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BACKSLIDING.

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The tendency in nature is to equalization. The clouds are constantly carrying water from the ocean to the land. The gulf-stream sweeps away to the north the warm water of the Tropics, to mitigate the severity of the Arctic regions. The ice-bergs from the Pole float away to the south, and cool the parched air. Even the mountains are gradually falling and the valleys gradually rising. The swamp of one generation becomes the meadow of the next. Your stove keeps warmer than the air that surrounds it only by being constantly fed by fuel. Let it alone and it cools off.

So, no matter how much grace one may have, the constant tendency is to assimilate to those by whom he is surrounded. He keeps up his glow of devotion only by waiting continually upon the Lord. He holds his ground only by persevering efforts to go forward. A man does not need to commit some flagrant sin to lose saving grace. He may lose it so gradually that he may not know it is gone. This is implied in the Scripture word—"backslider," by which such persons are designated. Sliding is a smooth,

pleasant motion. It is not a fall. There is nothing in it that shocks the sensibilities. You may be a backslider and not know it. This was the case with the Laodiceans. It may be with you.

Assuming that you have been converted, you may know whether you are backslidden by the following marks:

1. Continuous and wilful neglect of the Bible shows that you are a backslider. If you turn away from God's book, it is because you have lost your love for Him. The language of a saint is: "*O how I love thy law! it is my meditation all the day.*"—Psalm cxix, 97. The loss of the appetite is a sign of disease. The loss of a relish for the bread of life, shows that the head is sick and the heart is faint. Do not flatter yourself that you have become so strong that you can live without it. If you do not feed upon the word of God, you are spiritually weak.

2. If you neglect secret prayer, you are a backslider. The discharge of public, religious duties may keep up your credit with men; but secret devotions alone will give you strength to press on in the way of life. You must draw nigh to God if you would have him draw nigh to you.

3. If you have lost the joy of salvation, you are a backslider. I do not

mean that you should be in an ecstasy all the while. This is not necessary. I do not mean that you should at all times be sensible of joy. There may be seasons when you are in heaviness through manifold temptations. These must be expected. You may be called to pass through great tribulations. The route to Heaven goes that way. Still you must see to it that no temporal calamities rob you of the joy of the Lord. You must get blessed from time to time. In the midst of all your trials you must still be able to say, "*As sorrowful, yet always rejoicing.*" But if this is not the case—if your enjoyment is gone and you are living upon the dry husks of by gone memories, and priding yourself upon your consistency, you may set it down that you are a backslider. You may say that you are *rich and increased in goods, and have need of nothing*; but God's opinion of you is very different.

4. If you relish worldly pleasure, you are a backslider. If you are saved in God, the craving for them is all gone. You have a taste for something better. He who drinks of the rivers of God's pleasures does not relish water from the stagnant, poisoned pools of man's creation.

5. If you are conformed to the world, you are a backslider. When you were converted, you came out from unbelievers and was separate. 2 Cor. vi, 17, 18. Now, if you live like the world, dress like the world, and seek your society in it, you are a backslider. Compromising is an unfailing symptom of a lukewarm heart.

6. If you are spending your time around stores and public resorts, talking politics, or telling stories, you are

a backslider. *Evil communications corrupt good manners.* The proverb says, "A man is known by the company he keeps."

7. If you are not strictly and scrupulously honest in your business, you are a backslider. If you take advantage of another's ignorance; if you practice deception to get good bargains; if you pilfer from your employer; if you draw wages for work which, through idleness, you have not done; if you devour widows' houses, your long prayers will not save you from condemnation. One thing the religion of Christ does for all who enjoy it—it makes them honest.

You may meet with losses and misfortunes—your property may go; but if you keep your religion, you retain your integrity.

8. If you slander people that you do not like, you are a backslider. "*If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*"—Jas. i, 26.

These are some of the marks of a backslider. Do you find them in yourself? If so, do not remain in this dangerous condition another hour. "*Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously.*"—Hosea iv, 2. God says, "*I will heal their backsliding, I will love them freely.*"—Hosea iv, 4.

Here is no restriction as to the backslider, only that he return to the Lord. Whatever the character of their backslidings, God says he *will heal* them. However aggravated their case, God says *HE WILL LOVE THEM FREELY.* Then do not stay away from God.

Get back to Him at once. You do not feel easy. There are times when you see your peril. Go on as you are, and your fears will come upon you. Convinced that you are a backslider, there is nothing that has such a tendency to keep you back as the fear that God will not receive you. Satan keeps you looking at that. Do not believe him. Trust God. Rely upon His word. Throw yourself upon his mercy. Confess your backsliding. Forgive all towards whom you feel hardness, both those who have wronged you, and those whom you have wronged. Give yourself without reserve to God and believe fully in Him. He will receive you with gladness. There will be joy in the presence of the angels of God and joy in your heart.

—The joys of religion are the encouragement of youth and the prop of old age. Without them we sicken even in the midst of prosperity; and with them adversity loses all its terrors. They sweeten our slumbers, they soothe our waking hours; at home and abroad, in private and in public, they are our constant companions, our richest treasures. The vigor of youth and the blush of health are transitory blessings; the pride of rank soon wearies; and riches make themselves wings and fly away; but the joy of a Christian, though it walks upon earth, hides its head in heaven. It is the gift of God; and God alone is able to deprive him of it.

—When mountains are in the way of the Lord's people, he does not permit them to ascend and pass over their summits, but he bids the mountains give way. He will not suffer his saints to walk too high; therefore, in his providence, he reduces the hills to vales, which are pleasant and safe to humble pilgrims.

A WORD TO SEEKERS.

If you need more light on certain points, pray God for it. If you lack determination, courage, and faith, cry to God for help with the perseverance of Jacob. Unite prayer with searching the Scriptures and the use of all the means of grace, and employ every help in order to obtain the blessing. Besides the Bible, suitable hymns, and verses of hymns, may be a means of encouragement. The reading of books, periodicals, tracts, etc., on the subject may be a help. The Bible, however, must always be considered as the principal source of instruction on this as on all other points of doctrine respecting our salvation.

Have a single eye, and be sincere before God and man in your searching and prayer with regard to this highly-important subject. Conceal nothing; hold nothing back; evade no known duty; spare no passions; renounce every sinful indulgence, remembering God will not hear us if we regard iniquity in our hearts. We must be conscious that we are sincere before God and man, and that we desire to be saved, and remain saved, from all sin. If this be the case, then we are only one step from the land of entire purity and rest.

But you must consider that without faith the specified preparation for sanctification will avail nothing. The most accurate knowledge of the subject, the profoundest sense of our natural depravity, and our need of thorough cleansing, all penitence and confession, resignation and consecration, together with the most earnest supplication and prayer, will be without effect if we lack faith.

If the proper state of mind is attained—that is, if we have arrived at the borders of the promised land of rest from internal enemies, and the enjoyment of perfect love—the fulness of God—then it is our privilege by one further act of faith to obtain the blessing—to enter into the land and possess it. And this last happy step across the boundary into the promised land is, in

most cases, not as difficult as many former steps of our journey have been. We need only to will and to venture, trusting in the mercy and faithfulness of God, and the work is done. Such faith the Lord requires of all His children, and it is impossible to none.

To believe that God has promised this great blessing, that He is able and willing to impart it, and that He will impart it in due season, is not all of that faith which is required to secure the blessing. More is required. We must come, as in justification, to the present tense, namely, that He will do it now. More than this, that He actually does it now. To believe that He will do it is all right at its proper time, but it is not the whole of the requisite faith to secure the blessing. When we believe and feel that we are near the goal, we have achieved a great victory, but if we go no farther it will profit us nothing. What would it profit a man if he almost came into the possession of a great earthly treasure, or even almost reached heaven, if he finally failed to enjoy it? The application is easy.

All who have been converted or justified, reached a point of time in their penitential struggle when they, by faith, obtained the pardon of their sins, and were adopted into the family of God as children. When did they reach that point? Was it not when they believed? Not before, but as soon as they believed. Exactly so it is in the struggle for entire sanctification. The order and nature of faith is the same; the difference is in the object aimed at. In conversion, this is justification and regeneration; in sanctification, it is entire cleansing from indwelling sin, and perfecting in love.

Now, if the penitent under the guilt and burden of sin, without much experience in regard to the work and ways of God, may exercise faith to the removal of his sins, and obtain peace and consolation, why should he, after such experience and knowledge with regard to the plan of salvation and God's willingness to hear and answer prayer,

not be able to exercise that faith which secures entire purification? Is God not as able fully to sanctify his children as to pardon and renew the penitent? Does He not declare our sanctification to be His will?

We doubt not the fulfilling of a promise made by a well-tried friend—we place full confidence in his word. But our friend is a feeble, fallible mortal, and he might possibly fail to fulfil his promise. He might be overcome by temptation to break his word; or if ever so faithful and willing, not be able to fulfil it. But this cannot be the case with God, our best Friend. He is immutable, and can in no wise be prevented from fulfilling His promise, if our unbelief prevent Him not.

But whatever may hinder us and protract our conflict for entire sanctification, the sincere seeker will finally succeed if he perseveres. Let him only guard against the mistaken notion that his success lies in the distant future—that weeks, months, and even years may pass by before he will realise it. This is an artifice of the devil, whereby innumerable multitudes have been deceived. If we earnestly seek the blessing, without which we never shall obtain it, we must expect it daily, hourly—yea, momentarily. Those who desire more time, have not yet fully discovered their need; are not yet tired enough of inbred sin, and lack earnestness in seeking deliverance therefrom.

