heaven. Art thou inquiring the way to heaven? Why, I tell thee Christ is the way; into Him thou must get, into his righteousness to be justified; and if thou art in him, thou wilt presently see the cross: thou must go close by it, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn up some of those crooked lanes that lead down to the chambers of death.—*Bunyan.*

## HOW THE DEVIL DECEIVES.

BY MRS. C. TERRY.

We read in God's word that he would deceive, if it were possible, the very elect. The great aim of the Devil is to deceive. As in the beginning he deceived our fore-parents, so it is at present. There are mothers professedly Christian, who, instead of training their children for heaven, are training them for hell. They say, I do not believe it makes any difference what my child wears. So they begin, in the infancy of their children, to cultivate in them a love for the world, and many hurtful desires. Christian mothers, in the great judgment day, your child will rise up in judgment against you.

When I first experienced religion, I gave myself wholly, to know God and his ways. I cannot begin to tell you how wonderfully God has, by his Spirit, revealed these things to me, and blessed me with a knowledge of the truth.

I am doing the very best I can, by setting a good Christian example before my children, by abstaining from worldly lusts and fashions, and by supplications and prayer for them. My children had gone out from under my control before I was converted. They have the influence of an unbelieving father around them; but by the mercy of God I am bound to do all I can to save them. Every day of my life I humble myself before God, in agonizing prayer and supplication for them. Mothers, do you at all times, set a Christian example before your children, as well as pray for them? Your example may go further towards saving them than your prayers.

The devil has so deceived parents, that they think, because they love their children, that their children must follow all the ways and fashions of the world, or else be lightly esteemed. But God says, "Whosoever will be a friend to the world, is an enemy to God."

Are you training your children for heaven or hell? Remember this is a matter of life and death.

## FREEDOM.

BY IDA M. HULING.

How many of those who have named the name of Christ, have this "indeed freedom?" I presume there are a great many who do not even know what I am talking about, but praise the Lord I do. I know there is real gospel freedom for every one. If we keep nothing back we shall have it, but how apt we are to cling to the world, and reason and reason with the enemy of our souls, as it were, holding the Lord in one hand, and the world in the other. I pray the Lord to help us decide quick for Him. Even this moment we may have the "indeed freedom," if we turn to him and cast everything else aside, counting all things but dross, compared with Jesus.

The Lord wants a free people; people who are free to do His will. He does not want them bound up with secret societies, or tobacco, or drink. No, he wants them clean, pure, and free. If we are clean and pure in the sight of the Lord, we will have this freedom. Let us, then, see to it that we lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, knowing that the temptations, trials and difficulties we find in the way, will only bring us nearer the Lord, and give us bright jewels in our crown up yonder. It is worth while, even in this life, to be a true follower of the Master; to give up all for Him. We have the promise that the great God of the Universe will help us. Only think of it! What condescension! Is it then too much to give all, even ourselves?

The Lord help us to look over our consecration, and see that everything is on the altar. If it is, we can claim perfect freedom, perfect liberty in Christ Jesus.

In times of affliction, we commonly meet with the sweetest experiences of the love of God.—Bunyan.



## A WORD OF EXPERIENCE.

BY ELECTA MONTAGUE.

I love the doctrines the EARNEST CHRISTIAN teaches, and believe them to be the doctrines of the Bible. It is eleven years since I gave my heart to God; at the age of thirteen. I can never doubt my conversion, for it was very bright. For some eight years I tried to live and be contented with what light I had then received. Seeing I did not make much progress in the divine life, I began to search my heart. My prayer was daily, that God would show me where I stood, and what I needed to bring me nearer to my Saviour. One day while engaged in secret prayer, earnestly pleading for more light, it seemed that some one spoke audibly to me these words: "Be ye holy, for I am holy." This led me to think on the subject of holiness. At this time I had never heard it preached as plain as I have since. I conversed with several ministers on the subject; some believed it, lived and preached it; others did not look at in the same light. This somewhat discouraged me, and I tried to believe there could not be anything in it. About this time I attended a camp meeting, and there were meetings held for the promotion of holiness. I went into the meeting, and it was not long before light broke in upon my soul. I soon saw that there were duties for me to do, to bring me where God could bless me. Oh, I can never forget how I strove against the leadings of the Spirit, and was not willing to do duties that I believe God required of me. After one sleepless night, I was brought to feel—

"I yield, I yield;  
I can hold out no more."

As soon as I was willing to give up all, and do all that was required, oh, what light, joy, and peace filled my heart. I can never express my feelings at that time. Before then, my temper had been the cause of so much darkness; and many other things, such as the love of conformity to the world. Through

Christ I had victory over these. What a happy state to live in; to feel that our wills are lost in the will of God.

It is three years since I gave up my own will, and consecrated all to Jesus. I regret to say, that during the last year I have not, all of the time, enjoyed as much of the love of God in my heart as I enjoyed the two years before. Neglecting to confess what Jesus had done for me, and other known duties, brought darkness.

For the past few weeks, I can say that I have lived nearer to God, and I am resolved to do those duties that I had left undone. In the future I mean to do every duty made known to me. I feel that every day I am gaining ground. I want to drink deeper and deeper at the fountain, and be filled with more of the love of God, that I may be better prepared to work for Jesus, and do the will of my Heavenly Father, for I believe there is not time for idle hands in the vineyard of the Lord.

## CONFESSIOIN.

BY REV. A. W. PAUL.

If there is any one thing that is neglected more than another among Christians, to the injury of their spirituality and Christian experience generally, it is confession. There is quite a mistake existing in the minds of some of our well-meaning brethren and sisters, concerning what perfect love does for a person. Some imagine that a person professing that state of grace, must, in order to be consistent, never have occasion to confess anything that is faulty; must have no mistakes to acknowledge, no ignorance, no short sightedness, no infirmities of any description. Probably this is the reason why there are such great professions made by some individuals, who the Church know, and God knows, would benefit themselves and others most, by a hearty, honest, humble confession, as the case requires. A profession of holiness that does not let the person confess anything

as being faulty, is open to suspicion. That person that claims to be always moved by the Lord in every word, and in every motion, and that he is always right, and others who may differ are always wrong; that he always has the Spirit whether others do or not, is sadly deceived. Instead of being possessed of a teachable spirit, he is guided by an ungovernable obstinacy, although it is possible it may be masked in a mock humility, very much resembling the real, yet widely different from the Spirit of the Master. Such, sometimes we find aspiring to be teachers and leaders, and they usually create more confusion than clearness, in the experience of all who come under their influence. Sometimes such persons feel much afflicted when they meet with one who does really understand the Spirit enough to keep aloof from their influence, instead of subjecting himself to their quack-doctoring.

Holiness without humility—real humility, is all sham, and worse than none. But there is something in the experience and walk of a person who really possesses a holy heart, that is lovable and heavenly. Such ones are always ready to confess their errors of judgment, their mistakes in life, and their short-sightedness and infirmities. They are ready to be convinced wherein they have not yet seen their error, and ready to make satisfaction. If accused falsely, they will not fly to pieces, but will be calm and deliberate in their answers, keeping the spirit of love and tenderness. Self is crucified, and Christ reigns. The Lord give us more of the spirit of confession and of lowliness.

What a poor argument is this to say, that "because the Spirit of Christ doth convince of sin, therefore whatsoever doth convince of sin must needs be the Spirit of Christ:" as much as to say, because the saints are called the light of the world, therefore the saints are the Saviour of the world, seeing Christ also doth call himself the light of the world; or because the moon hath or is light, therefore the moon is the sun.

## GREAT FIRE FROM SMALL SPARKS.

A large part of the city of Portland, Maine, was burned a few years since. Thousands were made homeless. The conflagration was started from a fire-cracker, thoughtlessly exploded by a child.

Great rivers have a small beginning. Mighty events can be traced to humble origin. The influence of any particular action it is impossible for us to foresee. Work done for God never dies. He can bring the greatest events out of the smallest matters. We give a few instances, illustrating this important truth.

A sturdy puritan is serving in the parliamentary army under Oliver Cromwell. At the siege of Leicester, in 1645, he is drawn out to stand sentinel; a comrade, by his own consent, takes his place, and is shot through the head at his post. Thus was John Bunyan, whose life had already twice been saved from the most imminent danger of drowning, again spared an untimely death. Though long since dead, he yet speaketh to millions in his own language, and to as many millions in other tongues; one of the most signal instruments for good that ever lived. John Newton was another chosen vessel; and how did God watch over him when calamity, pestilence, or disease were near, and shield him from danger, while yet his heart was at enmity with God. We quote a single instance:—"Though remarkable for his punctuality, one day some business so detained him, that he came to his boat much later than usual, much to the surprise of those who had observed his former punctuality. He went out in his boat as heretofore to inspect a ship, but the ship blew up just as he reached her." Had he arrived a few minutes sooner, he must have perished with those on board.