Those who hunger and thirst after the full salvation of God, count the days and hours for their deliverance from their inward tormenting fears, and for the full baptism of the Spirit and power of their Redeemer. Deny me what thou wilt, O my God, only not this—is the language of their souls. They willingly consecrate and risk all in order to obtain this precious treasure. Nothing on earth or in heaven seems sufficient to them to mitigate the heart-wound, to fill the heart-void, but God and His full salvation. Those who await the blessing in such a frame of mind, and with such a desire by faith, need in no case

wait long for it. If the reader be a seeker of this great salvation, will he permit us to put the following questions to him :—

Do you comprehend what is meant by entire sanctification? Do you feel the need of it? Do you desire it with all your heart, and are you willing to accept it on any terms? Are you determined to avoid all manner of sin before God and man and to continue in prayer and supplication until you have succeeded? Have you made a full consecration of yourself, and yours, your property, your gifts and talents, your time, your influence and honor—your all—and are you determined never to take anything back? Is this your will, your feeling, your determination? Are you resolved to live and die with this mind? Do you expect sanctification by faith alone? Do you expect it to day, now? Do you expect it as a work of the Holy Spirit applying the blood of Jesus to your soul? Do you expect besides a cleansing from all inward pollution of sin, an increase of love toward God and man, of spiritual gifts, and an improvement of all Christian virtues? All this you may expect with certainty if you exercise the requisite faith for the attainment of entire sanctification. If you seek it by earnest prayer, and expect it by faith, it must be and will be your portion. Heaven and earth will pass away, but the word and promises will remain for ever. Do you believe this? "All things are possible to him that believeth." Do you believe *now*? If you do, you are not disappointed; you have the blessing, and you know and feel it. You need not now be told to give God the glory. The grace of God in your heart will incite you to this. You will speak out of the abundance of the heart and be constrained to cry out, in the language of the Psalmist, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy diseases; who redeem-

eth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

—Every man ought to strive to draw lessons from what he sees and hears. Like the bee gathering honey from the flowers, we should gather wisdom from all which the mind can light on. And God has made the world so that this is possible. One who observes thoughtfully will find emblems all around him. Just as a mirror gives back your image, so all material things, the cloud, and tree, and leaf, the floating atom and the revolving world, give back a spiritual meaning, and speak to us in parables. The sun—it is an emblem of the great Sun of Righteousness. The rock—it is the emblem of God's eternity. The withered leaf—it is an emblem of human hope when sin has blighted it. The dying year—it speaks as a premonitor of departing life. The ripe harvest—it is a waving parable to teach men that what a man sows, that shall he also reap, and that rich beyond thought is the final reward of him who sows seed for the harvest of heaven.—*Rev. E. H. Gillett.*

THE FULNESS.—"I keep clear in the blessing of entire sanctification. But what is the enjoyment of that blessing, compared with the fulness there is in Christ? O may we press on with redoubled ardor to all those lengths and breadths of love divine, which all eternity will open, but never finish."—*W. E. Miller.*

—Too deep a consideration of eternal realities might unfit a man for his present circumstances. Walking through St. Bartholomew's hospital, or Bedlam, must deeply affect a feeling mind; but in reality, this world is a far worse scene. It has but two wards: in the one, men are miserable; in the other, mad.

PEACE-MAKERS.

We may easily learn, in how wide a sense, the term, "peace-makers," is to be understood. In its literal meaning it implies, those lovers of God and man, who utterly detest and abhor all strife and debate, all variance and contention: and accordingly labor with all their might, either to prevent this fire of hell from being kindled; or when it is kindled, from breaking out; or when it is broke out, from spreading any farther. They endeavour to calm the stormy spirits of men, to quiet their turbulent passions, soften the minds of contending parties, and if possible, reconcile them to each other. They use all innocent arts, and employ all their strength, all the talents which God has given them, as well to preserve peace, where it is, as to restore it, where it is not. It is the joy of their heart, to promote, to confirm, to increase mutual good will among men; but more especially among the children of God, however distinguished by things of smaller importance; that as they have all one Lord one faith; as they are all called in one hope of their calling, so they may all "walk worthy of the vocation wherewith they are called: with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit, in the bond of peace." But in the full extent of the word, a peace-maker is one who, as he hath opportunity, doth good unto all men: one that being filled with love of God and all mankind, cannot confine the expressions of it to his own family, or friends, or acquaintance, or party: or to those of his own opinions; no, nor those who are partakers of like precious faith; but steps over all these narrow bounds that he may do good to every man; that he may some way or other manifest his love to neighbors and strangers, friends and enemies. He doth good to them all, as he hath opportunity, that is, on every possible occasion; redeeming the time, in order thereto, buying up every oppor-

tunity, improving every hour, losing no moment wherein he may profit another. He does good, not of one particular kind, but good in general: in every possible way, employing herein all his talents of every kind; all his powers and faculties of body and soul; all his fortune, his interest, his reputation; desiring only that when his Lord cometh, he may say, "Well done, good and faithful servant!"—*John Wesley.*

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WALKING WITH GOD.—How beautiful is the Scripture account of Enoch! He walked with God, enjoyed communion with him, kept his commandments, reflected his perfections, and witnessed for him in the midst of a crooked and perverse generation—had God's testimony that he was righteous, a testimony the highest and most sublime that man has ever secured; how it enlarges the mind, ennobles the character, and stamps upon the whole being singular beauty and purity. He was a prophet of God, the first who bears that title, and prophesied fearful things concerning wicked men, in all ages—"and was not, for God took him;" he being too pure for the society of earth, too pious to enter in that impious age into the grave, and was taken by angelic hands, perhaps with jubilant songs, to the palace of the King of kings and Lord of lords! Tell us not, ye trifling softs of earth, that there is nothing in religion—that it is vain to serve God. Were there nothing else in the whole Bible than the history of Enoch bearing on the point, your words would be demonstrated false. Is it worth nothing that the infinite God, in his eternal book, should witness in your praise?—or is it of no value that he send the chariots of heaven to take you to his throne?

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—We should take care that we do not make our profession of religion a receipt in full for all other obligations. A man truly illuminated will no more despise others, than Bartimeus, after his own eyes were opened, would take a stick and beat every blind man he met.

SELF-DENIAL.

Had the Saviour of mankind made his advent into this world surrounded by the pomp and in the pride of an earthly potentate; had he promised to his followers unlimited indulgence in the carnal pleasures of this world; had he exacted *no self-denial, no cross-bearing, no humility of his disciples*; this would all well have accorded with the inclinations of the unrenewed heart, and, instead of the poor "fishermen," we should have seen the world immediately gather around his standard. But, no! this was not our Saviour's mission. He came in meek and lowly guise; and the religion he taught was one of meekness, self-denial and holiness. His mission was to seek and save the lost,—to save us from our sins. He laid down, for a time, the glory he had with the Father, "took the form of a servant," "became of no reputation," "a man of sorrows and acquainted with grief," "that we, through his poverty, might be made rich." And now, having finished the work of redemption, led captivity captive, and ascended to the right hand of the Father, he still calls to us, as his witnesses, by his word, "to walk also even as he walked," meekly and humbly. "If any man will come after me, let him deny himself, take up the cross, and follow me." If, then, we would be true disciples of him who was meek and lowly, we must deny ourselves. How many there are who practice little or no real self-denial, and yet presume to take upon themselves the sacred name of Christ! What is this self-denial? Of what does our holy religion call upon us to deny ourselves? Of that only which is no sacrifice, which gives us no pain to surrender? Nay, what saith our divine Exemplar? "If thy right hand or eye offend thee, cast them from thee." Not only must all outward sin be renounced, but whatever is in its nature sinful, or in the least retards our progress in the Christian race, even were it dear to us as a right hand or eye, must be dethroned. No idol, how-

ever good in itself, may come between God and our own souls. He that loveth father and mother more than me is not worthy of me." This is the self-denial taught by our Saviour and practiced by his apostles; and nowhere in the holy word are we told that time, custom, or circumstances will render that right, which he, "with whom there is neither variableness nor shadow of turning" hath pronounced sinful. We may try to excuse ourselves; but God's word remains unchanged. "The willing and obedient shall eat the good of the land." "Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?"—Job xi, 8. It is not sufficient that the world commend our walk, or that we have been faithful in the observance of the outward duties of religion. What was the Saviour's reply to the rich young man who came to him, and kneeling at his feet, desired to be instructed in the way of eternal life? "One thing thou lackest." Jesus looked upon the young man tenderly,—he loved him. He knew that his moral character was untarnished. His daily walk was orderly and upright, and he was undoubtedly esteemed by others as a model of piety. Yet he who seeth not as man seeth, knew that his heart was fixed upon his possessions. Our Lord required of him, as he does of us, that every idol be laid upon the altar. "Sell what thou hast," said he, "and give to the poor." Here was the trial of his faith and love to his Saviour. Will he deny himself? Will he part with his idol, or his God? Part with Christ, whispered Satan, if thou must sell him, but keep thy wealth. He went away sad and grieved, it is true, but hugging his darling idol closer to his breast. He will not part with this. How many would-be Christians there are at the present day, who, wrapped up in their robes of self-righteousness, are vainly expecting to merit eternal life by the "good things which they do," who, nevertheless, if tried, to-day, would "sell their birth-right for a mess of pottage,"—would part with their

Master for thirty pieces of silver! "Be not conformed to the world;" "deny thyself;" and many other commands of the same import, are accounted by them as idle words. The Christian's whole life is one of self-denial and cross-bearing, and he who expects to reach heaven by any other path, will find his hopes vain. Vain will be all our prayers or protestations of love to God, if we obey not his voice, and follow not where he leads!

Fellow Christians, let us examine ourselves and see if we are living up to the standard of Gospel purity and self-denial; and, if not, let us now seek out our bosom idol, and lay it, together with all we have and are, a willing sacrifice upon the altar of consecration, believing that it is accepted through the merits of the Beloved. Then, and not till then, shall we be fully prepared through grace, to go forth without the camp, and bear his reproach joyfully, to take up our cross humbly, follow him faithfully, and glorify him in all we do. How have we followed him hitherto? He went about doing good,—we profess to be his followers. May it not be said of some of us, "What do ye more than others?" We do good to our friends,—we are anxious about their souls. Are we equally solicitous about the salvation of others? Do we go out into the "highways and hedges" to seek out the sick and sorrowing, the despised and degraded—to pour into their wounded hearts the balm of love and kindness, and "point them to the Lamb of God, which taketh away the sin of the world?" The great mass of mankind are still unsaved. "The harvest truly is great." God grant that the number of efficient laborers may be greatly increased! Oh for a holy church, a "peculiar people," baptized with the Holy Ghost, to labor in this great field! If our hearts are thus prepared with the "anointing" from above, we shall be enabled to perform every known duty, regardless of the opprobrium which the world will cast upon us. We shall be as willing to follow our Leader to the rescue of Mary Mag-

dalene, as into the sumptuous apartments of the proud Pharisee, "having respect," not to the opinion of the world, or cold-hearted professors, "but to the recompense of reward," "esteeming the reproach of Christ greater riches than the treasures of Egypt" or the whole world.