Again, an obscure highland boy is taught the first principles of our religion by his humble parents amidst the glens of Scotland. He early learns to revere the Bible, and to honor God and the

religion of his fathers. We next hear of him, in maturer years, a marine on board a British man-of-war. A battle rages. The deck is swept by a tremendous broad-side from the enemy. Captain Haldane orders another company to be "piped up" from below, to take the place of the dead. On coming up they are seized with a sudden and irresistible panic at the mangled remains of their companions strewed on the deck. On seeing this, the Captain swore a horrid oath, wishing them all in hell. A pious old marine (our highland boy) stepped up to him, and very respectfully touching his hat, said, "Captain, I believe God hears prayer, and if he had heard your prayer just now, what would have become of us?" Having spoken thus, he made a respectful bow, and retired to his place. After the engagement, the Captain calmly reflected on the words of the old marine, which so affected him that he devoted his attention to the claims of religion, and became a pious man. Through his instrumentality, his brother, Robert Haldane, though at first contemptuously rejecting his kind intentions, was brought to reflection, and became a decided Christian.

James Haldane (the Captain) became a preacher, and was pastor of a church in Edinburgh. Robert subsequently settled in Geneva, and being much affected by the low spiritual condition of the Protestant Church there, and the theological views of the clergy, he sought an acquaintance with the students of the theological school, invited them to his house, gained their confidence, and finally became the means of the conversion of ten or twelve, among whom were Felix Neff, Henry Pyt, J. H. Merle D'Aubigne. Few men have so honorably and successfully served their Divine Master as Neff and Pyt; and few have filled so large a sphere in the world of usefulness as the President of the Theological school at Geneva, and the author of the immortal History of the Reformation; and few spots on earth are so precious to the truth, as the city of Geneva. It was a "little fire" that

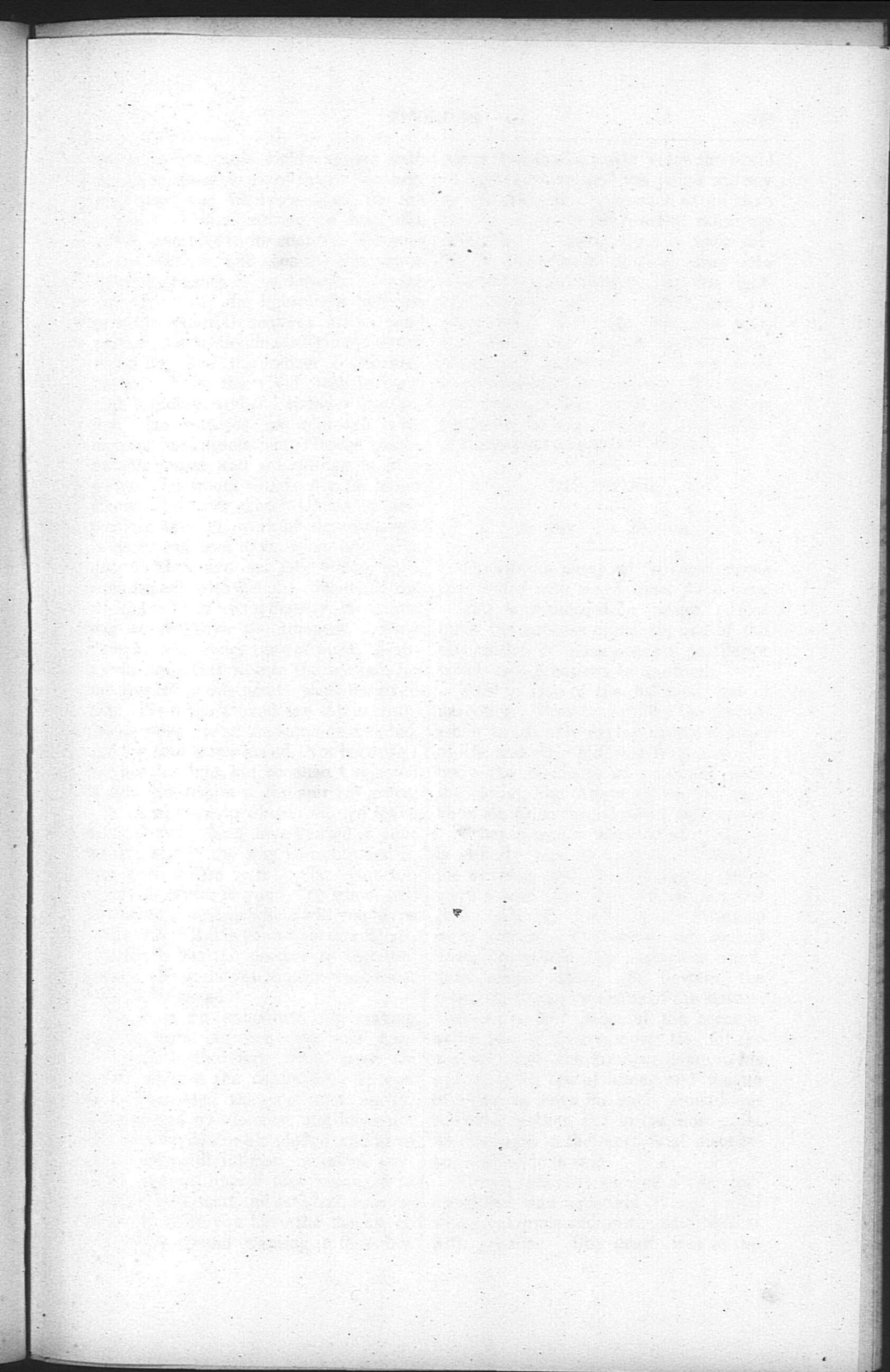
kindled these great lights, and made the ancient and honorable city of Calvin once more worthy of that great name; it was a little spark, struck from the luminous soul of a poor highlander, and well lodged in the soul of this unpretending boy.

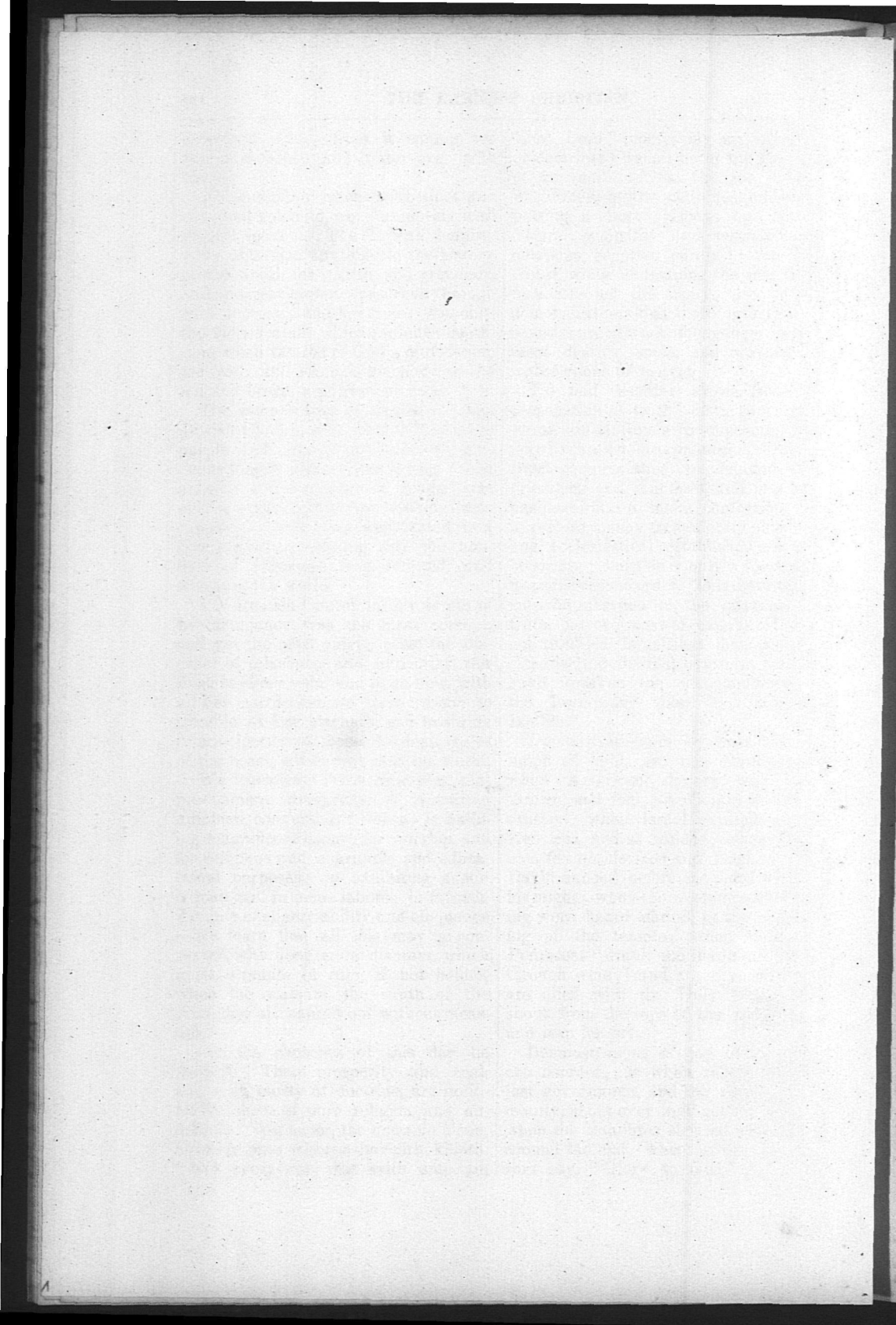
After preaching successively and successfully in Berlin, Hamburg, and Brussels, D'Aubigne was providentially brought back to Geneva, his native city, which event led to the establishment there of the present evangelical "School of the Prophets," with D'Aubigne at its head. This seminary is the hope of piety in Germany; the citadel of the doctrines of the ever-blessed Reformation; a fountain sending out the healing streams of salvation to all Europe, and to the waste places of the Gentiles.