NEAR VIEW OF ETERNITY.—Eternity is another thing than what we ordinarily take it to be in a healthful state. Oh, how vast and boundless! Oh, how fixed and unalterable! Oh, of what infinite importance is it that we be prepared for eternity! I have been just dying, now, for more than a week; and all around me have thought me so. I have had clear views of eternity; have seen the blessedness of the godly in some measure; and have longed to share their happy state, as well as been comfortably satisfied that through grace I shall do so; but O what anguish is raised in my mind for those who are Christless, for those who are mistaken, and who bring their false hopes with them to the grave! The sight was so dreadful that I could by no means bear it; and I said, under a more affecting sense than ever before, "Who can dwell with everlasting burnings?" Oh, methought, could I now see my friends I might warn them to see it, that they lay their foundation for eternity sure.—*Brainard.*

—We often seek to apply cordials when the patient is not prepared for them, and it is the patient's advantage, that he cannot take a medicine when prematurely offered. When a man comes to me and says, "I am quite happy," I am not sorry to find him come again with some fears. I never saw a work stand well without a check. "I only want," says one, "to be sure of being safe, and then I will go on." No; perhaps then you will go off.

—We need grace alike to keep us from breaking the weightiest commandment of the law, and from falling into the most trifling vanity of the age.

CHAFF AND WHEAT.

BY B. T. ROBERTS.

Many are the changes that have taken place, in the past few years, in the Christian world. Formerly, professing Christians were a plain, humble people. Now they are, in many cases, the leaders of fashion. Then, they were despised by the world; now, they are of the world. Then, they worshipped God in spirit and in truth; now, too frequently, they worship by proxy.

But in no one respect is the change more marked than in the confidence with which professors talk of their prospects of heaven. It would seem as if, to those who are in good standing in the church, there is hardly a possibility of being lost. The sermons, the prayers, and the sacred melodies,—all take it for granted that the salvation of those within the pale of the church is secured, almost beyond the possibility of a failure. Hymns of penitence have given way to songs of triumph. Earnest prayer and supplications, searching the Scriptures and religious meditations, self-denial and bearing the cross meekly for Jesus—means of grace that the saints of other generations considered essential to every one who laid claim to the Christian character—have been supplanted by the opera and the theatre, by balls and billiards. Everything betokens a feeling of the utmost security. Even among those who are more decidedly religious, who oppose these incursions of the world upon the church, there is too often, it is to be feared, a feeling of safety which the real religious state does not warrant.

The Scriptures warn us faithfully against self-deception. A searching time is coming, when every vail that hides one's true character will be torn off, and every one will appear to be what he is in reality. John said of Jesus, *His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

While there are points of resemblance between the righteous and those who only appear to be righteous, there is also a marked difference in their character, and a striking contrast in their final doom.

1. The chaff and the wheat grow together in the same field, and from the same root. The same soil affords nutriment to both. So one may go to heaven and another to hell from the same family, the same school, or the same church. The instructions and the discipline received, and the doctrines believed, may be the same, and yet the fate be entirely dissimilar. *It is no evidence that one is in a state of salvation, because he is an acceptable member of a pure church, and sustains its interests and observes its regulations with commendable fidelity.* Much of the religious teaching of the day implies this, though it may not be asserted in so many words. The platform of Christianity is made so broad, that every one who is not an avowed infidel feels that if he does not already stand upon it, but very little change is necessary to place him there. The contrast between German Pantheism and the Gospel of Jesus is ably drawn. He rejects, with a shudder, the cold, cheerless, though specious Atheism, and thence concludes he must be a Christian. His moral character is good, according to the prevailing standard of morality, or he proposes to make it so; and why should he not belong to the church, and enjoy the consolation of believing that after death all will be well? *Simply because he is not a new creature in Christ Jesus.*

2. The chaff affords protection to the wheat. It shields it from the scalding sun and the blighting storm. The wheat could not well grow without it. So, one may have a deep sympathy with those who are walking in the narrow way. He may not forsake them in times of persecution, as Peter did his Master, and as so many do at the present day. He may be a companion of those who take joyfully the spoiling of their goods and may afford them his countenance and

protection. He may contribute freely of his money—not to gratify religious pride, but to promote the real cause of God. He may do all this—which so few professing Christians have the moral courage to do—and yet not be in the way of salvation. There were doubtless many who worked upon the ark for Noah, who were not saved by the vessel which their own hands had helped to construct. Sympathy for the right—laboring for the cause of God—is good as far as it goes. But this is not enough. *You must be right.*

3. *In every field of wheat, even the very best, the chaff always makes the largest pile.* That you are in the majority is no evidence that you are right. It is in reality a suspicious circumstance. If you can assign no better reason for your conduct than that others do as you do, you had better reform. If the claims of your church to your allegiance are based upon its numbers, or wealth, or popularity, you are in a dangerous position. Jesus says, *Narrow is the way that leadeth unto life, and few there be that find it.*

Much as the chaff and the wheat resemble each other, there is a radical difference between them.

1. Wheat is solid; chaff is light and easily driven about by the wind. There is nothing settles a man, like a genuine, religious experience. His faith rests upon a consciousness that is more reliable than a mathematical demonstration. *He knows that he has passed from death unto life.* But one who has head religion only, was reasoned into it, and he may be reasoned out of it. He is driven about by every wind of doctrine, and cunning craftiness of men, whereby they lie in wait to deceive. He generally agrees with the preacher who had his ear last, and who bestows upon him the most of personal attention.

2. Wheat will bear to be crushed. Place it between the upper and nether millstone, grind it to powder, and then, instead of being destroyed, it becomes just ready for use. Some professors are very easily killed. They must be pet-

ted and caressed, or they are liable to give up. They must be treated with just so much deference, and be allowed to have their own way, or they backslide. But those who are truly righteous, can endure neglect and contempt. They expect persecution, and when it comes, they bear it manfully, without repining. Scorn and reproach, for Jesus' sake, they count as honor. The Pharisee must have "greetings in the market," and "the chief seat in the synagogue," or he feels that he is not appreciated, and seeks his home where honors are more abundant.

3. Wheat possesses vitality. Bury it in the ground, and cover it up; it will spring forth and bear fruit, some thirty, and some an hundred-fold. So with a truly righteous man. He is not easily disposed of. Kill him, and he comes to life again. Let calumny bury his influence, and it will be felt in coming generations. He has life from above. So he does not fear them that kill the body, but cannot kill the soul.

What a wonderful contrast in the final doom of the two characters designated under the expressive terms of "chaff and wheat!"

The wheat, Jesus will gather into his garner! The righteous shall go into life everlasting. "They shall be mine," says the Lord, "when I make up my jewels." Imagination cannot conceive of the glory and the happiness they shall enjoy forever at God's right hand.

But the wicked shall go away into everlasting punishment, where "is weeping, and wailing, and gnashing of teeth." Their wretched abode forever shall be, where "their worm dieth not, and their fire is not quenched."

Reader, what is your true character? Are you a solid, firm, devoted follower of the Lord Jesus? Do you have that principle of integrity that makes you always reliable? Can you endure persecution, and take it joyfully for Jesus' sake? Have you the life of God in your soul? If this is your true character, thank God and press forward. But if not—if you are light and flashy

and unreliable—pray God until he fills you with all his weight of love.

THE CHRISTIAN PROFESSOR ADMONISHED.—O thou professor! thou lamp-carrier! have a care and look to thyself; content not thyself with only that which will maintain thee in a profession, for that may be done without saving grace; but I advise thee to go to Aaron, to Christ, the trimmers of our lamps, and beg of him thy vessel full of oil; that is, grace for the seasoning of thy heart, that thou mayest have wherewith not only to bear thee up now, but at the day of the bridegroom's coming when many a lamp will go out and many a professor be left in the dark.—*Bunyan.*

PURITY AND LOVE.—You may have strong, eagle-eyed faith—well, you will probably be enabled to do great things in life, to work wonders, to trample on impossibilities. You may have sanguine hope—well, your life will pass brightly, not gloomily. But the vision of God as he is, to see the King in his beauty, is vouchsafed not to science, nor to talent, but only to purity and love.—*F. W. Robertson.*

CHARITY.—The outward work, without charity, profiteth nothing; but whatsoever is done out of charity, be it never so little and contemptible in the sight of the world, is wholly fruitful: for God weigheth more with how much love one worketh, than how much he doth. He doth much that loveth much; he doth much that doth a thing well.—*John Wesley.*

THE GREAT MAN.—The great man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue; and on God, is most unfaltering.—*Channing.*

SUFFERING FOR CHRIST.

BY T. P. JARNAGAN.

One cause why there is so little solid piety at the present day, lies in the fact that many of the followers of Christ do not submit to suffer with and for their Master. Says Thomas A. Kempis: "Jesus hath many lovers of his heavenly kingdom, but few bearers of his cross. He hath many desirous of comfort, but few of tribulation. He findeth many companions of his table, but few of his abstinence. All desire to rejoice with him, but few will suffer for him. Many praise and bless him, as long as they receive comfort. But if he leave them awhile, they fall into complaint and dejection. But they that love Jesus for Jesus, bless him in all tribulation, as well as in the greatest comfort. And although he should never give them comfort, yet they would ever praise him, and always give him thanks. Oh how powerful is the pure love of Jesus! But where may one be found that is willing to serve God gratis?"

Our experience in the things of God is not worth much until we renounce ourselves, our own comfort, and all self-seeking, and set ourselves apart to bear one another's burdens and suffer joyfully for Christ. It is natural, when unsaved, to seek our own interests; and the same disposition sometimes follows us into the kingdom of grace; but we find this to be a different kingdom—one which admits of no self-seeking. Our profit consists in denying ourselves and taking up our cross. Says the first writer quoted: "Know for certain, the more every one dieth to himself, the more he liveth to God. No man is fit to attain unto heavenly things unless he submit to suffer for Christ. Nothing is more grateful unto God, nothing more wholesome to thee, than to suffer willingly for Christ. And if it were left to thy choice, thou shouldst rather wish to suffer adversities for Christ than to enjoy many comforts;

because hereby thou shouldest be more like Christ, and conformable to all the saints. For our proficiency consisteth not in many sweetneses and comforts, but rather in suffering afflictions.

If anything had been more profitable to the salvation of man than suffering, Christ surely would have shown it by word and example. But he plainly exhorteth all that follow him to the bearing of the cross, and saith, "If any man will come after me let him renounce himself, and take up his cross, and follow me." So that, when we have read and searched all, let this be the last conclusion, that by many tribulations we must enter into the kingdom of God.

Set, therefore, thyself like a faithful servant of Christ, to bear manfully the cross of thy Lord. Prepare thyself to suffer adversities; for so it will be with thee wheresoever thou be; and so surely thou wilt find it wheresoever thou hidest thyself. Drink of the cup of the Lord gladly; if thou wilt be his friend. As for comforts leave them to God; let him do therein as shall best please him. Set thou thyself to suffer tribulations, and account them the greatest comforts; for the sufferings of this life are not worthy of the glory which is to come, although thou alone couldst suffer them all. When thou shalt come to this, that tribulation shall be sweet unto thee for Christ, then think it well with thee; for thou hast found a paradise upon earth.

In temptations and afflictions man is proved how much he hath profited. Neither is it any great thing if a man be devout and fervent, when he feeleth no afflictions; but if, in time of adversity he bears himself patiently, there is hope then of great proficiency. All the saints have passed through and profited by many tribulations and temptations. And they that would not bear temptations, became reprobates, and fell away.

As long as it is grievous to thee to suffer, so long shall thou be ill at ease. The tribulation thou fleest shall follow

thee everywhere. Although thou hadst been wrapped into the third heaven with Paul, thou wouldst not be secure from suffering. "I," saith Jesus, "will show him how great things he must suffer for my name." It remaineth, therefore, that thou suffer, if thou wilt love Jesus, and perpetually serve him. Sometimes thou shalt be tried of God, sometimes thou shalt be exercised by thy neighbor, and often thou shalt be irksome to thyself: neither canst thou be delivered by any other remedy; but so long as it pleaseth God, thou must bear it. For God will have thee learn to suffer tribulation; and to subject thyself wholly to him."

Wherefore, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are made partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy." "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Therefore, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

That soul that stands firm amidst trials and adversities, is taking root; and will find that one day of sore trials and suffering, patiently borne for Christ is worth more than months of ecstatic joy. Our Saviour tells, in expounding the parable of the sower, that "he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulations or persecution ariseth because of the word, by and by he is offended." Therefore we should be so settled in God, that when the rain descends, and the floods come, and the winds blow, and beat upon our house, it fall not. For that grace is for us, wherein we shall not only "rejoice

in hope of the glory of God," but "glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

And now, may many who have been dainty in regard to their spiritual food, be encouraged to choose henceforth, that which will minister to their health, strength, and growth. "For our light afflictions which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen.

EVER ONWARD.—"The idea of rising into higher degrees of holiness and love through all eternity is, to me, and to every Christian, a most pleasing thought. An old writer remarks, 'Grace is glory in the bud, and glory is grace in the flower. In short, glory is nothing else but grace commencing and taking its degrees.'"—James Caughey.

—I went one day to Mrs. G——'s just after she had lost all her fortune; I could not be surprised to find her in tears, but she said, "I suppose you think I am crying for my loss, but that is not the case; I am now weeping to think I should feel so much uneasiness on this account." After that I never heard her speak again upon the subject as long as she lived.

—Thou art not the more holy, though thou be commended; nor the more abject, though thou be dispraised.

STEADFASTNESS IN THE TRUTH.

Stability in doctrine is necessary to stability of character; for character rests mainly upon belief, and a vacillating belief will produce a fickle character. The essential doctrines of Christianity are so plainly revealed, that there is no need of mistake about them. They can be understood; they are understood by thousands of the plainest readers of the New Testament. It is only when men begin to speculate upon that connected with those doctrines which is not revealed, that doubt comes in and takes the place of conviction. And yet those doctrines are constantly in dispute; sometimes openly assailed, sometimes indirectly questioned, sometimes insidiously wrapped in the fog of speculation. It behoves Christians, therefore, to plant themselves firmly upon God's Word; to abide by the Book; that by prayer and study of the Scriptures, they may be rooted and grounded in the truth, and not be carried about with every wind of doctrine. The very inspiration of the Scriptures is now called in question, not by avowed infidels alone, but by professed believers in, and teachers of, Christianity;—some holding to the inspiration of parts of the Bible only; others demanding a revision of the canon; others contending for the admissibility of modern claims of inspiration, and indeed for the universality of inspiration as a gift of the Spirit. It therefore becomes each Christian to settle in his mind the fact that the Bible is from God; to settle it either by external or internal evidences, or both: and, having settled it, to abide by his own conviction and experience, not regarding the inspiration of the Scriptures as a question to be mooted, but as a fact determined.

So of the great cardinal doctrine of Christianity—that which makes Christianity—Christ crucified for the sins of man. This, too, is assailed in various ways. Some deny altogether the divinity of Christ and his atonement;

others while holding in some sense the divinity of Christ, regard the atonement as merely a symbolical transaction; and thus, in one way or another, the doctrine which of all others should be fixed, is brought into dispute with every generation. But what then? Shall we regard it as an unsettled doctrine, and suspend our faith and hope in Christ until his nature shall be clearly ascertained, and his mission more accurately defined? Shall we wait till warring theologians determine precisely who Christ is, and what Christ has done, before we obey the command with promise, "Believe on the Lord Jesus Christ, and thou shalt be saved?" Shall we look for our Saviour amid the smoke, and dust and din of controversy, or in the thick fogs of metaphysical speculation; or shall we seek Him in the retirement of the closet, in the record of his meek and holy life, in the deepest wants of our own nature, in his own life-giving words, in our sweet experience of his love?

May not the believer say in answer to every assault upon his faith, "I know him whom I have believed, and that he is able to keep that which I have committed to him against that day." Must he suspend his judgment, suspend his faith, suspend his hope, lay aside his own experience, for every new criticism, or theory, or speculation? Nay, let him cling to Christ's own words, and to his personal experience of Christ's love, in spite of all these disputations about Christ's nature, office, and work. Let him not suffer a state of mind toward Christ in which he shall continually ask himself, "Am I not deceived?" and forego enjoyment for the sake of sifting evidence and analyzing theories. "For this cause," saith the apostle, "I bow my knees to the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all

saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." That will make a stable Christian. Christ dwelling in the heart; Christ revealed as Saviour to the joyous consciousness of a mind burdened with sin; Christ's love known, felt, tried; Christ's Spirit in the inner man—nothing can shake the belief of such a Christian; nothing can perplex and confound him. As well might you try to prove to him that the sun does not shine when he is walking in its light, as that Christ does not live as his Lord and Saviour when he is rejoicing in the fulness of that Saviour's love.

The doctrine of the resurrection, and other doctrines cognate thereto, are in these days as in the beginning brought in question. Some affirm that the resurrection is past already; others that it is nothing more than the separation of the soul from the body at death; and thus in various modes the crowning doctrine of the Christian scheme, the doctrine wherein that whole scheme issues in triumph and glory, is set aside by a sneer, or evaporated into an airy nothing. But this pre-eminently is a doctrine with which philosophy has no concern. It is a revealed fact; a promise of God; an earnest of whose fulfilment was given in the resurrection of Jesus from the dead. The Christian must receive it as such; must rest upon it as such; must cling to it as an assured fact which no philosophy can affect, which no doubt can assail. As well might he question the fact of his own existence here, because he cannot understand the mode of his creation, as question the revealed fact of the resurrection because he cannot comprehend in what way it shall be accomplished. He has God's word for it; and what firmer basis of belief could he desire? On that let him be fixed. Believing the Scriptures to be from God, let him receive implicitly their simple instruction for the present—their sublime revelation of the future.

To stand fast in the Lord, to be a

firm, consistent Christian, one must stand fast in the doctrines of his Word. To abandon these is to give up faith; to give up hope; to give up Christ; to give up heaven. What is God to us, except as the righteous Sovereign and Judge of the universe; unchangeably holy, and just, and true, yet in Christ Jesus reconciling the world to himself? What is Christ to us except as the only and all-sufficient Redeemer? What is the Gospel to us except a message of pardon and salvation to the guilty and the lost? What is the future to us, except as there is a resurrection from the dead and a life everlasting? Nay, what is existence to us, except as we stand fast in the faith and the hope of God's Word?

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 DRINKING FOR THE EFFECT.—He said he didn't care anything about liquor, only the effect. He never liked the taste of it, always made him gag to drink it, and he made an awful face when he took it down. But it was always the effect he was after. If it wasn't for the effect he would never drink a drop in his life. He was a nice young man when we first heard him say that. He had health, good looks, property, and a respectable position in society. The only perceptible effect of his potation then, was the heightened color in his cheeks, increased brilliancy of the eyes, and vivacity of conversation. He was generous and liberal with his money, too, and had a "host of friends." Well, he kept drinking for the effects, and he got them, as every man will if he keeps at it long enough. The last time we saw him he was a total human wreck. He was standing at a bar pleading for a drink on time, his trembling fingers being unable to find a single nickel in the pockets of his ragged apparel. He had kept on raging over his whiskey, and drinking for the effects till there were none left, except those painfully apparent ones—poverty, disease, privation, tarnished respectability, and a drunkard's grave. Verily, he got the effects.

THE DOOM OF IRREVERENCE.

BY REV. R. IBBOTSON.