A poor Choctaw boy (Dixon W. Lewis) is seen wandering in the streets of Mobile; is taken into the house of a kind, Christian lady, and fed at her table. The blessing she piously asked before eating, impressed him deeply, though he understood not a word of it. He is sent to a Sabbath school, learns to read, and is converted. The Juvenile Missionary Society of Mobile send him to the Alabama Centenary Institute, and thence to Emory College, Georgia. In 1846, he is licensed to preach, and appointed to labor among a remnant of his own tribe in Kember County, Mississippi. His people, though not a Christian among them, build him a school-house and a church. His school opens with thirty-six scholars, from the child of five years old to the adult of thirty-eight. He instructs them, prays with them, and in three months thirty-two are converted. At the close of his conference year, he reports one hundred and three conversions, and a church organized among the Choctaws, ninety-eight strong. His father was among the converts, and many of his relations, and an old man of more than a hundred years old.

A young man from the highlands of Aveyron, in France, is selling linen in a







neighboring department; is met by a Protestant; taken to a place of evangelical worship; he hears, believes, embraces the truth—exchanges his wares for Bibles and tracts, which he widely distributes at his own expense. He writes to his parents and friends; the declaration of his new sentiments excites a general inquiry, and the curate forbids his letters to be read. The young man in due time returns; his neighbors and friends gather about him. The curate attempts to convince him in the presence of his father; but failing, the father and the whole family, and many others, are led to forsake Rome; a good work begins in the neighborhood, a missionary is sent for, with the prospect that the whole region will be evangelized.

Many have been the instances of late in France, where the slightest, apparently the most insignificant circumstance, has thus been the occasion not only of introducing the gospel to a certain spot, but of diffusing it till the whole province was turned from Rome and evangelized.

In the latter years of Alexander, Emperor of Russia, there existed in that vast and semi barbarous country, a Russian Bible Society, which distributed, under the favoring auspices of the Emperor, vast numbers of the sacred Scriptures, and accomplished much good. In 1818, it had one hundred and twenty-eight branch societies, and had printed the Bible in twenty-eight languages. But where, among the mountains of that desert clime, shall we look for the little rill that gave rise to this fertilizing river? I see it in the far-off region of Muscovia; and its incipient streamlet sparkles in the light of the flames of that ancient capital. The Rev. Mr. P. is passing through Moscow on his way to England; is invited to the house of the Russian Princess M—, who had just returned from the exile into which she had been driven on the invasion of Napoleon, and finally becomes the teacher of her children. He employs the influence of

his station for the spiritual interests of benighted Russia. And especially did he, through the influence of the Princess, obtain a rescript for the formation of the first Russian Bible Society. It arose amidst the ashes of the ancient capital; another of those lights which gleamed up from the confused darkness and the fiery upheaving of the career of Napoleon Bonaparte.

This brings to our recollection the case of a yet larger river which arose from a still smaller rill: A Welsh clergyman asks a little girl for the text of his last sermon. The child gave no answer—she only wept. He ascertained that she had no Bible in which to look for the text. And this led him to inquire whether her parents or neighbors had a Bible; and this led to that meeting in London in 1804, of a few devoted Christians, to devise means to supply the poor in Wales with a Bible, the grand issue of which was the formation of the British and Foreign Bible Society—a society which has already distributed more than 15,000,000 copies of the Bible—its issues now reaching nearly a million and a half annually. And this, in turn, led to the formation of the whole beautiful cluster of sister institutions throughout the world, which are so many trees of life, bearing the golden fruits of immortality among all the nations of the earth. This mighty river, so deep, so broad, so far-reaching in its many branches, we trace back to the tears of that little girl.

*"Behold how great a matter a little fire kindleth!"*

Christians, you are going to Mount Zion, value not your movables. The world kept the young man out of heaven, who could, as he thought, easier keep the whole law than part with his riches. Love not the world. Adonijah must not sit on Solomon's throne. 'Tis not for lions to prey on mice, nor for eagles to catch at flies. The sons of princes must not live like mean persons.

One sin will destroy a sinner.



## DAY OF VISITATION.

BY JOSIAH SHERMAN.

What our hands find to do ought to be done with all or might, for we are responsible for our faithful performance of duty.

A verse that expresses the most solemn, searching and interesting thoughts, is found in the prophecy of Isaiah, x. 3. "And what will ye do in the day of visitation, and in the desolation which shall come from afar; to whom will ye flee for help, and where will ye leave your glory?" These vivid thoughts are timely given, so that all who read may escape from the calamities impending. It is addressed *particularly* to those who make a *god* of this world's goods, as you will see by the context. Every man is favored with the *true light*, to guide him into *all truth*, and bring all things to his remembrance that God would have him learn and obey. John viii. 12: "Then spake Jesus unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." So that all are without excuse.

We who enjoy the direct rays of the *Sun* of righteousness, may take the *course* of the heathen poet,—

"I see the right and I approve it too,  
Condemn the wrong, and yet the wrong pursue."

May the Lord help my readers to break away from Satan's power, and come at once to the foot of the cross and be saved.

1. What will ye do when visited by disappointment? Your mind is frustrated, and every cherished thought of gain and wealth has taken its flight, and there is nothing left you but want, poverty and wretchedness.

2. The visitation of slander. A friend, one that you have ever esteemed as such, at a time when you needed his aid the most, betrayed you, and said all manner of evil against you falsely; the path of honor and purity in which you traveled for years, seems permanently blockaded, and your character ruined. What can you do without

Christ, who possesses all power?