Infidels and skeptics have taken great exceptions to many parts of Holy Scripture, as being very inconsistent with the character of a good and merciful God, and unbecoming his servants and followers; amongst others, say they, how very vindictive and unjust in God and his prophet Elisha, to cause the destruction of forty-two children for simply calling the latter a "bald-head." Now it is generally conceded by critical commentators that the word rendered little children might, with greater propriety, be rendered young men, and therefore accountable and responsible beings; and if we consider carefully the narration of this incident, we shall see that a great deal more is implied than merely giving the prophet an improper designation. Elijah and Elisha were on their way to the scene of the former's translation; and passing through Bethel, the sons of the prophets demanded of the latter, "Knowest thou that thy master will be taken from thy head to-day?" and he answered, "Yea, I know it; hold ye your peace." Again, as they passed through Jericho, the sons of the prophets asked, "Knowest thou that thy master will be taken away from thy head to-day?" To which he answered, "Yea, I know it; hold ye your peace." After the translation of Elijah in a chariot of fire, and with horses of fire, and Elisha is returning from the grand spectacle that he had been permitted to witness, imbued with the Spirit and covered with the mantle of Elijah, he is met by the sons of the prophets, who propose to send fifty strong men to seek Elijah, lest the Lord should have cast him on to some mountains, or in some valley. To this the prophet objects; but on their strenuously urging it, he finally permits them to send; and for three days they seek but find no trace of Elijah. Elisha tarried at Jericho till the messengers returned; and on making their report, he says, "Did I not say so not?" After

this, he goes up to Bethel, and on the way he is met by children, or young men (according to critical commentators), who mockingly taunt him with—"Go up, thou bald-head; go up, thou bald-head." No doubt the account of the translation had reached them, and they did not credit it; and designed, not merely to give the prophet a nickname, but to treat despitefully both the prophet and the God who had miraculously taken Elijah up to Heaven. "Thy master is taken away from thy head. Follow him; go up, thou bald-head; and thereby prove the truth of thy fabulous story." On being thus mocked, he looks on them, and curses them in the name of the Lord. In other words, he declares the judgment which God is about to visit on them; and with this view, is it surprising the she-bears came out of the woods and tore them to pieces, thereby vindicating God's insulted majesty, and accrediting the prophet as his servant. It was a terrible doom, and ought to be a warning to all who dare to insult God or his servants. It is madness to rush on the thick bosses of the Almighty's armor. If he arises to tear in pieces, there is none to deliver. He dashes his foes to pieces as the potter's vessel; he driveth them away with the breath of his mouth, as the small dust of the balance; with him there is terrible majesty. Holy and Reverend is His name.

—Candor will always allow much for inexperience. I have been thirty years forming my own views, and in the course of this time some of my hills have been sinking, and some of my valleys have risen; but how unreasonable would it be to expect all this should take place in another person, and that in the course of a year or two.

—For when the grace of God cometh unto a man, then he is made able for all things. And when it goeth away, then he is poor and weak, and as it were left only for the lash and scourge.

INSTRUCTION SEALED.

BY MRS. N. H. LOCKWOOD.

God has many ways of making his will known to his children, in regard to their duty. Sometimes through the written word; sometimes by providential dealings; sometimes by the Spirit's voices; and at other times through "visions of the night, when deep sleep hath fallen on man, then he sealeth their instruction." It was through the latter means, the Lord spake to me.

I had been looking back over the thirty-four years of my Christian life, and the failure that has marked my course in bringing souls into the kingdom, brought a pang to my heart. I was now on the down-hill side of life; and it became apparent, if I was going to do anything for God, it was time I set about it. I said to myself, my household toils claim all my time and strength. I have an invalid companion; my health is feeble; my means are limited. Surely, if faithful to my duties at home, outside work can have no claim on me. However, fearing God might think otherwise, and desiring my life-work should be all God designed it should be, I submitted the question to God in prayer, What can I do? Amid the pressure of busy cares, I forgot all about the matter. In two or three weeks from this time I dreamed to this effect:

I was sitting on the upper deck of a steamboat, when I saw two men enter a state-room, one having a traveling-bag in his hand. The owner of the bag, came out, passing by me to go down into the cabin. By some means (I knew not how) I was cognizant of the fact that the stranger that roomed with him had the key to his bag. I said to myself, if I do as I wish to be done by, I shall tell this man when he comes up where his key can be found, and resolved to do so. At this juncture I awoke. All at once it began to unfold itself thus, Don't you know that every unconverted friend you've got, has an enemy that follows him by day and by night, hold-

ing in his possession the key of the richest treasures—the heart? This enemy has made himself acquainted with all that is in it. Suppose you did not tell the man on the steamboat, that his room-mate had his key, what would have been the consequences? He would probably think he had it himself till he started to leave the boat, when his enemy would step forward and say that the bag is mine, and you are my prisoner, and showing the key. All on board would decide for the man having the key. Suppose, however, you had told him, and he paid no regard to it, your duty would have been done, and the man would have no one to blame but himself.

Spiritualizing all this, my duty was made clear that I had a mission to every careless, thoughtless sinner that came in my way. I must arouse them from their lethargy, if possible, and urge them to their safety now, while a day of grace was afforded, and a full opportunity to secure an incorruptible inheritance. I was glad God had given me work that would prove so beneficial to me and God's glory; and full of earnest intention to begin at once to work on this line, I went to sleep again. Alas! for the weakness of the human heart; I have not, till this moment, told a single sinner their danger, nor reminded my fellow Christians of this simple way of working for God. We have God's word for it, that no labor for him shall go unrewarded, that the "bread cast upon the waters shall be seen after many days." We go not to war at our own expense; the power, wisdom and grace come from God, and we may draw on his resources to any amount. He doeth the work through the weakest instrument. Every Christian man, woman and child has a measure of Gospel dispensation given them. "As ye go, preach." How many ways may we preach Jesus; by our prayerful example—our simple dress—our tender words of sympathy to the troubled, burdened ones; by visiting the sick—feeding the hungry—clothing the naked.

The living power within will evidence itself; and oftentimes we may preach without saying a single word. Will the reader pray that grace and courage may be given me to be faithful to the heavenly vision?

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FAITH.—What faith is it then through which we are saved? It may be answered—first, in general, it is a faith in Christ; Christ, and God through Christ, are the proper objects of it. Herein, therefore, it is sufficiently, absolutely, distinguished from the faith either of ancient or modern Heathens. And from the faith of a devil it is fully distinguished by this—it is not barely a speculative, rational thing; a cold, lifeless assent; a train of ideas in the head; but also a disposition of the heart. For thus saith the Scripture, "With the heart, man believeth unto righteousness. And, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thy heart, that God hath raised him from the dead, thou shalt be saved."

And herein does it differ from that faith which the apostles themselves had while our Lord was on earth, that it acknowledges the necessity and merit of his death, and the power of his resurrection. It acknowledges his death as the only sufficient means of redeeming man from death eternal; and his resurrection as the restoration of us all to life and immortality: inasmuch as he was delivered for our sins, and rose again for our justification. Christian faith is then, not only an assent to the whole Gospel of Christ, but also a full reliance on the blood of Christ, a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life; as given for us, and living in us; and in consequence hereof, a closing with him, and cleaving to him, as our wisdom, righteousness, sanctification, and redemption.—*John Wesley.*

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—He will only be content and pacified, whose conscience is pure.

"TIME ENOUGH YET."

How many are on the road to eternal ruin with the above words in their heart, if not in their mouths! My mind was lately called to this subject by an accident which happened not far distant.

A man who had always appeared to be careless about his soul's eternal welfare, was approached by one who loved his soul, and was asked if he did not feel it to be his duty to give his heart to God, and try to secure his soul's salvation. His answer was, "There is time enough yet." This was on Tuesday; and on Saturday following, while on his way to the mill, his horse ran away, and threw him so violently from his wagon, that he never was able to speak afterwards, but in a few hours was ushered into the presence of his Judge!

How many are in the world who, like him, are promising themselves time enough yet; and notwithstanding they are entreated to come to Christ, they are saying, in the language of Felix, "Go thy way for this time, when I have a more convenient season I will call for thee!"

"Time enough yet," says the giddy youth, "for me to think of death and make preparations for eternity, when I have partaken awhile of the pleasures of youth and have reached manhood, then I will give myself up to God and serve him with my whole heart."

"Time enough yet," says the man in the prime of life: "when I have reached the noontide of life, then I will give diligent heed to those things which pertain to my present and eternal happiness."

"And yet there is time sufficient," says the man who is now passing the meridian of life: "when I am clear of this world, and have reached old age, then I will repent and give God my heart."

"Time enough when I am prostrate with old age," says the man whose head is beginning to blossom for the tomb: "when all my physical powers are ex-

hausted, and death appears in view, then I will take God for my portion."

"*Time enough once*, but now for ever past," says the hoary headed sinner as he is about to be launched into eternity, while Despair, with her raven wings, hovers over him.

And how many, in the dark regions of eternal night, have paved their way thither with sentiments such as these! Could we uncover the doleful regions of despair, how many should we see who had promised themselves that there was "time enough yet?"

"NOT MUCH HARM IN IT."—Some years ago, two young men, belonging to fashionable circles, became seriously impressed with their condition as sinners, and of the importance of salvation. While in this state of mind, they were both invited to attend a ball. Both were strongly solicited to attend. One yielded and went, persuading himself that there was not much harm in it. The other, instead of going, repaired to the house of his pastor, where he spent the evening in a manner more befitting his state of mind. The result was as might be expected. The former, that night lost all his impressions, returned to the world, and became more hardened and careless than ever; the other soon after found peace in believing, and continued an exemplary, happy Christian. Dear young reader! when you have the strivings of God's Spirit, beware of turning aside to the pleasures of the world, under the impression that you can renew your serious reflections at a more convenient season. God is merciful and gracious; but there is definite danger in trifling with his Spirit.

—So long as thy constitution-sin remains, as winked at by thee, so long thou art a hypocrite before God, let thy profession be what it will; also, when conscience shall awake and be commanded to speak to thee plainly what thou art, it will tell thee so, to thy no little vexation and perplexity.

"ACCIDENTAL" EVENTS.