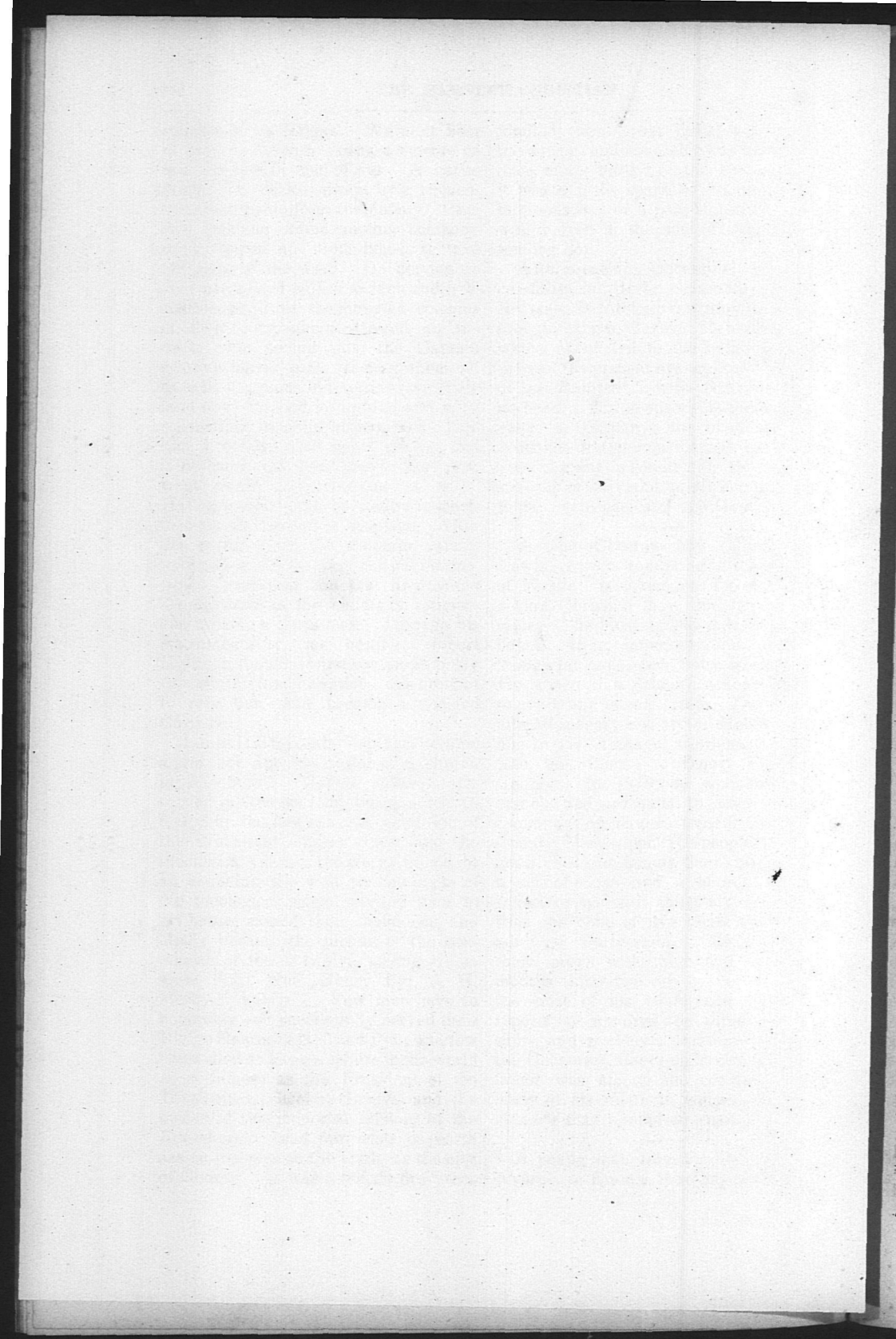
3. The visitation of sickness. You have commenced your career in life with cheerful hopes and pleasant prospects of wealth and fame; but by and by, your blooming cheeks turn pale, your food does not relish, your nerves grow weak, and the physician says to your bosom friend in a whisper, "you will have to give him up." The disappointment gives an awful burst of thought, and groans, tears and earnest cries are heard in the other room, and your fears will cause you to reflect that your time on earth is short. To whom will ye flee for help? You cannot leave your bed, and your physician has given you up. If your peace is not made with God, through Jesus Christ, and your life has not been productive of the fruit of righteousness and true holiness, you are *lost*. Death-bed repentance is not to be relied upon. Your preacher may say to you,

"While the lamp holds out to burn,  
The vilest sinner may return."

This may operate on your mind as opium does on disease, till death cuts you loose from the body, and then you will know that what I write is true. There is but one case of death-bed repentance in the Bible, and that was the thief on the cross. Luke xxiii. 38 to 44. These two thieves were equal in crime and in advantages. One made confession, before that great multitude that was pouring contempt upon Christ, and said, "we suffer justly, but Christ has done nothing amiss." He then asks Christ's favor, and was answered, "To-day shalt thou be with me in Paradise." The other shrank from bearing the cross, and joined with the multitude in heaping reproach on the Saviour, and is now reaping his reward.

4. The desolation which shall come from afar. It may come in the Spring, when nature has robbed itself in its beauty, and the fruit trees are in bloom, and the farmer is laying out his plans to secure his forth-coming crop. He returns to his richest treasure on earth—his home—and is caressed by all the inmates with innocent glee, and sits

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down to his table, richly spread with nutritious bounty, gives thanks for mercies past, and implores grace for the future. While retiring to rest, the earth trembles to its center. He goes to the window, and sees the glimpse of lightning flashes in the distance in every direction. By the lightning's light he sees the etherial heavens all in commotion; the white clouds flying in every direction, like the officer in earnest battle. Now the vivid flash is well-nigh blinding, and the thunder deafening. He watches its approach with signs of final desolation. Horses, cattle, human beings and everything is in a whirl. To whom will ye flee for help? Those who have chosen Christ for their portion, and the work of righteousness in early life, and have been faithful in duty to God and his fellow-men, hail such scenes with delight; for while the wicked faint in awful dismay, the saints will arise above the tempest. They have help in every time of need. Matt. xxvii. 20. But woe to the wicked, for the reward of his hands shall be given him. Now the wicked can say in truth, the harvest is past, the summer is ended, and my soul is not saved. Not because I had not the light, but because I rejected it, and did despite to the spirit of grace.

5. And now to whom will ye leave your glory? You have gloried in your wealth, and in the way you obtained it, and now where is it? Can you tell what it is worth to you? To whom will you leave it, and to whom will you leave yourself? All this you will soon realize; but this is but the shadow to the substance. Now do you inquire what must I do to be saved?

Faith is no substitute for making wrongs right between man and man. Bring forth therefore fruits meet for repentance, is the command. If you have oppressed the poor and needy, have spoiled by violence, and have not restored the debtor his pledge, and have taken unlawful interest, or taken anything without liberty that belonged to another, confession and satisfaction must be made while you have the means, or you will be found wanting in that day

when God shall come to judge the world in righteousness, and the judge will say in his decision, "inasmuch as ye have done it to one of the least of these my disciples, ye have done it unto me. These, the wicked, shall go away into everlasting punishment, but the righteous into life eternal. Matt. xxv. 45. If you are a miser, sell that thou hast, and give to the poor, is Christ's command, and follow him, and you shall have treasures in heaven. It never was designed that saints should lay up treasures *here*, for where your treasure is there your heart will be also.

### DISORDER.

BY REV. T. S. LA DUE.

*Disorder in many of the worst forms is attended with much quiet for a time.*

This is witnessed in nature. How quiet the process of decay, and of the elaboration of those seeds of pestilence which sweep nations to the tomb.

This is true of the habitual use of narcotics. They tranquilize the spirits, while insidiously drying up the springs of life; and slyly pilfering from soul and body the elements of manhood, until the victim, like Adam eating the fruit, finds his Eden turned into a wilderness.

What is true in this respect in nature is equally true in morals. Probably the heavens never looked upon a scene more serene than when Satan tempted Eve. All the beauties of Paradise were around. The great sun looked down; how still; the noiseless cloud-flake sailed along; the flowers, the trees, the drowsy murmur of the stream. How calm, how peaceful the serpent, as he peered from among the foliage and the fruit; the lambent flame in his eye, as with lips of honey and tongue of guile, he wove his spell around our beautiful mother, and in the most quiet way brought in the most fatal disorder and tremendous ruin.

French infidelity seemed a very philosophical and splendid thing, urged with great grace and power, and brilliant with promise. But death was in the

delectable dish: from it sprang ten thousand furies, and it run over with blood.

Nations often when most quiet and rich, and splendid, are fermenting with baleful leaven. The Roman empire, when outvieing anything in the history of the world, for wealth and grandeur, and apparent power, was struck through with leprosy; and her quiet was only the mortification which preludes death. And when the rod of God's providence, the Goths and Vandals touched her, she fell and broke, a putrescent mass.

The same is true of churches. The Jewish Church, with priests clothed in purple and fine linen, and with gorgeous temple and service, saying "thou art rich and increased in goods," was only a whited sepulchre, reeking with disorder, which soon eventuated in a demoralization, echoing with the thunders of judgment long foretold, and shocking the world.

The Romish Church in the zenith of her arrogance, was the most corrupt, and yet the most quiet; when the disorder of falsehood and hypocrisy run flush in every vein, and even now, with all her corruption, we have reason to tremble at her strength, and to shrink in anticipation of those death struggles of the beast, which may rack the world.

We learn from these examples, that pre-eminent prosperity in acquiring numbers, converts and riches; in building magnificent houses for worship, and for religious and charitable and educational purposes; in exhibiting superhuman zeal in pious labors; in furnishing men of mighty ability and eloquence—we learn that all this may be connected with deep, moral disorder, which must ultimate in ruin, if not before, when the vials of the wrath of the Almighty are poured out without measure.

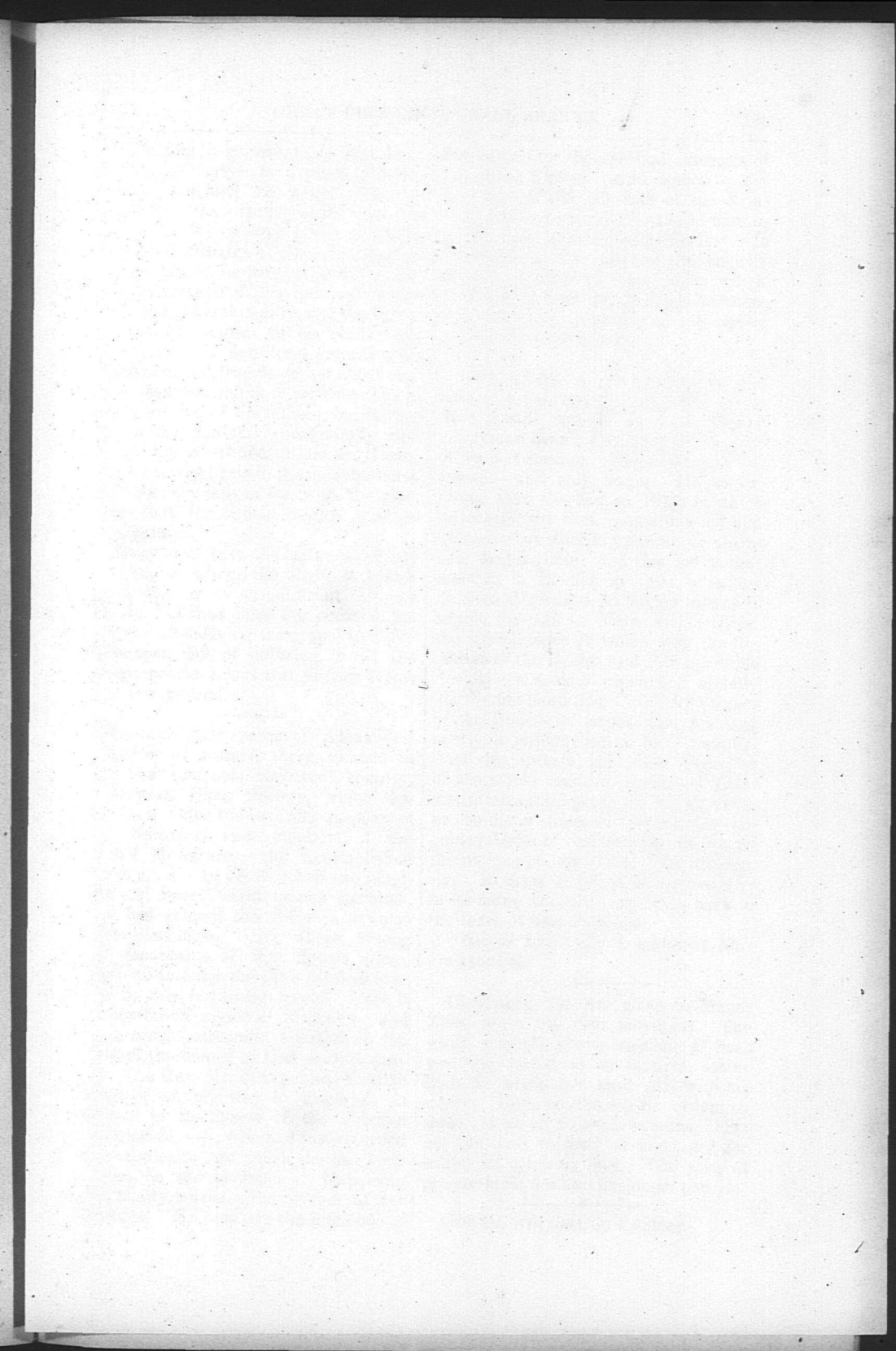
Let the churches of this day be warned. Their prosperity and zeal, and even purity of doctrine, are no infallible signs of pure religion, and undefiled. The letter, the doctrine alone, however pure, without the Spirit, killeth. "Not every one that saith unto me

Lord, Lord" (confessing my teachings or doctrines) "shall enter the kingdom of heaven." Alas, the too evident worldliness of the churches, and their putting a most specious but merely natural sympathy and sentiment for emotions, begotten purely by the Holy Ghost, while contemning the real manifestations of the Spirit, are painful demonstrations that those principles of disorder are at work among them; which must destroy souls, and provoke the maledictions of heaven.

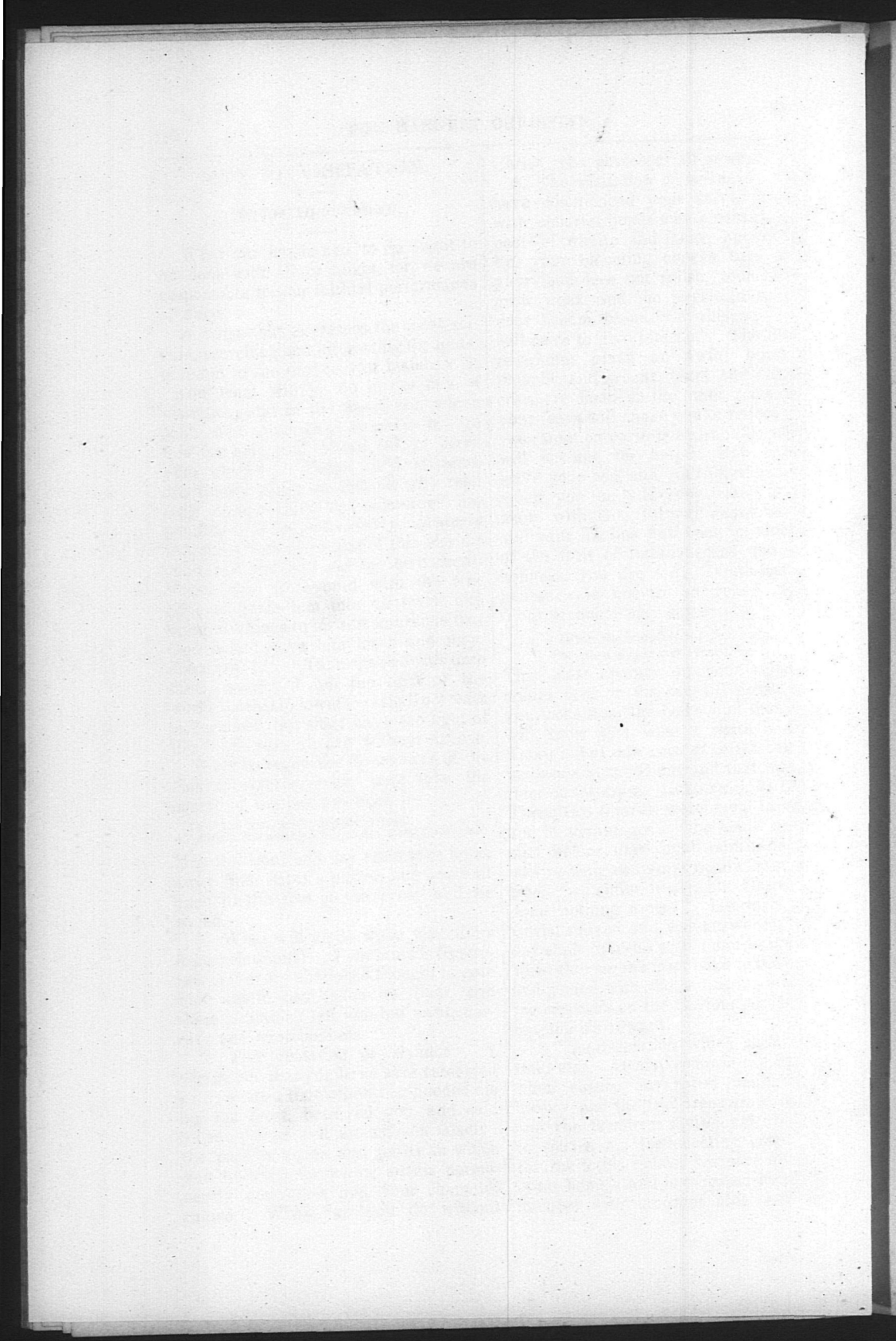
No real disorder arises from the propagation of truth; disturbance may ensue, but all from error opposing. Men may be thrown into commotion, because truth compels them to abandon false principles and practices, and improper business, and to make confession, and to restore money fraudulently obtained, and ecclesiastical establishments may be shaken; but this is only a revolution from disorder to order. This disturbance may be charged to the advocates of truth, but we answer Ahab, "I have not troubled Israel, but thou and thy father's (the devil's) house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Demonstrations of joy over the triumph of right, are not disorder; as when American slavery was overthrown, and foul rebellion in its behalf crushed; when Israel exulted at the Red Sea, and at Jericho; when Abraham fell on his face and laughed; and David danced before the Lord with all his might; when the weeping and shouting were heard afar off, at the rebuilding of the temple; when those on Pentecost "drank and made a noise as through wine;" and when saints now are filled with the Holy Ghost, and shout from the tops of the mountains, and leap for joy.