Facts show that "accidental" events are providential. Noah's ark floated on the waves of the deluge during a whole year. It then ran aground, not on the Alps, the Andes, or the Mountains of the Moon—but on Ararat. On this account depended the early establishment of cities and Empires in Asia. The new race of men assumed an aspect and habits appropriate to their climate and condition. Ancient history had borne other features, if, by the accidental power of winds and currents, the ark had rested on Mount Blanc instead of Ararat.

Abraham sent his faithful servant into Mesopotamia, to find among his father's kindred a wife for his beloved Isaac. The servant arrived at a fountain, in the border of the city of Nabor, as the sun was declining in the west, at the hour when the women were accustomed to come out to draw water. He prayed to God that the maid who might show him hospitality, by giving water to himself and the camels, might be the chosen individual. While the prayer was on his lips, by accident Rebecca drew near with a pitcher on her shoulder, and she became the wife of Isaac.

Joseph's brethren had conspired to put him to death. His fervent intercessions did not soften their hearts. The plot was to be executed without delay, when by accident a caravan of Arab merchants, on their way to Egypt, came down the valley. A new plot was suggested to their mind, and they sold him into slavery. The history of Jacob's posterity, for centuries, turns on this accident, like a door on its hinge.

An arbitrary law is declared in Egypt, that every male child of the enslaved Israelites shall be drowned in the river. The babe Moses is concealed by his parents for three months, and is then laid in a basket of reeds by the bank of the river. If an officer of Pharaoh had passed by, he had probably pushed the babe into the stream. A mercenary

man might have spared the little child to be his slave. But the royal princess walks that way, and her heart is moved with compassion for the weeping infant. By this accident his life is saved. He is educated in all the learning of Egypt, and becomes an able general, a profound legislator, and the most eminent man of his age.

Ruth, a poor young widow, went to glean after the reapers. "And her hap was to light on a part of the field which belonged unto Boaz." By this accident she was introduced to the notice of Boaz, and David and the Messiah are found in the line of her family.

Saul, the son of Kish, went out to search for his father's asses, which had wandered astray. By accident he called on Samuel to make some inquiry, and is privately anointed future king of Israel.

The king of Persia, whose dominion extended from India to Ethiopia, had a sleepless night. He ordered his servants to read to him out of the Chronicles of his kingdom. By accident they came to a sentence about one Mordecai, who had disclosed a conspiracy against the king's life. "What honor and dignity hath been done to Mordecai for this?" said the king. At this moment, by accident, Haman entered the palace, to ask permission to hang this Mordecai on the gallows which he had prepared.

Mary was living in Galilee, when a decree was published by Augustus, that the people in all the provinces of the Roman empire must be enrolled for taxation. Mary, being of the family of David, was obliged to make a journey with Joseph to Bethlehem. By this accident the prophecies were fulfilled in the birth of Jesus at Bethlehem.

What a catalogue of accidents! These are a few. The history of nations, the life of individuals, is full of them. What are accidents? Events which cannot be foreseen, calculated upon, or guarded against, by any knowledge or wisdom of man.

These and similar accidents enter into the divine plan. They involve the

accomplishment of revealed purposes. They are necessary to fulfil prophecy. Surely as there is a moral government over the world, so surely are accidents under God's control.

There are many texts of Scripture which confirm this position. "Known unto God are all his works, from the foundation of the world." "If all his works are known from eternity, then all works or events are known, as his works are often dependent on these." "The lot is cast into the lap, but the whole disposing thereof is of the Lord." The lots or ballots are put into a bag or urn. One by one, they are drawn out wholly by chance. This chance is declared to be the Lord's disposal of them. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." The leaves on the tree, or the feathers on the bird, are not more incidental than the hair on human heads. The sparrows were of so little value, that two of them were sold for a farthing; and yet one of them could not perish without our Father's care. Hence,—1. Chance, fortune, or luck, is blind, uncertain, and atheistic: Providence is intelligent, benevolent, and wise.

2. Things or events, called accidental, contingent, or fortuitous, make a part of the divine plan.

2. Little things, no less than great, are essential in their place.

—They that go to heaven must run for it, because, perchance, the gate of heaven may be shut shortly. Sometimes sinners have not heaven's gates open to them so long as they suppose, and if they be once shut against a man, they are so heavy that all the men in the world, and all the angels in heaven, are not able to open them. "I shut, and no man can open," saith Christ. And how if thou shouldst come but one quarter of an hour too late? I tell thee it will cost thee an eternity to bewail thy misery in.

A DYING MAN'S REGRETS.

My strength is exhausted, my dear friends, and it was a question to me whether I should not keep silence to-day. I shall, however, say to you what I intended, doing it as briefly as I can.

One of the things that trouble, or that would trouble, the Christian who thinks himself near his end, if he were not at the foot of the cross, is the manner in which he has employed time: it is consequently one of the subjects of the exhortations that he addresses to his brethren who have life before them. It is written, "Redeem the opportunity;" this version is more correct than the received one, "Redeeming the time." To redeem does not here signify to buy a second time, but to seize eagerly the opportunities that God offers us, "because the days are evil," so that an opportunity missed can never return. The use of time, taken in a general sense, is an idea so vast that it overawes; it will be more suitable here to take it in this more limited sense, and say, Lay hold eagerly of opportunities as God causes them to arise in your path. How much time, how many opportunities are lost by idleness or unbelief—by negligence or selfishness—by self-will or hesitation—by love of sin or by a thousand other causes. It is not necessary to pause long here, for there is no Christian whose heart and conscience do not accuse him upon this point. The time that God gives us is precious and sufficient. God, who is just, measures the time to the work, and the work to the time; and never gives us a good action to perform for which the time is lacking, nor a moment of our existence in which we have not something good to do. But how can we attain to this filling up all our time, and doing at least some part of the immense good that a man might do if he put in practice the precept,—"*Whatsoever thy hand findeth to do, do it with all thy might,*" and if he were constantly occupied in serving the Lord? I wish to submit to you a few thoughts on the

subject, leaving it to your conscience to develop them :

1st. We must be deeply impressed with the conviction that we are not our own—that our time is not our own, but, like all the rest, belongs to God, and it is consequently in God that we ought always to seek what we have to do in order to fill up the time. He gives us, and take advantage of the opportunities that he offers us. I assure you that sickness gives precious lessons upon this point ; I mean upon the fact that we do not belong to ourselves, but to God. Our heart is naturally disposed (and this is the very root of sin) to constitute itself the centre and aim of life. But in sickness and suffering, how can we find consolation if we seek in self the aim of life ? The aim of life is then completely lost. Sickness teaches us that we must seek it elsewhere ; that we do not live in order to be happy on the earth, but we live to glorify God, which we can do in sickness as well as in health, and often still better. Let us then learn from sickness, from all the sufferings of life, and from the Word of God, that our time belongs to God, and that all we have to do is to employ it to his glory.

2d. Let us always be ready, diligently to seize the opportunities that God offers us ; they will not be wanting ; and we shall find before us a life interwoven with good works, prepared and ready, in which we shall only have to walk, and which will be so well and easily linked together, that we will wholly be made up of good works and obedience, and consequently, as has just been said, of peace and joy in the Holy Spirit. For this, we must have our eyes constantly opened and turned towards God, saying, " Lord, here I am ; what wilt thou have me to do ? " And when you have done one thing, " Lord, what wilt thou have me to do now ? " and so on, without a single interval not filled up with the obedience due to God ; and God will, in this way, furnish us with the means of doing an incalculable amount of good. No one can estimate the good

that might enter into the life of a single man regulated by such a disposition,—witness the man Jesus Christ. Even in the things of this world, the men that have done the most are those that have lived on this principle of seizing opportunities. If you study carefully the lives of the men who accomplished the most considerable and numerous works, such as Calvin, Luther, Bossuet, you will see that they undertook things according as they presented themselves and came in their way, and that they were men called by circumstances gradually to do what they accomplished ; as Bossuet, for instance, was led by the requirements of the Dauphin's education to compose his best works ; as, likewise, Calvin and Luther wrote their best works when called to do so by particular circumstances : while, on the contrary, ordinary men who do little are those who do not know how to profit by passing opportunities. They might perhaps have done as much as others who have accomplished a great deal, but they had not the art of laying hold of the opportunity ; and the true art of seizing the opportunity is the Christian art of having the eyes always turned towards the Lord, and thus being ready to undertake each work as he provides it, and when one work is done, to go on to another. It is prodigious what can be accomplished in the life of a man in simply following the path that the Lord opens before each of us.—*Monod.*

—It is pure mercy that negatives a particular request. A miser would pray very earnestly for gold, if he believed prayer would gain it ; whereas, if Christ had any favor to him he would take his gold away. A child walks in the garden in spring, and sees cherries ; he knows they are good fruit, and therefore asks for them. " No, my dear," says the father ; " they are not yet ripe. Stay till the season."

—A Christian can never be overcome unless he should yield of himself.

A FATHER'S PRAYERS.

Some years ago, when the late Dr. Judson was in this country, some one asked his little daughter, who accompanied him, "If she was not afraid when coming over the great ocean to America?" "Why, no," said she; "father prayed for us." How sweet the sense of safety and protection that this little girl felt, even amid the dangers of a long voyage, believing so heartily as she did, that God would hear her father's prayers, and take care of them all the way! She felt the blessing of a praying father, and when she received the sad news of his death, do you not believe that while she mourned the loss of so excellent a parent, she also grieved for the loss of his prayers?