Demonstrations of joy over wrong are disorder; as when rebels against just government, and the rights of humanity, shout over an ill-gotten victory; when the Israelites shouted and leaped around the calf; when worldly professors say, "Glory to God," and hold







praise meetings; when savages like the Ashantees exhibit boisterous joy at their religious festivals, when two hundred human beings are butchered for religious purposes; and when modern professors exhibit excessive hilarity and joy at their religious festivals, carried on with performances more befitting a heathen than a Christian.

Disorder is shown in crying, "peace, peace," when there is no peace; apologizing for, instead of uncovering sin; preaching to tickle itching ears; encouraging souls to believe they are saved, when they have not learned the first principles of repentance, of self-denial, and separation from an ungodly world—this, this is disorder; no matter how sweetly done; soul deluding, soul-damning. Oh! this false, smooth charity is horrible disorder!

It is a damaging expediency to compromise with wrong for the sake of present peace. The founders of the American Republic left an element of great wrong—slavery—in the foundations. They deplored it, and hoped time would do it away. What was the consequence? The most awful fratricidal war the world has ever known. And to-day, five hundred thousand of our brothers, and sons, and husbands and fathers, and sixty-four thousand who were starved and killed by inches in southern prison hells, rise up in their graves, and cry, with a voice like many waters, and mighty thunderings, "No true, no lasting peace or order without truth, without purity." "First pure, then peaceable," is true in temporal things, how much more in spiritual. And that hell, into which shall be turned every lie, with whosoever loveth and maketh it; and all disorder opens its mouth of fire, and groans from all the caverns of the lost, "No peace; but disorder forever; without truth, without purity."

Christian, love not that little which thou canst not love long. Riches reach not eternity. "I am going," said one, "where money is no current coin."

## LESSONS LEARNED IN THE MINT.

BY REV. JAMES MATTHEWS.

1. That the precious metals, gold and silver, have from the earliest times, been preferred for a circulating medium, to be used in purchases and sales, because their weight, fineness, and consequent value, could be more easily and accurately ascertained than that of most other articles.

2. That one essential feature of a circulating medium is, that it shall have an intrinsic value; and although this may seem not to be the case, when we see a piece of paper not worth intrinsically one cent, passing current for from one to a thousand dollars, we have only to consider that it is the printed promise on its face, which gives it value. The holder is entitled to so many dollars in gold or silver. So, then, if this promise to pay is valid, and will be kept, the real medium is gold or silver, and these metals have a positive value in the useful and ornamental arts, aside from answering for a circulating medium.

3. I learned that to become current coin of the realm, another feature is necessary; there must also be the *stamp of the mint*. These two things are always required, and always found in genuine currency:

1. Metal of intrinsic value.
2. The mint stamp.

And these lessons led to serious reflections.

1. As to the nature of pure religion. That the same things are always to be found in it.

It is experimental and practical.

It is inward and outward.

It is a thing of the heart, and a thing of the life.

If the heart be refined by the purifier of silver, the life will bear the impress of the heavenly mint.

God knows about the heart; he sits as a refiner and purifier of silver, and purges it as gold and silver. His grace, and fire, and breath, and power, changes the base to pure, and his truth stamps

the life. Yes, God knows the heart; it is naked, and open to his eyes.

But man knows the life; hence the need of the stamp.

Concerning pure religion—God says, "it is love." Man says, "I love God;" the world says, "show it—let us see the stamp."

In the mint there are properly qualified officers appointed to assay the metals, and declare them fit for stamping. The masses of metal are then rolled into bars and strips, of the required thickness, when they are put into a machine, and with a powerful punch, cut into blank discs; these blank discs are then put into another machine, and subjected to a pressure of eight tons, which clearly and sharply stamps the image and superscription of *Liberty* on the one side, and the value of the coin on the other. They are now ready for circulation. And let it be remembered that the stamping does not in itself alone make the coin, though necessary to complete it. You take a piece of pewter or brass to the mint, and ask them to stamp it. Will they do it?

No! the law forbids it. The stamp is for genuine metals; so is it in pure religion. The stamping after the purifying. Let a man consent to be weighed, melted, rolled out, then cut out clean and clear, from all surroundings by the powerful punch of separation, and he will be ready for the stamping machine, when, if he will bear the pressure, he will come out current coin of God's realm, bearing the image and superscription of Jehovah.

And no man has to wait long for the witness.

Many cry out for the witness, the seal, the stamp; when what they need is the fining pot.

I have heard men sing—

"I want the witness, Lord,  
That all I do is right,

when they knew that they were doing wrong, and would excuse themselves for doing it.

And the stamp is on the outside too. Real religion looks like real religion,

and nothing else; a truly religious person will be good to look at, good as a living epistle, good as a light in the world, a waymark to the heavenly kingdom.

In these days there is a great cry for heart work, and a corresponding antagonism to life work. That is, many say, "I do not care what a person does, or how he appears, if the heart be right." But these same persons would object to taking a blank piece of metal for money, because it would be uncurrent, and comparatively useless. As we seriously object to this cry of—"O such a one is real good, but he does not make a parade about it." Real good! good for what? Good to honor God? Good to glorify Him in his body and spirit which are his? Real good? When the body bears the stamp of the world? It cannot be so! It is not so. Every true believer bears about in his body the marks of the Lord Jesus. The true coin bears on the one side: "God knoweth them that are His;" and on the other, "Let every one that nameth the name of Christ depart from iniquity."

In conclusion, let me ask—

1. Do you feel like a Christian?
2. Do you look like one?

## BEHOLDING CHRIST.

BY HATTIE A. WARNER REQUA.

A little while, and ye shall see me." St. John.  
xvi. 16.

Blessed words; falling with peculiar consolation upon the sorrowing hearts of the disciples of Christ. A vague apprehension had taken possession of their minds; a faint foreboding of the mighty conflict between the kingdoms of light and darkness, culminating in the death of their Divine Teacher, had dawned upon their comprehension. Though they understood not the full meaning of his words, "A little while and ye shall not see me," enough was comprehended to awaken their warmest fears for his safety. They followed his assurance, "Again, a little while and ye shall see me."



Not alone upon the hearts of the twelve disciples have these words fallen with balm of healing, but where is the friend of Christ, of any age or clime, whose heart has not been sometimes gladdened and encouraged by the thought, "A little while, and ye shall see me." "A little while"—of crosses and glory, of conflict and victory, of seed-sowing and reaping, of persecutions and exaltations, afflictions and rejoicings, tribulation and peace—"And ye shall see me"—not as those ancient disciples beheld him, a man of sorrows, and acquainted with grief; smitten and afflicted, wandering unknown and unappreciated throughout earth's broad domain, which afforded him no place for repose, until the new tomb opened to receive his lacerated frame; but crowned with unapproachable glory in the kingdom of his Father, where all kingdoms of the world shall bring their glory and honor; and the redeemed of all nations with cherubim and seraphim, fall prostrate to adore the Immaculate Son of the Everlasting Father.

This is He whom we serve; the Lion of the tribe of Judah, the Conqueror of sin and death, the Redeemer of our souls from destruction; a little while, and we shall see him.

Oh, house of many mansions, standing stately upon the borders of the crystal sea, to my soul thou art indeed near and precious; not for thy walls garnished with jewels, and glittering like the sun, not for thy spacious halls, adorned with the perfection of divine skill, but there I shall behold Him who hath ransomed my soul from the power of the grave. Rich dowry! Glorious prospect! We shall see Him as he is, and no more then to the weary heart shall these sad words be spoken, "A little while, and ye shall not see me," but they who enter that bright realm shall go no more out forever.

The glories of this world pass away; the ancient kingdoms of the earth have well nigh passed into oblivion. Babylon, Carthage, Sparta, Athens and Rome flourished gloriously for a time; each the center of grandeur, military

glory, and power, but each, in their turn, fell a prey to the destroyer, and scarce a relic remains of their former magnificence. But of *His* kingdom there shall be no end. Existing suns with their revolving systems may be extinguished in utter night, and new worlds, radiant in the beauty of uncursed Eden, may spring forth at the call of Omnipotence, and having served their destined purpose, may be resolved into their primal elements; but not one stone in the foundations of the eternal city shall be moved; not one iota shall be subtracted from its magnificence and glory. And in that incorruptible kingdom we shall dwell with Christ, beholding His glory, and sharing in the sublime pleasures of His everlasting triumph. Amen.

#### INCUMBRANCES.

How can a man run with a burthen on his shoulders, and fetters on his feet? The snail is very slow in his motion, who carries his house on his back.

Christian, get the bolts off thy hands, and fetters off thy feet. Cast out the lading, tighten the vessel of thy soul, and prevent thy shipwreck. The burthen of worldly cares, the lime-twigs to our wings and affections, are the bane of many a soul. The glittering things of the world which sparkle in our eyes, and attract our hearts, are like rotten wood, or glow-worms which shine in the dark. "Set not thine heart upon the asses," said Samuel to Saul. "Regard not your stuff," said Joseph to his brethren.

Christian, heaven is thy home. The world is but thy inn. Though a man hath better diet, better attendants, better lodgings in his inn than at home, yet he remembers 'tis but for a night, and he must be gone.

One of the ancients, standing at Cæsar's tomb, wept, and cried out, "Where is now the flourishing beauty of Cæsar; his armies, honors, triumphs, trophies? Are they all gone and departed?"—*John Fox, Minister. 1709.*

## EDITORIAL.

## HONESTY.

There can be no real, Christian character without honesty. There may be a great deal of show, of serious deportment, of religious talk, of high profession, and even of liberality; but without sterling integrity at the bottom, it is all a delusion and a sham. We once knew a man of quiet manners, solid judgment, and reputed piety. He was regular in attendance upon the means of grace, kept up family prayer, and gave largely to the support of the church. He carried on an extensive business, and appeared to be prosperous. But, while seemingly so good, he was for years practicing the crime of forgery. Others may not go so far, but are guilty of petty acts of dishonesty. They take every advantage, and drive hard bargains. Debts that can and will be collected by law they pay; but debts that are not likely to give them any trouble they take no trouble to pay. They agree to pay a certain amount for the support of the Gospel. But they do it in unmarketable produce, for which they charge more than the market value. We believe in a serious deportment. But solemnity can never take the place of integrity. Many a man wears a long face because he is living in constant dread of exposure.

We like to see people get blessed—the more the better. But we want to see their blessing leave them more unselfish, more kind and considerate in their families, and more careful in the discharge of their obligations to their fellow-men. Ecstasies and visions can never be accepted for honesty. Men may be very demonstrative, and very dishonest. A man going home from a prayer-meeting, where he had prayed long and loud, came across some stray cattle in the road. He drove them all night, and sold them in town the next morning, and pocketed the proceeds. His praying did not save him from prison, or from perdition, unless he prayed in quite a different manner.

We must examine ourselves carefully in this particular. It is time to balance up

our accounts, and see how we stand with God. A lack of honesty shows a lack of grace.

*A false balance is abomination to the Lord.*—Prov. xi. 1. *He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. He that turneth away his ear from hearing the law, even his prayer shall be abomination.*—Prov. xxviii. 8, 9. *He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.*—Luke xvi. 10.

## SUCCESS.

Those who are called to the work of the Lord are warranted in looking for success. *Herein is my Father glorified, that ye bear much fruit.*—John xv. 8. But to succeed you must work. There must be, on your part, the putting forth of means adequate to the end. Industry wins. You cannot enjoy your ease, and at the same time reap an abundant harvest. Harvest work is hard work. If you toil for souls as many hours a day, and as faithfully, as the laborer does for his wages, you will gather fruit unto life eternal. But if you trifle away the time, or spend it in secular pursuits, you will fail in the great work of winning souls. You will deserve to fail. God does not encourage idleness. His word is, *Go work in my vineyard.* Your heart must be in the work. Routine duty will never shake Satan's kingdom. Earnest blows alone will be effectual.

1. You must labor in faith. In secular employment there is always more or less uncertainty. It often happens that the brightest prospects are suddenly blighted. But in the vineyard of the Lord failure, in an important sense, is out of the question. Whether you gather little or gather much your industry is sure to be rewarded. *My reward is with me, to give to every man according as his work shall be. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.*—John iv. 36.

You must have faith in your employer. These promises should encourage you to go through every thing. You have an Almighty arm to rely upon. There never

was a mountain of difficulty so high but that, at the command of faith it would give way.

Unbelief will not only werken your efforts, it will palsy the energies of those who work with you. When the courage of the general gives way, unless some one else assumes the command, the battle is lost. Many a defeat has been turned into a victory by the courage of the commander.

It is now about the time when kings go forth to battle. Put your forces in order and make ready for a vigorous attack against the strong-holds of sin. Get inspired with courage from above—a courage that never yields—that never faints. "And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, *Hear, O Israel, ye approach this day unto battle against your enemies; let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.*—Deut. xx. 2-4. Look for victory, expect victory, deserve victory, and you shall have victory.

### FREE CHURCHES.

From the first number of this Magazine, issued now fifteen years ago, we have spoken out, plainly and unequivocally, in favor of plain churches, with the seats free. The sentiment in their favor is gaining ground. The secular papers now and then give their influence in favor of this much needed reform. The New York Tribune, the ablest among them, says:—

"Religious learning or eloquence was never more popular than now, or commanded a higher price in the money market. Church business appears to an outsider to be managed very much like any other financial operation, with the advantage, it is true, of certain peculiar privileges which appertain to it. A few moneyed men form a corporation and put up a church edifice, which, nine times out of ten, costs two-thirds more than they at

first planned. Carved angels, gargoyles, tiling, frescoes, stained glass, all the best of their kind (for was it not the lamb without blemish that was dedicated to the Lord?)—these things cost money. A heavy debt or mortgage remains on the building—which is one of its privileges. To pay this debt, or even to keep themselves from further loss, the money-spenders must have all things in accordance. A choir must be salaried at a high figure. The people, used to works of art in their own homes, would not be likely to enjoy congregational singing. The preacher must be one who draws, either from his devout piety (which *does* draw, let us acknowledge with thanks), or his genuine power as a pulpit orator, or his ability to perform new pranks every Sunday on a sort of religious tight-rope. A paying congregation thus insured, the pew-renting is the first mode of tapping their pockes. Front pews in some of the fashionable churches, as we learn from the daily sales, command a premium of thousands of dollars: the very back pews and least desirable, sell for several hundred. Now, no poor man, or even mechanic with a moderate income, can afford to pay two or three hundred dollars, not into the treasury of the Lord, but to keep up, as his common sense tells him, a gorgeous show of carved stone and colored glass, which the theater in the next street outshines. In consequence, the poor man and mechanic stay away, not being minded to sit on the two or three "poor benches" at the back of the gallery; and the well-to-do investors in this sacred stock sink comfortably into their cushioned seats, complacent in the consciousness that the thing will support itself now and need no further outlay. A mission chapel is built of plain, barn like appearance and sustained by the wealthier congregation for the use of the poor, which is a very good and commendable effort as far as it goes.

"But the gist of this matter of costly churches lies here. Granting that Dives has a right to gratify his vanity and esthetic tastes under the pretense that they help to worship God, while his brother Lazarus lies at his gate starving for the very bread of life—is this help given where it is need-



ed? It is the poor man, not the rich, who should have these aids to lift him out of the coarse drudgery of every day. Frescoes and pictures, oratory and music are stale, common-place matters to Dives, lolling critically in his front pew. He hears better logic every day in court than that of his rector, and then—how the man slurs his r's! What is the leading lady, too, beside Parepa? The man for whom this might have a glamour and force of exaltation, as it would on a child, is shut out. The plea for this expense is usually Solomon's Temple, ordained and planned by God. But the "lamb without blemish" was not auctioned off like the pews. The pillars of Shittim-wood and gates and roofs of gold were given by the rich for the use of the poor. Each man "gave of his substance," but the curtains of Tyrian purple and the blaze of mysterious jewels were for all alike.