Let me tell you of a little boy, about eleven years old, whose parents have sought to train him up in the fear of God. For several years his father (the late Rev. H. A. Graves) was an invalid, and was obliged to seek a milder climate, where the air is softer and warmer than it is here. The change was beneficial, and for a time his disease was stayed; but a few months after, he became worse; his strength failed, his frame grew weaker day by day, and it was very plain that he would soon die. Shortly after, his wife was reading to him an account of a wicked man who attempted to steal money from a bank, and was shot. As she read she spoke of their own dear Charley, who would soon be left fatherless, and for that reason the more exposed to those temptations that crowd so thickly the path of the young. The father offered up an earnest prayer for his little son: "Lord keep him! Lord bless him!" An hour later, just as the Sabbath dawned on earth, his soul ascended to heaven, and he entered his eternal rest. These earnest petitions were the last words of that dying father, and in the circumstances of that hour, how full of meaning! "Lord, keep him!" From what did he desire

God should "keep" his beloved child? There are many painful and distressing things which every parent wishes his children should escape; but is not sin the greatest of all evils? It was from that, in its thousand forms, that this Christian father, in the last words he had breath to speak, prayed that Charley might be preserved from the sin of his own natural heart; from the corrupting influences of ungodly associates; from the snares and allurements or those deceitful pleasures which the world offers. And that other petition, "Lord bless him!" O how full of the tenderest affection was his heart, as he uttered this prayer! How do you think he desired God to "bless" his son? With wealth—that should bring him luxury, ease, and splendor? With a noble name—that every lip should praise? With rare mental gifts—that should have the power to move at will thousands of minds and hearts? No—no, not these; but better, purer, richer gifts, by far, did he implore. A heart reconciled to God in Jesus Christ, loving to render him a service of obedience, and faith and reverence. Oh! is not this the best of blessings? And thus did that fond father pray that Charley might be blessed. What richer legacy could he receive than such prayers, uttered just before his father entered that holy, happy home in heaven?

—It is a vain thing to build our faith upon the most godly man in the world, because he is subject to err; yea better men than he have done so. If Noah and Lot and Gideon and David and Solomon—who wanted not matter from arguments that are drawn from mercy and goodness to engage to holiness and the fear of God—yet, after all, did so sadly fall as we see, let us admire grace that any stand; let the strongest fear, least he fearfully fall; and let no man but Jesus Christ himself be the absolute platform and pattern of faith and holiness; as the prophet saith, "Let us cease from man."

EDITORIAL.

ARE YOU HOLY?

Do not evade the question. Press it home upon your conscience. Ponder it well. Keep it in your mind until an honest and correct conclusion is reached. You readily admit that there would be reason for uneasiness were you justly in doubt as to whether or not you were converted. The obligation to be converted is no stronger than the obligation to be holy. Both rest on the same foundation—the command of God. This is no less explicit in the one case than in the other. Why should we be born of the Spirit? The ready answer is, Jesus says, "*Ye must be born again.*" Why ought we to be holy? The same Divine Teacher declares, "*This is the will of God, even your sanctification.*" Is the one essential to salvation? The infallible Guide, which says, "*Except ye be converted and become as little children, ye can in no case enter into the kingdom of heaven,*" says also, "*Without holiness no man shall see the Lord.*" If you are indifferent as to your personal sanctity, you have reason to doubt the genuineness of your conversion. Truly regenerated souls aspire after holiness. Even where the system of theology in which they have been educated denies its attainableness, they still long for it as something desirable. With the pious Watts, they exclaim:

"Could we but climb where Moses stood,
And view the landscape o'er.
Not Jordan's stream, nor death's cold flood,
Could fright us from the shore."

This is the language of a converted soul. "Could we but climb," how gladly would we do it. Were we satisfied that it is within the reach of possibility, we would make a desperate effort. Well, earnest Christian, you may ascend, even here, to Pisgah's summit. You may dwell in the land of Beulah, where the sun always shines. *Holiness is possible.* Consider. Would you impose upon your tender child of ten years of age, a load which would require the utmost strength of a full grown man to carry? Would you require

your son, so far recovered from a protracted sickness, as to be able to sit up an hour at a time, to do a day's work that none but an able-bodied man could accomplish? "If ye then being evil" would not require impossibilities, how much less would "your Father in Heaven?" God commands us "*Be ye holy.*" Pharaoh may demand the full tale of brick without furnishing material; but God never imposes a duty without providing every needed help for its fulfilment. Were we obliged to obtain a holy heart by our own efforts, we might despair. If we were "to grow up" into holiness by habits of obedience, discouragement might take place. But a holy heart is as much the work of God as a conversion. The Word says, "*If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" Who forgives sin? God only. Who cleanses us from all unrighteousness? The same Almighty Being. None, then, need despair. Do not limit the Holy One of Israel. If you meet the conditions, God will make even you holy. If holiness be God's work, try ever so long and earnestly, and you cannot grow up into it. Ask him now to *sprinkle clean water upon you, and ye shall be clean; to put his Spirit within you*, and to cause you to walk in his statutes. As Dr. Adam Clarke says: "In no part of the Scriptures are we directed to seek holiness *gradatim* (that is, *step by step*, gradually). We are to come to God as well for an instantaneous and complete purification from all sin as for an instantaneous pardon. Neither the *seriatim* pardon nor the *gradatim* purification exists in the Bible. It is when the soul is purified from all sin that it can properly grow in grace, and in the knowledge of our Lord Jesus Christ, as the field may be expected to produce a good crop, and all the seed vegetate, when the thorns, thistles, and briars, and noxious weeds of every kind are grubbed out of it. Come to God, then, in faith to make you holy; and soon exulting, you will sing:

"Rejoicing now in earnest hope
I stand, and from the mountain top
See all the land below."

REV. J. W. REDDY.

Another prominent preacher, who has been with us from the beginning, ably advocating the great truths of the Gospel, has been suddenly called to his reward.

Rev. John W. Reddy died at his home at Brockport, N. Y., November 19th, 1876, in the forty-fifth year of his age. Physicians were not agreed as to his disease; but since his death, we understand, conclude that it was typhoid fever. He had his reason to the last. One side was slightly paralyzed soon after he was taken sick; and this, by degrees, grew worse, until, for some hours before his death, he was unable to speak. He was inclined to sleep, but when aroused, was rational.

A few weeks before, his daughter Mary, an amiable, pious, intelligent, promising, young lady of seventeen, suddenly died. Remarkably healthy; her illness, at first, was not alarming. When she was unexpectedly taken worse, his nervous system received a shock from which it never rallied.

He was a large, strong, well-proportioned man—the very picture of health; the last man who would have been selected as one likely to die.

He was called of God to the ministry at an early age, and joined the Genesee Conference of the M. E. Church. He gave himself to the work with a fidelity and zeal that gave promise of a career of usefulness.

When the persecution broke out in the Genesee Conference, against those who advocated the doctrine of holiness, and opposed slavery and secret societies, he was among the first victims. He united with the Genesee Conference of the Free Methodist Church at its first session, and remained one of its active, leading members until his death. He filled many of its important appointments. He was a member of every General Conference—except, perhaps, the first; and was several times chairman of a district. In every position he occupied, he was a leading spirit. He was a man of good judgment, ready utterance, decided convictions; and

prompt action. As a preacher he was clear, convincing, and often eloquent. He was always an acceptable preacher wherever stationed, and sometimes had, under his labors extensive revivals. He might have commanded large salaries in rich denominations; but he was one who stood by his principles, no matter how unpopular they might be.

His business abilities were a source of temptation. But when he was first taken sick, he said to us that he had fully made up his mind to get out of business just as soon as he honorably could, and devote himself fully to the work of the ministry. He said he would go wherever he was sent, and would not care if he was "as poor as a church mouse."

Before he was taken sick, he had a special season of prayer and consecration to the Lord, and was greatly blessed. He continued in a happy frame of mind to the last. He expressed himself with the utmost freedom as fully trusting in Christ, and felt sustained in his deep affliction and in his bodily suffering by the sovereign grace of God.

A very large congregation attended his funeral, which was held in the Baptist church—kindly opened for the services. Rev. J. Travis, of Albion, preached an able sermon on the occasion.

 IS IT CONTUMACY?

Bishop Foster, an eminent bishop of the M. E. Church, is reported by the *Western Christian Advocate*, as having said on a recent occasion: "Just now four out of five, with their names on church rolls, are doing nothing—almost absolutely nothing. Four out of five contribute but little to the treasury of the church's benevolence, and four out of five do nothing in the line of personal work for Christ. They go to church perhaps once on each Sabbath, if the weather is not inauspicious; and when the next Sunday comes, and the conditions are the same, they go again; so on, through the weeks, and months, and years, and God's blessed cause is not made one whit the stronger in numbers or in in-

fluence for their living." This is a more serious charge against the piety of the M. E. Church than that for making which we were turned out of the Conference, and out of the church, and the right of appeal denied. Many noble men—ministers and laymen—were turned out, or read out as "withdrawn," without their consent, for standing by us.

In our article on "New School Methodism," for writing which we were condemned, we stated that, "here and there throughout our Zion" might be found "preachers whose teaching is very different from that of the fathers of Methodism. In the Genesee Conference they number about thirty," or a little over a quarter. But the good bishop, whose ability and opportunity to form a correct opinion, or to state it plainly, none can question, represents that in the church, generally, "four out of five do nothing in the line of personal work for Christ." Can such a people be in a state of salvation? Christ says: "*He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.*"

Of course, with a faithful ministry, such a state of things would be impossible. Will this faithful, outspoken bishop be tried for "contumacy?"

WORDS OF APPROVAL.

We thank our friends for the many expressions of their appreciation of our efforts to lay before them the great truths by which they may be sanctified and prepared to live and die. On our part we can truly say that *We have not shunned to declare unto you all the counsel of God.* We shall, by the help of the Lord, continue to speak out plainly the truth as it is in Jesus without fear or favor. We count upon your continued co-operation. Truth, to do good, must have a hearing. We depend upon the friends of the pure Gospel of Jesus to keep up and extend our circulation. We cannot offer chromos or premiums. This is not a money-making enterprise. We are laboring to promote the best of causes. We call upon you to share in some small degree in our labors.

DONATIONS.—If you wish to send THE EARNEST CHRISTIAN as a present to a friend the coming year, you may enclose us *one* dollar for this purpose. Such a present may do incalculable good. It may result in the salvation of many souls.

RENEW.—Do not fail to renew your subscription for THE EARNEST CHRISTIAN promptly. Do not let retrenchment begin, as it does with too many nominal professors, with starving your soul. The greater the pressure upon us, the nearer we should live to the Lord. We stand constantly in need to have our pure minds stirred up by way of remembrance. You cannot afford, then, to do without THE EARNEST CHRISTIAN. Send on at once. If we do not hear to the contrary, we shall take it for granted that you intend to renew.

POSTAGE.—We have to pre-pay the postage. In the aggregate, it amounts to a large sum for us to meet. If each of you will send us, with your renewals, ten cents for this purpose, you will not feel it, and it will relieve us.

LITERARY NOTICE.

"*Barnes' Centenary History.* One hundred years of American Independence."

A popular history of the United States has long been wanted. This book bids fair to supply this want. It is written in a pleasant, familiar style, and contains enough interesting incidents to secure the attention of even the careless reader. One who takes it up to look it over will want to read it through.

The work is published in numbers—each number containing 48 pages large octavo. It is printed in the best style on heavy fine-paper. Each number has a fine steel-plate engraving and numerous wood-cut illustrations executed in the best style of the art. Six numbers—the 3d to the 8th are before us. The 8th number brings us down to Madison's Administration and the war of 1812 with England. It is published by L. S. Barnes & Co., New York and Chicago, at fifty cents a number.

CORRESPONDENCE.

DYING TESTIMONY.

CASSIE E. MAPLE, daughter of Rev. John and Mary Fohl, was born in Chambersburg, Pa., December 3d, 1842, and died November 6th, 1876; aged 33 years and eleven months. She was educated at Hartsville University, Ind., at which place she was converted in the year 1856. She united with the church, and engaged in teaching for five years. She was a great friend of Sabbath-schools, and for a while filled the position of superintendent; yet she was meek and unassuming in her disposition and manner, exemplifying the Christian graces unto the day of her death. She was afflicted for more than three years; yet she bore it with Christian patience and entire submission to the will of God. She was conscious to the last, retaining the power of speech, exhorting all around her to meet her in heaven. Her last hours were calm and peaceful. She said, "I have no pain; no fear;" and seeing loved ones around her, bathed in tears, she inquired of her father and mother and two aunts, individually: "Do you think I am dying?" and being answered in the affirmative, she said; "Do not weep for me. Hallelujah! I am almost home." Among her last words, she said: "Give my love to all, friends and foes." She then fell asleep, sweetly in Jesus, with the blessed hope of a glorious immortality.

H. A. SCHLICHTER,
Pastor U. B. Church.

Chambersburg, Pa.

The following are extracts from Cassie E. Maple's letters to her parents, Rev. John and Mary Fohl:

"The dear Lord is with me, comforts and sustains me. The general opinion of the people here is, that I am passing away. When I went to rest last night, I thought, can it be that I am nearly home? Oh, how blissful I am!—unworthy, but Christ is worthy. I thank God for affliction; for it has brought me near the cross. If there is any one thing on earth I miss

more than another, it is my inability to sing; and it seems to me the first thing I will do in the glory world will be to sing 'Hallelujah to the Lamb.' I will keep a look out for my dear father. Oh! what a meeting that will be when all tears shall be wiped from our eyes, and we shall have no weak, diseased bodies to contend with; but shall bloom in immortal youth. Oh! I do thank God for the comforts of religion. I can say with Paul, 'Oh, death! where is thy sting? Oh, grave! where is thy victory?' I hope, however, to be better and stronger soon; but I am in the hands of the dear Lord, and can say, with all my heart, 'Thy will be done!'

Again she writes: "I trust fully in Christ, and feel a peace I would not give for health, wealth, or fame."

"MY DEAR PARENTS: For a week past I have been spitting blood, and Saturday morning I had a severe hemorrhage. I felt for awhile that that my work on earth was nearly done, and I felt like shouting, 'Victory! victory!' I shall soon be home. I felt that it was very sweet to die. Jesus can make a dying bed feel soft as downy pillows are. But I revived from that attack, and am still here, and know not how much longer I may have to stay. But I want to tell you, now I am able to write, that my trust is in One who is mighty to save. I have no fear of death; but if it is the Lord's will to call me home to-day, I say amen! Come quickly, Lord Jesus! 'These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.' I have not strength to write more. You can say to all my brothers and sisters, and all the friends farewell for me; and if we meet on earth no more, I pray that we may meet around our Father's throne to part no more. Your affectionate daughter.—CASSIE."

LOVE FEAST.

O. A. PRATT.—I praise the Lord for a salvation that reaches down into the inmost depths of the soul and gives us the assurance that we are the children of

God, born of his kingdom, and adopted into his family. Some content themselves with being saved from a portion of their sins, leaving them to revel in the remaining portion; but nothing short of a salvation from *all* sin can meet my case. Oh! the heights, and depths, and lengths, and breadths, and blessedness of perfect love! I have tried various ways to serve the Lord, while faithfully serving the world at the same time; but I find the less I serve the world, and the more I serve my blessed Saviour, and the nearer I get to Him, the easier and brighter the way becomes. Nothing but the straight, uncompromising track that takes a bee-line from this world to glory, is the track for me. If I cannot, in the store house of my great King, find a satisfying portion, I shall surely fail to find it in the vanities and allurements of this sin-cursed earth. I am content with the milk and honey of Canaan without seeking contentment in the leeks, and onions, and garlies of Egypt. Surely my cup is full and running over. I ask the Lord for his blessing; but whether it comes in laughter or tears, or in shouts of victory, or in silence, it matters not if so be that I only get blessed. This life is too short to utter all His praise; but when this earthly house shall be dissolved and our freed spirits shall soar away into the immediate presence of the Lord, we may there spend a whole eternity in His praise and worship. My soul is aroused to action and all fired up as never before at the prospect before me.

M. E. STONE.—Jesus is my Saviour—not only from hell and sin, but He saves this body (his temple) from all diseases. I have taken him as my all in all, and find him a present help in every time of need. As wife and I came South to work for God, we were led to Martinsburg, West Virginia. We are so glad the Lord sent us “without purse or scrip.” In so doing, our faith has been tried and strengthened. Praise the Lord! Oh! that men would follow Jesus! How much more successful and happy they would be!

Our eyes have beheld the power and majesty of Jesus. Souls have been saved and bodies healed. Praise God for salvation for both soul and body! A kind neighbor, a physician's family, told us it is an unhealthy place for Northern people. We have found it to be so in our case; but we do not intend to be “scared” away. “If God be for us, who (or what) can be against us?” God has let nature have its way in our being stricken down with disease that his power might be made manifest in healing in answer to the prayer of faith. So we can say with the Psalmist: “Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul; and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.”

KATE M. BURROWS.—I feel the precious blood of Jesus applied to my soul. Glory be to his holy name! About two years and a half ago, I came back to Attica, after an absence of some eight months. Brother Gitchel was then holding protracted meetings here. I had been a professor of religion from my youth; was clearly converted, and united with the church; lived what was considered a consistent Christian. But, alas! like too many others, I was trusting to a past experience—living with the form without the power of godliness; had never believed in a salvation from all sin; and when I heard Brother Gitchell preach it, there was such an hungering and thirsting after righteousness, that I felt willing to part with all for this pearl of great price. But it took much struggling, and fighting, and praying, and forsaking of idols before I felt clear in my soul; and then when tried, I found there was still the remains of a carnal mind—roots of bitterness within. Well, I continued to pray for this holiness—without which no

one can see the Lord—for almost a year. I made up my mind I would not cease praying for it even if death should overtake me in the struggle. About this time Brother Hart came here to dedicate our church, and preached for us about three weeks. I talked to Sister Hart several times; she encouraged me very much, just as Brother Gitchell had all the year. So one evening, after meeting, I went to her and asked her why I did not get this blessing. She said, "Have you made the consecration?" I answered, "Yes; long ago." She then said, "It is faith you want. Take right hold by faith." From that moment the faith came. Glory be to Jesus! I got stronger and stronger, and on Christmas eve, 1874, the witness was given that my poor heart was cleansed from all sin. Oh! what joy I felt. How it did pay for the long waiting. But I knew Jesus was just as willing to cleanse me long before. I would say to all, this glorious blessing is received by faith. My purpose is still firm to go through in the narrow way. Praise the Lord! It grows better every day. I want every body to get where this cleansing fountain can flow upon them.

S. H. POTTER.—In November, 1872, while deeply convicted of my lost condition before God, I sought and found the pearl of great price. I then lived near the village of Windsor, N. J., where I now reside. The pastor did much in pointing me to the Lamb of God. After several invitations, I was induced to go and kneel at the altar. The M. E. altar was a new place for me, who had always attended the Presbyterian church. For three or four nights I knelt here and realized little or no change. Through the day my mind was upon spiritual things. Just before going to church as usual, I knelt beside my bed at home, and there prayed earnestly to be set at liberty. God then and there heard my cry, and set me free. The memory of that hour is, and will be, sweet to me. The realization of that hour I am unable to describe; but I know in whom I believe. "I have peace

with God through our Lord Jesus Christ." In my weakness, he is my strength; in sorrow, a source of great joy. This morning I am saved through the blood of the crucified one. Glory be to God! For six months I have been passing through sore trials, that I thought too great to endure; yet the promise, "My presence shall go with thee," has not failed. After so long an absence from the social means of grace I again can attend and enjoy seasons of sweet communion with my Maker. Oh! how thankful we should ever be for that Providence that has watched over us from infancy. Now let us seek to ever have this presence with us, to shield and comfort until life's latest hour.

ANZIA I. CHAPMAN.—I love the narrow way. I find by blessed experience that it is good to obey God in all things. Although I seem to have been in the furnace of affliction, opposition, and persecution, yet I am glad that God has counted me worthy to suffer these things for his sake. I do know that nothing but the love of God in the soul, and his grace in the heart, can keep us from reviling back when we are reviled and persecuted for righteousness sake. Since I entered the straight and narrow gate (March 19th, 1876), the conflict has been severe. Last winter, in renewing the consecration, the question resolved in my mind, whither I would walk by faith, or in the sunshine of joy, and I promised the good Lord to walk by faith. But I confess that I have been impatient in the struggle. It has lasted for months, and the battle has been sore much of the time. This conflict—crucifying to the flesh—has been the means of my arriving at a state in grace, where, amid sickness or health, friends or foes, frowns or smiles, or the clamor of the multitude, does not affect my mind in the least. I enlisted for life; I want no furlough, and by the grace of God I never will desert if I perish in the conflict. It will be by facing the foe. The heated furnace has only consumed the dross and refined the gold.

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