"The Romish Church, which, whatever its errors, knows better than any other how to manage men, follows in this Jewish example. The tax which has built its cathedrals has been levied principally from the noble and wealthy, but there are no hired pews in them. All through the Continent prince and peasant kneel side by side. Protestants complain that the Catholic Church works upon ignorant natures by sensuous appeals, yet they carefully confine such appeals on their own side to the more cultured and enlightened. The force of the Romish policy one can see any Sunday in the faces of their worshipers. Dennis spends the week with his nose in a sewer, or manure heap over a spade; Mary in a kitchen. On Sunday they enter an enchantment of color and perfume and harmony. Lofty arches rise heavenward; angelic voices summon them; the priest glitters in mysterious splendors; while flowers crown the altar of Mary, whose sweet face and outstretched hand seem to scatter blessings. They have no picture galleries, no exquisite dresses, no opera in their experience of life; these are all here in one. All that the world holds of beautiful or best in their knowledge is subtly made for them part of their religion. Now this, according to Protest-

ant theory, may be all a paganish and base appeal to the flesh. If so, what do our own churches want with it? Why did Dives pay this week a thousand dollars premium for a comfortable seat in which to enjoy it to-morrow, and so send Lazarus to bare brick walls to worship God, and to the twenty-five cent gallery of the theater for his emotional satisfactions?"

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#### TO OUR SUBSCRIBERS.

Beloveds, we thank you for having stood by us in the important, but unpopular, truths we advocate. But we need your continued co-operation. You believe in an uncompromising Christianity. Help us, then, to promote it. This is a trying year for religious periodicals. Many who never think of retrenching in any needless indulgence for the body, will, if they feel any financial pressure, cut off the supply of food for the soul. Some who cannot afford ten shillings a year for the *EARNEST CHRISTIAN*, will pay ten dollars a year for tobacco.

Will you interest yourselves in our behalf, and promptly send on the money for the *EARNEST CHRISTIAN* another year, and get us, if possible, one or more new subscribers? Make a New Year's present of the *EARNEST CHRISTIAN* to some one in whose spiritual welfare you feel an interest. Let there be no falling off; but rather a good increase in our list of subscribers for another year.

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#### POSTAGE.

After the first of January we have to pre-pay the postage. Some have renewed already, and in nearly every instance they have pre-paid the postage. This is as it should be. A trifle from each will not be felt by them. But if it all comes on us it will be a heavy burden. Send ten cents for postage.

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DEBTS.—We have a great deal due us in small amounts. We do not wish to be importunate, but we greatly need the money. If you owe us ever so little please send it on at once.

## THE KANSAS AND NEBRASKA SUFFERERS.

We trust the appeals for help, for the sufferers in Kansas and Nebraska, will be generally heeded. It is not crime nor improvidence that has reduced them to want. It was a visitation against which no industry or foresight could protect them. They boldly went to the frontier to provide homes for their families, and the grasshoppers came and destroyed their substance. Let us rally to their help. "A Free Methodist pilgrim" sent to the General Conference, to our care, forty dollars, to send "to the Free Methodists in Kansas who have lost their crops by the grasshoppers." This money we have forwarded to Rev. G. W. Smith, Salem, Jewel Co., Kansas, for distribution among the needy: God bless the donor, and bless the recipients! Let us remember the words of the Lord Jesus. *It is more blessed to give than to receive.*

## TOBACCO.

Dr. Franklin says, "*I never knew tobacco to do a well man any good.*" It does harm. Yesterday we saw a strong man, in the prime of life, give up and fall upon the couch. He had gone through the war unscathed, but tobacco was too much for him. Thus the South, though defeated, conquers. Though deprived of her slaves: she still makes slaves—the most abject, voluntary slaves. Through tobacco, and strong drink, for which the use of tobacco paves the way and creates the appetite, thousands of the bravest and most generous are being led from a life of servitude to an untimely grave. Drunkards generally use tobacco. "A desire," says Dr. Rush, "is excited by it for intoxication and drunkenness." Says Dr. Stephenson, "Chewing and smoking tobacco exhaust the salivary glands, producing dryness and thirst. Hence, after the use of the cigar or the quid, brandy, whiskey, or some other spirits, is called for." To the same effect is the testimony of Dr. Woodward. "Tobacco is the most common stepping-stone to the use of spirituous liquors, which

leads to intemperance." Says Dr. Muzzey, "Smoking produces a huskiness of the mouth—which calls for some liquid; hence the kindred habits of smoking and drinking."

If you do not use tobacco, continue to let it alone. Discourage its use in others. It is a wide-spread evil. Bear your testimony against it.

If you use it, stop it at once. Break off the vile habit before it proves your ruin. God can give you the victory, if you earnestly seek his help. Grace can overcome where human resolution fails. Be in bondage no longer. You dishonor God, hurt His cause and injure others by your bad example. Christ came to save you from your sins. This is a sin. Seek deliverance from it. Let us *Oleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God.*

YOUR ADDRESS.—In writing us on business, be sure and give plainly your name, Post office and State. If you do not we cannot attend to the business properly, nor can we write you for correction.

## ENGRAVING.

Our Subscribers may expect in the January number, a steel-plate engraving of an Earnest Christian worker, our fellow-laborer, Mr Joseph Mackey, of New York. The engraving alone will be worth half a year's subscription.

## CORRESPONDENCE.

## LOVE FEAST.

Mrs. M. C. Frost.—Goodness and mercy have followed me all the days of my life, and my trust is in the Lord. I feel to praise his great and holy name for his wonderful works to the children of men; that when there was no eye to pity nor arm to save, his own right hand hath wrought salvation in giving his Son to die, the just for the unjust, that "Whosoever believeth on him should not perish, but have everlasting life." The Lord blesses me every day, and I am trying to live so

as not to bring a reproach upon his blessed cause. I have had much satisfaction in reading the *EARNEST CHRISTIAN*, and the Love Feast testimonies. I often think what a happy Love Feast it will be when all the pilgrims get home. I like the uncompromising principles therein contained. There is no compromise in this war. When will professors of religion learn that the Bible says, "Ye cannot serve God and mammon." It is just as plain as the English language can make it. Praise the Lord for salvation that saves to the utter most.

E. L. HALL.—I would like to tell the readers of the *EARNEST CHRISTIAN* that I am still striving to do that which will please Jesus, the best friend I have. Although sometimes I have severe persecutions from even those that profess to be Christians; but I praise the good Lord I find that his grace doth keep me up. All my trust is in him who hath said that "My grace is sufficient." When I find so many positive promises in the word of God, my soul is lifted up above all the persecutions and trifles that I have to contend with. I rejoice that I am worthy to suffer these trials. O! praise God for that religion that keeps the soul. I have perfect peace at all times. When I go where God is worshiped I find that Jesus is with me, and it fills my soul so full that it causes me to say "Glory!" and praise him aloud. Some say that they do not like so much noise, that the people will hear all around the neighborhood. But, glory be to God, it does me good to let the people hear that Jesus fills my soul full to overflowing. Bless God! He promises me that if I try him aright he will pour out such a blessing that there shall not be room to contain it. Praise the Lord I find him as good as his word. I will tell you all that I have a peace and joy in my soul this day that gives me great comfort. Bless God, while I am penning these few lines I have a good assurance that the blood of Jesus cleanses me from all sin. I am his for time and eternity. Carnal professors and the world may say what they please, I am for the Lord. If I have no friend on earth, Je-

sus will be my friend and that is all I want. I bless God, he is good enough for me! I do love to think of Jesus, and thank him for what he is doing for me. He has said if I do his will he has a mansion for me, and for all that are faithful to the end.

*Athens, Ill.*

E. WHITE.—I first started to seek religion in the Wesleyan Methodist Church, in Canada. I went to a revival meeting that lasted for three months. I went forward every night, and I did not get what I was seeking for. Well, the truth was that our minister was a Free Mason, and, I suppose, half of his members. They had driven the power of God away with works of darkness and fashion. I had to give up in despair. So I left that place and came here, and after finding the Free Methodists I found that they had the power of God, and it was not long before I got what I was seeking. I lived up to my confession. The fourth of July last God completed his work in me. Now I am saved by the blood of Jesus, and live every day upon the manna that comes from above. I bless God that there was ever a way of holiness opened for the children of men to walk in. Blessed be God for a complete salvation that saves even me. O, it is rich living. Bless God for ever and ever! Amen.

F. G. SPICER.—Forty-four years have passed since God displayed his saving power to the renewing of my carnal mind, and brought it into subjection to his law. That saving power has been with me thus far. At times the Spirit has carried me to Pisgah's top, and whether in the body or out of the body, I beheld the promised rest. This salvation enables me to war against spiritual wickedness in high places, and get the victory, and overcome every time. Hallelujah! I advocate this clean salvation. I know, by blessed experience, God's power to save from all sin. This salvation I recommend to the young. Let the convert keep saved and he will be a host for God. I am no advocate of the devil to compromise the truth, now in the evening of life. As I near the immortal shores there is a welling up, big with immortality and eternal life. Glory to God and the Lamb forever and ever!



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